The National Catholic Educational Association

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OF THE

PROCEEDINGS AND ADDRESSES

OF THE

TWENTY-SIXTH ANNUAL MEETING

TOLEDO, OHIO

JUNE 24, 25, 26, 27, 1929

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CONSTITUTION

ARTICLE I

NAME

SECTION 1. The name of this Association shall be The Catholic Educational Association of the United States

ARTICLE II

OBJECT

SECTION 1 The object of this Association shall be to keep in the minds of the people the necessity of religious instruction and training as a basis of morality and sound education; and to promote the principles and safeguard the interests of Catholic education in all its departments

SEC 2 To advance the general interests of Catholic education, to encourage the spirit of cooperation and mutual helpfulness among Catholic educators, to promote by study, conference and discussion the thoroughness of Catholic educational work in the United States.

SEC 3 To help the cause of Catholic education by the publication and circulation of such matter as shall further these ends

ARTICLE III

DEPARTMENTS

SECTION 1 The Association shall consist of the Catholic Seminary Department, the Catholic College and University Department; the Catholic School Department. Other Departments may be added with the approval of the Executive Board of the Association.

SEC. 2 Each Department regulates its own affairs and elects its own officers. There shall, however, be nothing in its regulations inconsistent with the provisions of this Constitution.

ARTICLE IV

OFFICERS

SECTION 1. The officers of the Association shall be a President General; several Vice Presidents General to correspond in number with the number of Departments in the Association; a Secretary General; a Treasurer General; and an Executive Board. The Executive Board shall consist of these officers, and the Presidents of the Departments, and two other members elected from each Department of the Association

SEC 2. All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected, unless otherwise specified in this Constitution.

ARTICLE V

THE PRESIDENT GENERAL

SECTION 1. The President General shall be elected annually by ballot, in a general meeting of the Association

SEC 2. The President General shall preside at all meetings of the Association, and at the meetings of the Executive Board. He shall call meetings of the Executive Board by and with the consent of three members of the Board, and whenever a majority of the Board so desire.

ARTICLE VI

THE VICE PRESIDENTS GENERAL

SECTION 1. The Vice Presidents General, one from each Department, shall be elected by ballot in the general meeting of the Association. In the absence of the President General, the First Vice President General shall perform his duties. In the absence of the President General and First Vice President General, the duties of the President General shall be performed by the Second Vice President General; and in the absence of all these, the Third Vice President General shall perform the duties. In the absence of the President General and all Vice Presidents General, a pro tempore chairman shall be elected by the Association on nomination, the Secretary putting the question.

ARTICLE VII

THE SECRETARY GENERAL

SECTION 1. The Secretary General shall be elected by the Executive Board. The term of his office shall not exceed three years, and he shall be eligible to re-election. He shall receive a suitable salary, and the term of his office and the amount of his compensation shall be fixed by the Executive Board.

SEC. 2. The Secretary General shall be Secretary of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform such other duties as the Executive Board may determine. He shall make settlement with the Treasurer General for all receipts of his office at least once every month. He shall give bond for the faithful discharge of his duties. He shall have his records at the annual meeting and at the meetings of the Executive Board.

ARTICLE VIII

THE TREASURER GENERAL

SECTION 1. The Treasurer General shall be the custodian of all moneys of the Association, except such funds as he may be directed by the Executive Board to hand over to the Trustees of the Association for investment. He shall pay all bills when certified by the President General and Secretary General, acting with the authority of the Executive Board. He shall make annual report to the Executive Board, and shall give bond for the faithful discharge of his duties.

ARTICLE IX

THE EXECUTIVE BOARD

SECTION 1. The Executive Board shall have the management of the affairs of the Association. It shall make arrangements for the meetings of the Association, which shall take place annually. It shall have power to make regulations concerning the writing, reading and publishing of the papers of the Association meetings

SEC. 2. It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the Departments shall be paid from the Association treasury, under the direction and with the authorization of the Executive Board. No expense shall be incurred except as authorized by the Executive Board.

SEC. 3. It shall have power to regulate admission into the Association, to fix membership fees and to provide means for carrying on the work of the Association.

SEC. 4. It shall have power to create Trustees to hold the funds of the Association. It shall have power to form committees of its own members to facilitate the discharge of its work. It shall audit the accounts of the Secretary General and of the Treasurer General. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decision shall be final. It shall have power to fill all vacancies occurring among its members.

SEC. 5. The Executive Board shall hold at least one meeting each year.

ARTICLE X

MEMBERSHIP

SECTION 1. Any one who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. Payment of the annual fee entitles the member to vote in meetings of this Association, and to a copy of the publications of the Association issued after admission into the Association. The right to vote in Department meetings is determined by the regulations of the several Departments.

ARTICLE XI

MEETINGS

SECTION 1. Meetings of the Association shall be held at such time and place as may be determined by the Executive Board of the Association.

ARTICLE XII

AMENDMENTS

SECTION 1. This Constitution may be amended by a two-thirds vote of the members present at an annual meeting, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before.

ARTICLE XIII

BY-LAWS

SECTION 1 By-laws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting; but no by-law shall be adopted on the same day on which it is proposed.

BY-LAWS

1 The Executive Board shall have power to fix its own quorum, which shall not be less than one-third of its number.

MEETING OF THE EXECUTIVE BOARD

TOLEDO, OHIO, JUNE 24, 1929

A meeting of the Executive Board of the National Catholic Educational Association was held at the Commodore Perry Hotel, Toledo, Ohio, at 3:00 P. M., Monday, June 24, 1929.

The following members were present: Rt Rev Francis W. Howard, D. D., Rt. Rev. John B. Peterson, D. D, Rev John B. Furay, S. J, Rev. James W. Huepper, B A, Very Rev. Thomas W. Plassmann, O F M, Ph D, D D., Very Rev Bernard P. O'Reilly, S M, Very Rev John W R Maguire, C S V, Very Rev Msgr William F Lawlor, LL D, Rev John R. Hagan, D D Rev. Henry M Hald, Ph D, acted as proxy for Very Rev. Msgr Joseph V S McClancy, who was unable to be present. Bishop Peterson, First Vice President General, presided

Communications were received from Rt Rev Msgr. Francis T Moran, Rt Rev Msgr Louis J Nau, and Brother Thomas, F. S. C, stating their inability to attend. Rev Edmund Corby assisted the Rt Rev. Secretary General

The minutes of the meeting held at Chicago, Ill., June 25, 1928, were read and accepted.

The Secretary General's report was then read. It stated that no meeting of the Board had been held during the year. Also that in accordance with a resolution passed at the Chicago meeting, Rev Leo J. Streck had been engaged to assist the Secretary General in the work of his office during the year No change in the program had been made, as the Program Committee decided that the time was not opportune for the changes discussed at the Chicago meeting.

The Treasurer General's report was read by Dr. Hagan. An Auditing Committee was appointed by the Chairman, and after examining the accounts the Committee presented this report:

"We have examined the report of the Treasurer General and find that it agrees with the receipts and vouchers and is correct.

JOHN B. FURAY, S. J.,
THOMAS W. PLASSMANN, O. F. M,
BERNARD P. O'REILLY, S. M.,
Auditing Committee."

The Chairman then announced, that Rt. Rev. Thomas J. Shahan, D. D., had sent his resignation as President General, and expressed the sincere regret of the Board and the high regard of its members for Bishop Shahan whose leadership had been a source of strength to the Association.

The Chairman explained that in accordance with the Constitution the President General would be elected at a General Meeting of the Association.

The term of the Secretary General having expired, the Board was asked to consider the election of a Secretary General The Chairman stated that the position was one of highest importance and asked for the opinions of the members of the Board. The name of Rev. George Johnson, Ph. D., Professor of Education at the Catholic University of America, Washington, D C., was placed in nomination He was unanimously elected, and by the vote of the members present, the Secretary was instructed to cast one ballot. The Chairman was authorized, in the name of the Board, to confer with Doctor Johnson concerning his acceptance.

The motion carried that the Chairman be authorized to appoint the usual Committees on Program, Finance, and Publication, for the ensuing year.

A motion was made and passed that a cablegram be sent to His Eminence, the Cardinal Secretary of State, in the name of the Association, asking the Apostolic Benediction.

Very Rev. John W. R. Maguire, C. S. V., stated that the Executive Committee of the College Department recommended that the Secondary School Section be raised to the rank of a Department. In the discussion the Chairman noted that the Constitution empowered the Executive Board to add new de-

partments. Father Maguire put his recommendation in the form of a motion, seconded by Father O'Reilly, and the motion carried.

After prayer, the meeting adjourned.

EDMUND CORBY, M. A.,
Assistant Secretary.

FINANCIAL REPORT
OF
The National Catholic Educational Association

TREASURER GENERAL'S REPORT

Cleveland, Ohio, July 1, 1929

Receipts

1923		To Cash—	
July	1	Balance on hand	$6,182 56
July	1	To Interest	10 26
July	5	Received dues at convention, Chicago, Ill	466 00
Aug	5	Received per Secretary General	567 00
Sept	7	Received per Secretary General	95 00
Oct	4	Received per Secretary General	65 00
Dec	10	Received per Secretary General	82 85
1929			
Jan	11	To Interest	120 81
Feb	25	Received per Secretary General	84 00
Mar	22	Received per Secretary General	61 00
April	8	Received per Secretary General	110 15
May	7	Received per Secretary General	55 00
May	31	Received per Secretary General	44 00
May	31	Received per Secretary General	15 00
May	31	Received per Secretary General	5,777 00
June	20	Received per Secretary General	687 00
		Total cash received	$14,422 63

Expenditures

1928			By Cash—	
July	31	Order No 1	American Council on Education Annual Dues	$100 00
July	31	Order No 2	Rev D M O'Connell, S J, Secretary Commission on Standardization	415 29
July	31	Order No 3	Extra Office Help	13 50
July	31	Order No 4	Central Ohio Paper Co	16 20
July	31.	Order No 5	American Delivery Co	19 86
July	31	Order No 6	Office Supplies as per Statement	59 72
Sept	22	Order No 7	Salary Office Help, July, August and September	800 00

1928		By Cash—		
Sept	22.	Order No 8	Extra Office Help	10 75
Sept	22.	Order No. 9.	John P Killeen Printing Co	37 82
Sept	22	Order No 10.	F J Heer Printing Co	126 32
Sept	22.	Order No 11	Central Ohio Paper Co	4 73
Sept	22	Order No 12.	Committee on Program Meetings, Chicago, Ill	26 12
Sept	22	Order No 13.	Papal Cablegram	10 85
Nov	9	Order No 14.	Central Ohio Paper Co	32 28
Nov	9	Order No 15.	Extra Office Help	8 50
Nov	9	Order No 16.	Advisory Committee Meeting, Baltimore, Md	149 28
Nov	9	Order No 17.	Advisory Committee Meeting, Baltimore, Md	63 00
1929				
Jan	1	Order No. 18	Commission on Standardization Expenses	435 00
Jan	1	Order No 19	Superintendents' Section Expenses	50 00
Jan	1	Order No 20	F J Heer Printing Co	3,311 52
Jan	1	Order No 21	Extra Office Help	9 25
Jan	1	Order No 22	James R Geren, Postmaster	106 06
Jan	1	Order No 23	Sullivan Press	4 50
Jan	1	Order No 24.	Salary Office Help, October, November and December	300 00
Jan	12	Order No 25	Editorial Assistance	500 00
Jan	12	Order No 26	Rev D M O'Connell, S J, Secretary Commission on Standardization	40 00
Jan	12	Order No 27	F J Heer Printing Co	17 50
Mar	27	Order No 28	Central Ohio Paper Co	32 35
Mar	27	Order No 29	Sister M Alvera	15 00
Mar	27	Order No 30.	Extra Office Help	11 20
Mar	27	Order No 31	Salary Office Help, January, February and March	300 00
May	25	Order No 32	Salary Office Help, April, May and June	300 00
May	25	Order No 33	F J Heer Printing Co	109 14
May	25	Order No 34	Postage	50 00
May	25	Order No 35	Central Ohio Paper Co	11 89
May	25	Order No 36	Sullivan Press	12 50
June	3	Order No 37	Extra Office Help	9 50
June	3	Order No. 38.	Postage	10 76
June	3.	Order No. 39	P J Kenedy and Sons	4 32
June	3	Order No 40	Secretary General	500 00
June	3	Order No 41.	Treasurer General	100 00
June	3	Order No 42.	F J Heer Printing Co	86 12
June	30	Order No 43.	Advisory Committee Meeting, Philadelphia, Pa	227 23
June	30	Order No 44	Extra Office Help	6 00
			Total cash expended	$7,954 06

Summary

1929		
June 30.	Total receipts to date	$14,422 63
June 30	Bills paid as per orders and vouchers attached	7,954 06
	Cash on hand in treasury	$6,468 57
	Net cash received during year	8,240 07

Signed FRANCIS T MORAN,
Treasurer General

RECEIPTS OF THE SECRETARY GENERAL'S OFFICE

The following is an itemized statement of the receipts of the office of the Secretary General for the year, July 1, 1928, to June 30, 1929:

July, 1928		
1.	Cash on hand	$6,182 56
1.	Rt Rev C E Byrne, Galveston	10 00
1.	St Bernard's Coll, St Bernard, Ala	60 00
1.	St. John's Coll, Brooklyn	20 00
1.	St Procopius Coll, Lisle, Ill	20 00
1	St Viator Coll, Bourbonnais, Ill	20 00
1.	Acad Sacred Heart, Albany	10 00
1.	Cathedral Latin Sch, Cleveland	10 00
1	Central Catholic H Sch, Toledo	10 00
1	Div Providence Acad, Pittsburgh	30 00
1.	Holy Ghost Acad, Techny, Ill	10 00
1.	Lacordaire Sch, Montclair, N J	10 00
1	S Heart Acad, Springfield, Ill.	10 00
1	St John's Coll, H Sch, Brooklyn	10 00
1	St Joseph's Acad, Cincinnati	20 00
1	St Mary Ursuline Acad, Cleveland	10 00
1	Srs St Joseph, Wheeling	10 00
1	Dominican Srs Napa, Cal	6 00
1	Rev T. G Duffy, S Arcot, India	2 00
1	Rev P Furlong, New York	2 00
1	Rev H Klenner, Detroit	2 00
1	Rev P J Lydon, Menlo Park, Cal	2 00
1	Rev J J McGarry, Lowell, Mass	2 00
1	Mother St Henry, New Orleans	2 00
1	Rev J D O'Leary, Johnstown, Pa	2 00
1	Rev M J Oliver, Toronto, Ont	4 00
1	Rev J P O'Mahoney, Bourbonnais, Ill	2 00
1.	Mr F H Rea, Paterson, N J	2 00
1	St Paul Apostle Parish Sch, New York	4 00
1	Sr. M Cherubim, Detroit	2 00
1.	Sr. M Justitia, Chicago	2 00
1	Srs Charity, Dubuque	2 00
1	Srs Mercy, Philadelphia	2 00
1	Srs Most Precious Blood, O'Fallon, Mo	2 00
1.	Srs Notre Dame, E 18th St, Cleveland	2 00
1	Srs Notre Dame, Superior Ave, Cleveland	2 00
1	Srs Notre Dame, Fremont, O	2 00
1.	Srs Notre Dame, Lynn, Mass.	4 00
1	Srs St. Joseph, Newark, N J	6 00
1.	Rev J A Supple, Stoneham, Mass	2 00
2	Mr. J J Fisher, New York	2 00
2.	Rev F J Macelwane, Toledo	2 00

July, 1928		
3	St Mary's Coll & Acad, Notre Dame, Ind	20 00
3	Benedictine Acad, Paterson, N J	10 00
3	Jesuit Frs, Yakima, Wash	4 00
3	Mother M Pauline, Notre Dame, Ind	2 00
3	Sr Rita Angela, Philadelphia	2 00
5	Dioc Cath H Sch, Johnstown, Pa	10 00
5	Mother Marie Ephrem, Pawtucket, R I	2 00
5	Rev T E Murray, Philadelphia	2 00
5	Redemptorist Frs, Philadelphia	2 00
5	Srs Nazareth, Philadelphia	2 00
6	St Mary's Acad, E Providence	10 00
6	Srs Notre Dame, Tacony, Phila	2 00
7	Holy Angels Conv, St Cloud, Minn	4 00
7	Sr St Arcadius, Kankakee, Ill	8 00
7	Srs St Joseph, Pittsburgh	2 00
9	Acad Holy Cross, Washington	10 00
9	Rev. S Brennan, Elk, Cal	2 00
9	Rev M J Larkin, New Rochelle	4 00
9	Mother Josephine, Hartford	10 00
9	Srs Cong Notre Dame, Lewiston, Me	2 00
9	Rev A Strazzoni, Syracuse	2 00
10	Augustinian Coll, Villanova, Pa	20 00
10	V Rev J Griffin, Villanova, Pa	2 00
11	Madame D McMenamy, St Joseph, Mo	2 00
11	Sr M Hildegarde, Boston	2 00
11	Rev J J Wynne, New York	2 00
12	Rev J W Colligan, Olcott, N Y	4 00
12	Mr J F Roach, Rome, O	2 00
12	Srs St Joseph, Charlestown, Mass	2 00
13	V Rev P McInerney, Topeka, Kans	2 00
13	Rev J M Stadelman, New York	2 00
14	Franciscan Srs, Brooklyn	2 00
16	Rev J H Fitzmaurice, New Haven	2 00
16	Ursuline Srs, Texarkana, Tex	2 00
17	Srs St Joseph, Philadelphia	6 00
19	Rev G J Bullion, Pittsburgh	2 00
21	Bro J A Waldron, Clayton, Mo	2 00
21	Rev E Deham, Philadelphia	2 00
23	Rev J O'C Crotty, De Kalb, Ill	2 00
23	Sr M Ignatius, Nazareth Ky	10 00
23	Srs Notre Dame, So Boston	2 00
25	V Rev G Villazan Jato, P I	6 00
27	Mrs M B Carey, Albany	2 00
27	Sr Leonora, Conv Station N J	2 00
30	St Ambrose Coll, Davenport	20 00

July, 1928
30. Notre Dame Acad, Bourbonnais, Ill. 10 00
30 Mother M Bonaventure, Sturgis, S D. 2 00
30 Sr M Adelaide, Gregory, S D 2 00
31 Interest 10 26
31 Reports 5 00

CONVENTION RECEIPTS

June, 1928
25 Bro Gilbert, Watertown, Wis . . 2 00
25 Rev A E Lafontaine, Fort Wayne 2 00
25 Sr. M Bartholomew, Milwaukee 2 00
25 Sr M Filiona, Chicago . 2 00
25 Mr W N. Tanner, Jr, Sandusky, O 2 00
26 University of Santa Clara, Cal 20 00
26 Catholic High Sch, Pittsburgh . 5 00
26 Loyola High Sch, Baltimore . 10 00
26 Sac Heart H. Sch, Tampa, Fla 10 00
26 St John's Coll, Shreveport, La 10 00
26 Ursuline Acad, Springfield, Ill 10 00
26 Rev J J. Bonner, Philadelphia 2 00
26 Bro G. N Sauer, Dayton, O . . 2 00
26 Mr W C Bruce, Milwaukee 2 00
26 Mr E S Burroughs, Emmitsburg ... 2 00
26 Rev C F Carroll, San Francisco 2 00
26 Mr F M Crowley, Washington 2 00
26 Mr W P Cunningham, New York . 2 00
26 Mr E H Davin, Chicago 4 00
26 Mr H S Dum, Downer's Grove, Ill . 2 00
26 Rev A J Flynn, Immaculata, Pa .. 2 00
26 Mr C C Flynn, New York. 2 00
26 Miss H M Ganey, Chicago . 2 00
26 Miss C M Gilmore, Chicago 2 00
26 Miss C Habernicht, Chicago 2 00
26 Rev P Johnson, St. Francis, Wis. 2 00
26 Mr W C Lowe, Syracuse . 2 00
26 Mr A J MacElroy, Syracuse 2 00
26 Miss M J McElroy, Des Moines 2 00
26 Rev J F McElwee, Philadelphia . 2 00
26 Mother Clarissa, Oldenburg, Ind 2 00
26 Mr F J Rooney, Chicago .. 2 00
26 St Mary Magdalen Sch, Milwaukee 2 00
26 Rev M S Sheehy, Washington 2 00
26 Sr Dominic, Chicago . 2 00
26 Sr Grace Madeleine, Brooklyn 2 00
26. Sr Louis Angela, Vancouver, Wash 2 00
26 Sr Martha of Bethany, Wallace, Idaho 2 00
26 Sr. M Aloysine, Chicago 2 00
26 Sr M Archangela. Chicago 2 00
26. Sr. M Gerard, Springfield, Minn 2 00
26 Sr M Jutta, Milwaukee . 2 00
26 Sr M. Pascal, Ashland, Ky 2 00
26 Srs Notre Dame, Chicago 2 00
26 S S Notre Dame, Grand Rapids 2 00
26 Mr J Stamler, Detroit.. . . . 2 00
26 Mr E N Stevens, Boston . . 2 00
27. Kenrick Sem, Webster Groves, Mo 25 00
27. Abbey High Sch, Canon City, Colo. 10 00
27. Loretto Acad., Chicago 10 00

June, 1928
27. O. L. Good Counsel Acad., Mankato, Minn. 10 00
27. Benziger Brothers, New York . 2 00
27. Bro. Matthew, Notre Dame, Ind. 2 00
27. Bro. Samuel, Brooklyn 2 00
27 Bro Thos Seebald, Dayton, O 2 00
27 Rev. P. E. Campbell, Pittsburgh 2 00
27 Rev R. J Campion, Brooklyn 2 00
27 Rev P. Clune, Princeton, N J 2 00
27 Rev. J F Corrigan, Brooklyn . 2 00
27 Rev. T. A Driscoll, Seattle .. 2 00
27 Rev. D J Feeney, Portland, Me 2 00
27 Rev L J Gallagher, Chestnut Hill, Mass 2 00
27 Rev J J. Griffin, Brooklyn . 2 00
27 Rev M Harding, St. Bonaventure, N Y 2 00
27 Rev C A Hart, Washington. 2 00
27 Rev A M. Keefe, W. De Pere, Wis 2 00
27 Rev W E Lawler, Davenport 2 00
27 V Rev J J. McAndrew, Emmitsburg 2 00
27 Rev W. Michalicka, Lisle, Ill 2 00
27 Miss Srs Sacred Heart, Chicago 2 00
27 Mother M Pacifica, Peoria . 2 00
27 Mother Rose O'Hara, New Orleans 2 00
27 Rev F Nastvogel, North East, Pa 2 00
27 Rev J Pittz, Eau Claire, Wis 2 00
27 Rev R J Quinlan, Boston .. . 2 00
27. St Cecilia's Cathedral Sch, Omaha 2 00
27 St Mary's H Sch, Oshkosh, Wis 2 00
27 Sr Almira, Michigan City Ind 2 00
27 Sr Alphonsa, Springfield, Ill .. 2 00
27 Sr Celestine, Duluth . . 2 00
27 Sr Margaret, Newark, N J 2 00
27 Sr Margaret, Toledo 2 00
27 Sr Marie Natalie, New York . 2 00
27 Sr M Afra, Chicago.. . . . . 2 00
27 Sr M Anthony, Mishawaka, Ind 2 00
27 Sr M Benigna, St Libory, Ill 2 00
27 Sr M Berchmans, Gary, Ind. . 2 00
27 Sr M Bernard, Cedar Rapids, Ia . . 2 00
27 Sr M Bernarda, Chicago 2 00
27 Sr M Bonaventure, Portsmouth, O 2 00
27 Sr M Constantia, Germantown, Ill 2 00
27 Sr M Corona, Chicago . 2 00
27 Sr M Cosma, Quincy, Ill 2 00
27 Sr M Cyrilla, So St Louis, Mo 2 00
27 Sr. M Edmina, Sandoval, Ill . 2 00
27 Sr M Elise, Detroit . . 2 00
27 Sr M Emerentia, Trenton, Ill 2 00
27. Sr M Emmanuel, Edwardsville, Ill 2 00
27 Sr M Ernesta, Chester, Pa 2 00
27 Sr M Euphemia, St Paul 2 00
27 Sr M Generosa, Washington.. 2 00
27 Sr. M Gregory, Belleville, Ill .. 2 00
27. Sr M Huberta, Cedar Rapids, Ia 2 00
27 Sr. M. Ildephonse, Chicago 2 00
27 Sr. M Irene, St. Louis 2 00
27. Sr M. Januarius, Bloomington, Ill. 2 00
27. Sr. M. Joachim, Chicago..... 2 00

June, 1928
27 Sr M Joan, Chicago 2 00
27 Sr M Johannetta, Donaldson, Ind 2 00
27 Sr. M Joseph, St Paul 2 00
27. Sr M Justinia Madison, Wis. 2 00
27. Sr M Leanda, Chicago... .... 2 00
27 Sr M. Leonora, Chicago 2 00
27. Sr M Lucana, Fort Wayne.... 2 00
27 Sr M Ludgera, Fowler, Ind . 2 00
27 Sr M Maximine, St Paul . 2 00
27 Sr M Seraphine, Carlyle, Ill . 2 00
27. Sr M Stanislaus, Chicago. ... 2 00
27 Sr M Veronica, Chicago 2 00
27 Sr M Zita, Gary, Ind 2 00
27 Sr Rose Marie Dufault, Beaverville, Ill 2 00
27 Sr Rose Mercedes, New York 2 00
27 Sr Teresa Gertrude, Newark, N J 2 00
27 Srs Holy Names, Chicago . 2 00
27 Sch Srs Notre Dame, Chicago 2 00
27 Srs Poor Handmaids Jesus Christ, Mishawaka, Ind 2 00
27 Mr J P Spaeth, Cincinnati 2 00
27 Rev E J Westenberger, Green Bay . . . 2 00
28 Diocesan High Sch , Milwaukee 10 00
28. St Joseph Academy, Stevens Point, Wis . . . 10 00
28 Rev P L Blakely, New York 2 00
28 Blessed Agnes Sch , Chicago . 2 00
28 Rev F J Bredestege, Cincinnati . . . 2 00
28 Bro Anselm, Louisville 2 00
28 Rev L Burton, Atchison Kans 2 00
28 Rev D J Gormley, St Paul . 2 00
28 Rev J W Haun, Winona 2 00
28 Rev O C Kappus, West Toledo 2 00
28 Rev T Keaveny, St Cloud, Minn . . 2 00
28 Rev E J Klein, St Paul 2 00
28 Mother M Eveline, Grand Rapids 2 00
28 Mother M Kilian, Glen Riddle, Pa . 2 00
28 Rev J Reiner, Chicago 2 00
28 Sr Ann Francis, Denver 2 00
28 Sr Grace Benigna, Convent Station, N J . . . 2 00
28 Sr Herman Joseph, No Judson, Ind . . 2 00
28 Sr Marie Cecile, Chicago 2 00
28 Sr Marie Victoire, Convent Station, N J. . . 2 00
28 Sr Marion, Springfield, O .. 2 00
28 Sr M Alma, Cleveland 2 00
28 Sr M Aloysia, Cleveland . . 2 00
28 Sr M Angela, Cincinnati 2 00
28 Sr M Angelica, Greensburg, Ind .. 2 00
28 Sr M Antonina, Chicago . 2 00
28 Sr M Assumpta, Huntington, Ind 2 00
28 Sr M Aurea, Calumet City Ill 2 00
28 Sr M Benno, Centralia, Ill 2 00
28 Sr M Clara, Brooklyn 2 00
28 Sr M Clare, Elma, Ia . 2 00
28 Sr M Cleopha, Racine, Wis .. 2 00
28 Sr M Endoxia, Chicago . 2 00
28 Sr M Euphrosine, Chicago . . 2 00
28 Sr M Evidia, St Louis 2 00
28. Sr M Huberta, Joliet, Ill 2 00
28. Sr M Juletta, Chicago 2 00
28. Sr. M Lucida, St Louis 2 00

June, 1928
28. Sr M. Verda, Omaha 2 00
28 Sr St. M Cyrilla, Chicago 2 00
28 Sr Teresa Marie, Rochester . 2 00
28. Srs. Mercy, Cincinnati . . . 2 00
28 Srs. Nazareth, Chicago. . 2 00
28. Srs St Francis Assisi, St Francis, Wis 2 00
28. Unknown 4 00
August, 1928
6 Mercy Prep H Sch , Council Bluffs, Ia 10 00
6 Sr M St Charles, Santa Rosa, Cal 10 00
6 Miss A C Ferry, San Francisco 2 00
6 Rev J A Hurley, East Boston 2 00
6 Rev D J Maladey, Pittsburgh 2 00
6 Mother R Gibney, Omaha 2 00
7 Rev J J Harbrecht, Norwood, O 6 00
7 Srs Holy Names, Detroit . . 2 00
9 Mr J Rustland, New York . . 2 00
13 Sr Ildephonsa Gary, Ind . 2 00
14 Mr H F Clark, Chicago . 2 00
14 Rev J Smith, E Liverpool, O 2 00
14. Rev D Sullivan, Greensburg, Pa 2 00
16 Mr R Crane, Cincinnati 2 00
21 Daughters of the Cross, Shreveport 20 00
21 La Commission des Ecoles Catholiques de Montreal, Montreal . 2 00
21 Sr M Bernard, Philadelphia. . 2 00
31 Rev W Gallena, Painesville, O 2 00
31 Srs Visitation, St Paul 2 00
31 Reports 19 00
September, 1928
1 Srs Notre Dame, Youngstown, O 2 00
4 Coll St Thomas, St Paul . 20 00
4 Rev L Haas, Latrobe, Pa . 2 00
5 Sr Leona, Mt St Joseph, O . 2 00
8 Rev E Masterson, Boone, Ia 2 00
8 Sr M Teresie, St Louis 2 00
11 Miss H Murphy, San Francisco 2 00
12 Rev P Scheier, Farmer, S D 2 00
12 Srs Notre Dame, Madison, Minn . . 6 00
14 Dominican Srs , San Francisco 2 00
14 Rev D B Zuchowski, Clayton, N M 2 00
27 Newman Sch , Lakewood, N J 10 00
27 Msgr C E Duffy, Buffalo ... 2 00
27 Rev L Mandeville, Lincoln, Neb 2 00
27 Sr M Bronislava, Detroit . 2 00
29 Mr F G Kleinhenz, Cleveland 2 00
30 Reports 3 00
October, 1928
2 Rt Rev J. Barry, Goulburn, N. S W 4 85
19 The Oratory Sch , Summit, N J 10 00
19 St John's Prep Sch , Danvers, Mass 10 00
19 Bro Gerald, Kirkwood, Mo 4 00
19 Brothers of Mary, Dubuque . 2 00
19 Miss E J Gardner, Milwaukee 2 00
19 Rev J M Hill, Chatham, N B. 2 00
19. Mr M L Melzer, Milwaukee 2 00
19 Rev J V Murphy, Chicago , 4 00
19. Sr M Cordula, Lake City, Minn 2 00
25. Webster Coll , Webster Groves, Mo. 20 00
25. Rev J T McMahon, Perth Western Australia 2 60

October, 1928
25. Sr M de Lourdes, Charleston, S C 2 00
25. Sr. M Jolanta, Chicago 4 00
29. Rev G J Mayerhoefer, Hamilton, O 4 00
31 Reports 8 00

November, 1928
13 Srs Notre Dame, Chicago 4 00
16 Rev G J Cairns, Monroe, Mich . 2 00
23 Rev. W J Kalina, Leavenworth 2 00
23 Mother M Agatha, Columbus 2 00
23 V Rev W Slattery, Philadelphia 2 00
24 Acad Srs Mercy, Philadelphia 25 00
24 Los Angeles Coll, Los Angeles 10 00
30. Covington Latin Sch, Covington 30 00
30. Rev F Heidenreich, Detroit 4 00
30 Reports 3 00

December, 1928
4 Lexington Latin Sch, Lexington, Ky 30 00
11 Sr M Henrica, Brooklyn .. . 1 00
15. Mother Margaret Bolton, New York .. 2 00
17 Rev B Felsecker, St Francis, Wis 2 00
17 Rev J M O'Hara, Catasauqua, Pa . . 4 00
17. Sr. St Thomas Becket, Kingston, Ont . . 2 00
22 Mt Angel Coll, St Benedict, Ore . . 20 00

January, 1929
2 Rev A A Burke, Cincinnati 2 00
2 Rev P J Schmid, E Chicago, Ind . 10 00
2 Sr Eugenia, Cleveland 2 00
10 Marymount Coll, Salina, Kans 20 00
10 Catholic Cent H Sch, E Chicago, Ind 10 00
10 Dujarie Inst, Notre Dame, Ind 2 00
10 Rev R MacDonald, New Aberdeen, N S 8 00
14 Rev L A Lindemann, New Albany, Ind 2 00
14 Rev J J McHugh, San Francisco .. 4 07
17 Rev J Schultz, Denzil Sask 2 00
18 Ursuline Acad, Kirkwood, Mo 2 00
22 Rev J F Barbian, Milwaukee 2 06
22 Srs. Mercy, Sausalito, Cal 2 00
29 Mt Angel Coll, St Benedict, Ore . . . 20 00
30 Mother M Berchmans Cannan, Leavenworth 4 00
31 Interest 120 81
31 Reports 18 00
31 Exchange .. . 15

February, 1929
8 St Mary Pines Acad, Chatawa, Miss .. . 10 00
8 Sr M Liguori, Riverside R I 2 00
8 Mr H T Vlymen, Hempstead, N. Y 4 00
4 Acad Sacred Hearts, Fall River 20 00
14 Dominican Srs, Benicia, Cal 12 00
14 Rev. C Wiederhold, Reading, O 4 00
23 St Ann's Sch, Fremont, O 2 00
28. Report 1 00

March, 1929
12 Sr Hildegarde, Pueblo, Colo . 6 00
15 Rev. R Kuchler, Perryville, Mo 2 00
15 Rev A R Kuenzel, Prairie du Chien, Wis 2 00
16 Rev C F Deady, Detroit.. . 2 00
16 Srs Mercy, Hartford. . . 2 00
26 Coll Notre Dame, Baltimore 20 00
26 Acad Notre Dame, Baltimore 10 00

April, 1929
10 Rev C M Kavanagh, Middletown, Conn 2 00
10 Rev M S Lynch, Toronto, Ont 2 00
30 Rev Mother General, Loretto, Ky 2 00
30 Reports 9 00

May, 1929
2 Rev L F Miller, Columbus 4 00
3 John Carroll Univ, Cleveland 20 00
3 St Ignatius H Sch, Chicago 10 00
3 Bro Albert, Chicago . 2 00
3 V Rev J A Burns, Notre Dame, Ind 2 00
3 Christian Bros, Baltimore. 2 00
3 Rev T F Coakley, Pittsburgh 2 00
3 V Rev P P Crane, St Louis 2 00
3 Rev W A Cummings Chicago 2 00
3 Mr E R Donalds, Evanston, Ill 2 00
3 Rev J C Fallon, Pittsburgh 2 00
3 Rev H J Grimmelsman, Norwood, O ... 2 00
3 Rev H J Heck, Columbus 2 00
3 Msgr G P. Jennings, Cleveland . .. 2 00
3 Rev H J Kaufmann, Detroit 4 00
3 Rev J B Kenkel, Rensselaer, Ind 2 00
3 Rev J L Linsenmeyer, Detroit 2 00
3 Mr E McCarthy, Cleveland 2 00
3 Msgr A E Manning, Lima, O 2 00
3 Rev G Maurer, Detroit 2 00
3 Rev F N Pitt, Louisville 2 00
3 Rev G Regenfuss, St Francis, Wis . . 2 00
3 Rev G J Rehring, Norwood, O 4 00
3 St Liborius Sch, St Louis 2 00
3 Rev J H Schengber, Cincinnati 2 00
3 Msgr J F Sheahan, Poughkeepsie, N Y . 2 00
3 Rev A W Tasch, Latrobe, Pa 2 00
3 Rev L A Tieman, Cincinnati 2 00
3 Mr P H Vogel, Columbus 2 00
3 Rev G A Whitehead, Cleveland 2 00
4 Mt Rev J J Glennon, St Louis 20 00
4 St Fidelis Prep Sem, Herman, Pa .. . 10 00
4 Aquinas Coll, Columbus . 20 00
4 Univ Notre Dame, Notre Dame, Ind . 20 00
4 Sacred Heart Acad, Akron, O 10 00
4 St Joseph's Acad, Cincinnati 20 00
4 Srs Notre Dame, Dayton, O 10 00
4 Benedictine Srs, Pittsburgh . 2 00
4 Bro H Flaynick, Cincinnati . 2 00
4 Bro J Hettig, Belleville, Ill 2 00
4 Brothers Mary, Pittsburgh 2 00
4 Rev F B Brukstieker, Toledo. . 4 00
4 Rev. J J Burke, Peoria..... . 2 00
4 Rev P C Conway, Chicago.. . 2 00
4 Mr F M Crowley, Washington 2 00
4 Rev G Eilers, St Francis, Wis 2 00
4 Rev P Furlong, New York.. ... 2 00
4 Rev E P Graham, Canton, O 2 00
4 Rev J E. Hamill, Indianapolis 2 00

May, 1929

4. Mr. M. F. Haselman, Chicago. 4 00
4 Rev C A Hickey, Cincinnati 2 00
4. Rev H F Hillenmeyer, Fort Thomas, Ky 2 00
4. Prof. H Hyvernat, Washington 2 00
4. Rev E. B. Jordan, Washington 2 00
4. Rev. C. D McEnniry, Detroit 2 00
4 Rev R. Mollaun, Oldenburg, Ind 2 00
4 Mother Celestine, Decatur, Ill 2 00
4 Rev. R Neagle, Malden, Mass 2 00
4 Rev J A O'Connor, Clairton, Pa. . 2 00
4 Rev J P O'Reilly, Chicago 2 00
4. Rev J W Peel, Buffalo 2 00
4 Msgr N. Pfeil, Cleveland 2 00
4 St Casimir's Sch, Milwaukee 2 00
4 St. Simon's Acad, Washington, Ind 2 00
4 Rev F Schulze, St Francis, Wis . . 2 00
4 Rev. J J Shaw, Lowell, Mass 2 00
4 Sr Helen, Detroit 4 00
4 Sr Ignatius Loyola, Montreal 2 00
4 Sr M Agnes, Mt St Joseph, O 2 00
4 Sr M Augustine, Rochester 2 00
4 Sr M Immaculate, Chicago 2 00
4 Sr M Valeria, Joliet, Ill 2 00
4 Sr Onesima, New Athens, Ill 2 00
4 Srs Charity, Pittsburgh 2 00
4 Srs Charity, Wilkinsburg, Pa 2 00
4 Srs. Notre Dame, Youngstown, O 2 00
4 Srs St Francis, Cleveland 2 00
4 Srs St Joseph, Philadelphia 2 00
4 Rev T Small, Chicago 4 00
4 Msgr P J Supple, Boston 2 00
4 Rev J A Ticken, Cincinnati 2 00
4 V Rev U J Vehr, Cincinnati 4 00
4 Msgr N M Wagner, Brooklyn 2 00
4 Rev H J Waldhaus, Cincinnati 2 00
6 Rt Rev G A Guertin, Manchester 10 00
6 Rt Rev T F Lillis, Kansas City 25 00
6 Rt Rev T E Molloy, Brooklyn 100 00
6 Pontifical College Josephinum, Columbus 25 00
6 St Joseph's Sem, Yonkers, N Y 25 00
6 Cathedral Coll, New York 10 00
6 Sacred Heart Sem Detroit 10 00
6 St Louis Prep Sem, St Louis 10 00
6 Georgetown Coll Washington 20 00
6 Loyola Coll Baltimore 20 00
6 St Louis Univ, St Louis 20 00
6 St Viator Coll, Bourbonnais, Ill 20 00
6 St Mary of-the Woods Coll, St Mary-of-the-Woods, Ind 20 00
6 Acad Holy Child Jesus, New York . 10 00
6 Acad Sacred Heart St Louis 10 00
6 Acad Visitation, Dubuque 10 00
6 Jesuit High Sch, New Orleans 10 00
6 Marist Coll, Atlanta, Ga 10 00
6 Marymount Acad, Salina Kans 10 00
6 Mt St Dominic Acad, Caldwell, N J 10 00
6 St Angela Hall Acad, Brooklyn 10 00
6 St Benedict's Coll, Newark, N J . . 10 00
6 St Mary-of-the-Woods Acad, St Mary-of-the-Woods, Ind 10 00
6 V Rev R Adams, Callicoon, N. Y 2 00
6 Rev. F. X E Albert, New York 2 00

May, 1929

6 Rev. W J Barry, East Boston 2 00
6 Rev. F A Brady, Philadelphia 2 00
6 Bro Anselm, Waltham, Mass. 2 00
6 Bro Bonaventure, Vicksburg, Miss . . . 2 00
6 Bro Eugene, Brooklyn 2 00
6 Bro Jason, Peabody, Mass 4 00
6 Bro P Ryan, West Park, N Y 2 00
6 Brothers Mary, Erie . 2 00
6 Mr F Bruce, Milwaukee . 2 00
6 Rev R Butin, Washington 2 00
6 Rev W Byrne, Ithaca, N Y 2 00
6 Col P H Callahan, Louisville 2 00
6 Catholic School Board, Chicago 8 00
6 Christian Bros, St Paul 2 00
6 Christian Bros, Scranton 2 00
6 Christian Bros Coll, St Louis 2 00
6 Msgr T Conry, Dubuque 8 00
6 Cotter Sch, Winona . 2 00
6 Couv de Jesus Marie, Woonsocket, R I 2 00
6 Rev C M Coveney, Syracuse 2 00
6 Rev J B Culemans, Moline, Ill 2 00
6 Rev D F Cunningham, Chicago 4 00
6 Rev L A Deering, Media, Pa 2 00
6 Msgr T J E Devoy, Manchester 2 00
6 Rev W T Dillon, Brooklyn 2 00
6 Mr J C Dockrill, Chicago 2 00
6 Rev A E Doherty, Cambridge, Mass . 2 00
6 Dominican Sisters, Freeport, Ill 2 00
6 Rev W J Drobel, Weatherly, Pa 2 00
6 Msgr C E Duffy, Buffalo 2 00
6 V Rev P H Durkin, Rock Island, Ill 2 00
6 Rev C E Farrelly, Boone, Ia 2 00
6 Mr D C Fauss, New York 2 00
6 Rev J J Featherstone, Scranton 2 00
6 Rev D J Feeney Portland, Me 2 00
6 Mr J J Fisher, New York 2 00
6 Rev. E J Fitzgerald, Worcester 2 00
6 Rev A J Forster, Waterloo, Ia 2 00
6 Franciscan Frs, Cincinnati 2 00
6 Franciscan Frs, Harbor Springs, Mich 2 00
6 Rev H D Gartland, Union City, N J 2 00
6 Msgr F Gassler, Baton Rouge, La . 2 00
6 V Rev J Gillen, Aviston, Ill 4 00
6 Rev H M Hald, Brooklyn 2 00
6 V Rev E F Harrigan, Catonsville Md 4 00
6 Rev R L Hayes, Pittsburgh 2 00
6 Rev J Hensbach, Dimock, S D 2 00
6 B Herder Book Co, St Louis 2 00
6 Rev H J Heuser, Overbrook, Pa . 10 00
6 Rev A F Hickey, Cambridge, Mass 2 00
6 Holy Angels Conv, Jonesboro, Ark 2 00
6 Rev J Huepper, St Francis, Wis . 2 00
6 Rev F Hufnagel, Duluth 2 00
6 Jesuit Frs, Mankato, Minn 2 00
6 Rev W A Keefe, Norwich, Conn 2 00
6 Mr J J Kirwin New York . 2 00
6 Rev H. Klenner, Detroit. 2 00

May, 1929

6. Msgr A. Ph Kremer, Genoa, Wis. ... 6 00
6 Mr H. Krone, Jr, Hackensack, N J ... 2 00
6. Miss S E Laughlin, Philadelphia 4 00
6. Rev W Lawlor, Bayonne, N J 2 00
6. Rev C Linskey, Ypsilanti, Mich 2 00
6. Msgr. J. V S. McClancy, Brooklyn ... 2 00
6. Msgr C F McEvoy, Syracuse 2 00
6. Rev. R. B McHugh, Brooklyn 2 00
6. Msgr P McInerney, Topeka, Kans ... 2 00
6 Rev F J Martin, Louisville. 2 00
6. Mr N Moseley, New Haven, Conn ... 2 00
6 Mother Hedwig, Reading, Pa 2 00
6 Mother M Francis, Baltic, Conn 2 00
6 Mother M Samuel, Sinsinawa, Wis ... 2 00
6. Msgr L J Nau, Norwood, Ohio 2 00
6 Rev J M O'Hara, Catasauqua, Pa ... 2 00
6 O L Bl Sacrament Sch, Cleveland ... 2 00
6 O L Grace Sch, Chicago 2 00
6 V Rev Fr Provincial, St Louis ... 2 00
6 Redemptorist Frs, Philadelphia ... 2 00
6 Msgr F A Rempe, Chicago 2 00
6 Rev J F Ross, Brooklyn 2 00
6 Rev M J Rouch, St Mary-of-the-Woods, Ind ... 2 00
6 Msgr J Ruesing, W Point, Nebr ... 2 00
6 Msgr F Rupert, Delphos, O 2 00
6 Sac Heart Acad, Watertown, Mass ... 2 00
6 Salvatorian Frs, Milwaukee ... 2 00
6 St Anthony's Sch, Milwaukee ... 2 00
6 St Augustine's Sch, Milwaukee 2 00
6 St Colman Conv, Ardmore, Pa 2 00
6 St Joseph's Sch Cleveland ... 2 00
6 St Leo Abbey, Saint Leo, Fla 2 00
6 St Mary's Sch, Wilmington, Del 2 00
6 St Mary's Sem, Buffalo 2 00
6 St Paul Apostle Sch, New York 2 00
6 St Raphael's Conv, Hyde Park, Mass ... 2 00
6 Rev A Scherf, Bally, Pa 2 00
6. Mr. V L Shields, Washington 2 00
6 Sr Augustine, Syracuse ... 8 00
6 Sr. M Adrienne, Loraın, O 2 00
6 Sr M Basilia Cosgrove, Altoona 2 00
6 Sr M Borgia, Brooklyn ... 4 00
6 Sr M Clara, Brooklyn. ... 2 00
6 Sr. M Dafrose, Brooklyn 2 00
6 Sr M Emma, Columbus, Nebr 2 00
6. Sr M Evangelista, Brooklyn ... 2 00
6 Sr M Francis, Portsmouth, O 2 00
6 Sr M Lewis Bertrand, Ionia, Mich ... 2 00
6 Sr M Luciana, Fort Wayne ... 2 00
6. Sr M Maximine, St Paul 2 00
6 Sr M Myles, Irvington, N J 2 00
6 Sr M Regina, Paterson, N J 2 00
6 Sr M Veronica, Chicago ... 2 00
6 Sr M Victorine, Jersey City. ... 2 00
6 Srs Charity, Boston... ... 2 00
6 Srs Charity, Corning, O ... 2 00
6 Srs Charity, Milwaukee ... 2 00
6 Srs Holy Names, Detroit ... 2 00
6 Srs. Immc. Heart, Philadelphia... 2 00

May, 1929

6. Srs. Nazareth, Philadelphia..... 2 00
6. Srs. Notre Dame, Baltimore.. 2 00
6. Srs Notre Dame, E. Boston.... 2 00
6 Srs Notre Dame, So Boston.... 2 00
6 Srs. Notre Dame, Chicago..... ... 2 00
6. Srs Notre Dame, E 83rd St., Cleveland ... 2 00
6. Srs Notre Dame, W 52nd St., Cleveland ... 2 00
6 S S Notre Dame, Highlandtown, Md ... 2 00
6 Srs Notre Dame, Peabody, Mass 2 00
6. Srs Notre Dame, Prairie du Chien ... 2 00
6. S S Notre Dame, Teutopolis, Ill ... 2 00
6 Srs Providence, St Mary-of-the-Woods, Ind ... 2 00
6. Srs St Dominic, College Point, L I ... 4 00
6 Srs St Francis, Chicago ... 2 00
6 Srs St Francis, Cincinnati ... 2 00
6 Srs St Francis, La Fayette, Ind 2 00
6 Srs St Francis, Mansfield, O 2 00
6 Srs St Francis, Trenton, N J ... 4 00
6 Srs St Joseph, Hanover, Pa ... 2 00
6 Srs St Joseph, Broad St, Philadelphia ... 2 00
6 Srs St Joseph, 49th St, Philadelphia ... 2 00
6 Srs St Joseph, Tacony, Philadelphia ... 2 00
6 Srs St Joseph, Vine St, Philadelphia ... 2 00
6 Srs St Mary, Lockport, N Y 4 00
6 Rev P W Smith, Jersey City 2 00
6 Rev E A Stapleton, Yardley, Pa ... 2 00
6 Rev J Stapleton, Detroit ... 2 00
6 Rev T Stenmans, Edgard, La ... 2 00
6 Rev J Surprenant, Saginaw, Mich ... 2 00
6 Mr D P Towers, New York ... 2 00
6 Rev J V Tracy, Boston 2 00
6 Rev G Tragesser, Mt Savage, Md ... 6 00
6 Rev J J Vaughan, Scranton ... 2 00
6 Rev C Wallbraun, Teutopolis, Ill ... 2 00
6 Msgr S P Weisinger, Columbus 2 00
6. Msgr. J A Whitaker, Philadelphia ... 2 00
6 Mr P P Young, Chicago 2 00
6. Rev O Ziegler, St Francis, Wis ... 2 00
7 Rt. Rev J Chartrand, Indianapolis ... 25 00
7 Rt Rev A. Schuler, El Paso, Tex ... 10 00
7 Columbia College, Dubuque ... 60 00
7 Regis College, Denver ... 20 00
7. Georgian Court Coll, Lakewood, N J ... 20 00
7 Nazareth College, Louisville ... 20 00
7 Acad Holy Cross, Washington.. 10 00
7 Acad Notre Dame, Philadelphia 10 00
7 Girls' Cath Central H Sch, Grand Rapids ... 10 00
7 H Child High Sch, Waukegan, Ill ... 10 00
7 Holy Family Acad, Chicago ... 10 00
7. Nazareth Acad., Rochester..... 10 00

May, 1929

7	O. L. Mercy Acad., Cincinnati	10 00
7	St Joseph's Acad , Columbus	10 00
7	Stella Niagara Sem., Stella Niagara, N Y	10 00
7	Ursuline Acad , Toledo	10 00
7.	Miss J. M. Barry, Derby, Conn	2 00
7	Benedictine Srs , Connellsville, Pa	2 00
7.	Rev. J Berens, St Bernard, O	2 00
7	Bro Adolph, Poughkeepsie, N Y	2 00
7	Bro Thomas, New York	2 00
7	Rev C. J. Drew, New York	2 00
7	Felician Srs., Lodi, N J	2 00
7	Franciscan Srs , Rockford, Ill	2 00
7	Rev. T P Gillen, Pittsburgh	2 00
7	Rev T. J. Hanney, Bala-Cynwyd, Pa	2 00
7	Holy Cross Sch , So. Covington	10 00
7.	Rev A A Huber, Cincinnati	2 00
7.	Rev M J Huston, Milwaukee	2 00
7	V Rev Canon A F Isenberg, Lafayette, La	2 00
7	Rev W Kane, Youngstown, O	2 00
7	Rev O C Kappus, Toledo	2 00
7	Rev R G Kirsch, Sylvania, O	2 00
7	Rev T J Larkin, Wheeling	2 00
7	Msgr F T Moran, Cleveland	2 00
7	Mother M Dominica, Dubuque	2 00
7	Mother M Gerard, Stella Niagara	2 00
7	Mother Prioress, Sinsinawa, Wis	2 00
7	Rev A Muench, St Francis, Wis	2 00
7	O L Lourdes Sch , River Rouge, Mich	2 00
7	Redemptorist Frs , New York	2 00
7	Redemptorist Frs , St Louis	2 00
7	Mr W L Reenan, Cincinnati	2 00
7	St Agnes Acad , Indianapolis	2 00
7	St Ann's Sch , Baltimore	2 00
7	St Mary's Sch , Elyria O	9 00
7	St Vincent H Sch , Akron, O.	2 00
7	Rev J J Schmit, Cleveland	2 00
7	Sr Claudine, Waterbury, Conn	2 00
7	Sr Hilary, St Louis	2 00
7	Sr Isabel, Roanoke, Va	4 00
7	Sr M Assumpta, Huntington, Ind	2 00
7	Sr M Benjamin, Perth Amboy, N J	18 00
7	Sr M Bertholda, Verona, Pa	2 00
7	Sr M Castula, Gary, Ind	2 00
7	Sr M Corona, Chicago	2 00
7	Sr M Edwardine, Detroit	4 00
7	Sr M Elise, Detroit	2 00
7	Sr M Evidia, St Louis	2 00
7	Sr M Jean, Rochester	2 00
7	Sr M Flavia, Cudahy, Wis	2 00
7	Sr M Jolanta, Chicago	2 00
7	Sr M Peter, Chicago	2 00
7	Sr M Salesia, Caldwell, O	2 00
7	Sr St Francis, Brooklyn	2 00
7	Sr St M Cyrilla, Chicago	2 00
7	Srs Charity, Boston	2 00
7	Srs Charity, Davenport	2 00
7	Srs Charity, Detroit	2 00
7	Srs Chris Charity, Chicago	2 00
7	Srs I H M Detroit.	2 00
7	Srs Loretto, Moberly, Mo	4 00
7	Srs Mercy, Greenwich, Conn.	2 00
7.	Srs Notre Dame, E 18th St., Cleveland	2 00

May, 1929

7	Srs Notre Dame, E. 54th St., Cleveland	2 00
7	S S Notre Dame, St Charles, Mo	4 00
7	Srs. Notre Dame, St Louis	2 00
7	Srs Notre Dame, Sandusky, O	2 00
7	Srs S H Mary, Bronx, New York	4 00
7	Srs St Francis, Chicago	6 00
7	Srs St Francis, Chicago Heights	2 00
7	Srs St Joseph, Baden, Pa	4 00
7	Srs St Joseph, Conshohocken, Pa	2 00
7	Srs St Joseph, McSherrystown, Pa	4 00
7	Srs St Joseph, Logan St , Philadelphia	2 00
7	Srs St Joseph, Mt Airy Ave , Philadelphia	2 00
7.	Srs St Joseph, Second St , Philadelphia	2 00
7	Srs. St Joseph, St Louis	2 00
7	Srs St Joseph, Schuylkill Haven, Pa	2 00
7	Miss Z E Stauf, Baltimore	2 00
7	Archabbot A Stehle, Latrobe, Pa	4 00
7	Rev F Wachendorfer, Chicago	2 00
7	Rev A Zubowicz, Chicago	2 00
8	Rt Rev H C Boyle, Pittsburgh	10 00
8	Mt Rev M J Curley, Baltimore	50 00
8	D J Cardinal Dougherty, Philadelphia	100 00
8	Mt Rev J W Shaw, New Orleans	25 00
8	Immc Conception Sem , Darlington, N J	25 00
8	St Mary's Sem , Baltimore	25 00
8	Passionist Prep Coll , Normandy, Mo	10 00
8	St Francis Prep Sem , Mount Healthy, O	10 00
8	St Joseph's Prep Sem , St Benedict, La	10 00
8	St Lawrence Coll , Mt Calvary, Wis	10 00
8	St Mary's Manor & Apostolic Sch , South Langhorne, Pa	10 00
8	Loyola Univ , Chicago	20 00
8	St Benedict's Coll , Atchison, Kans	20 00
8	Seton Hall Coll , S Orange, N J	20 00
8	Coll O L Elms, Chicopee, Mass	20 00
8	D'Youville Coll & Acad Holy Angels, Buffalo	20 00
8	Loretto Heights Coll , Loretto, Colo	20 00
8	St Joseph College for Women, Brooklyn	20 00
8	Rev R R Rooney, Florissant, Mo	10 00
8	Acad O L. Mercy, Milford, Conn	10 00
8	Acad Sac. Heart, Lake Forest, Ill	10 00
8	Acad Sacred Heart, St Louis	10 00
8	Brooklyn Prep. Sch , Brooklyn	10 00
8.	Loretto Heights Acad , Loretto, Colo	10 00
8	Loyola School, New York	10 00
8.	Providence High Sch., Chicago	10 00

May, 1929

8. St. Joseph's Female Orphan Asylum, Brooklyn ... 10 00
8. St. Joseph's Nor. Coll, Springfield, Mass ... 10 00
8. St Mary's Springs Acad, East Columbus ... 10 00
8 Rev T. Aeschbacher, Floyds Knobs, Ind ... 2 00
8 Miss L. Armstrong, Boston ... 2 00
8 Rev A Bleil, Madisonville, La. 2 00
8. Rev D. Breault, Bark River, Mich. ... 2 00
8 Rev H Brosseau, Grenville, P. Q ... 2 00
8 Bro Samuel, Brooklyn ... 2 00
8. Bros Sacred Heart, Alexandria, La ... 2 00
8 Rev W. Butzer, Goodland, Kans 2 00
8. Rev G L Cairns, Monroe, Mich 2 00
8 Rev Father Cletus, Hays, Kans 2 00
8 Cecilian Conservatory, Philadelphia ... 2 00
8 Conv Immc Conception, Sylvania, O 2 00
8 Mr W H Conway, Springfield, Ill ... 2 00
8 Rev J M Cooper, Washington ... 2 00
8 Dominican Srs, East Columbus 2 00
8 Rev G Eisenbacher, Chicago ... 2 00
8 Miss R A Fagan, Brooklyn 2 00
8 Rev A J Foerstel, Merrill, Ia 6 00
8 Rev S V. Fraser, Clyde, Kans 2 00
8 V Rev E P Griffin, Pittsburgh 4 00
8 Rev J Herbers, Stacyville, Ia 2 00
8 Rev F A Houck, Toledo 2 00
8 Rev A G Koenig, Cincinnati 2 00
8 Rev A Koerperich, Greenleaf, Kans ... 2 00
8. Librarian, Loyola Coll, Montreal 2 00
8 Librarian, St Andrew-on-Hudson, Poughkeepsie, N Y 2 00
8 Rev A. Luckey, Manhattan, Kans ... 2 00
8 Rev J A McAndrew, Brooklyn 2 00
8. Rev P J McCormick, Washington ... 2 00
8. Miss T. L Maher, Joliet, Ill ... 4 00
8 Rev F Mayer, Syracuse ... 2 00
8 Mr M L Melzer, Milwaukee 2 00
8 Rev C J Merkle, Newport, Ky 2 00
8 Notre Dame Acad, Cincinnati 2 00
8 Rev G J O'Bryan, Lexington, Ky ... 2 00
8 Presentation Acad, Louisville 2 00
8 Presentation Srs, Aberdeen, S D ... 2 00
8 Rev M F Reddy, Providence 4 00
8 St Francis Xav Sch, Cincinnati 2 00
8 St. John's Sch, Cincinnati ... 2 00
8 St Monica's Sch, Jamaica, L I. ... 2 00
8 Mr P. P Schaefer, Champaign, Ill ... 2 00
8. Sr Armella, Newark, N. J .. 2 00
8. Sr Genersa, Detroit ... 2 00
8. Sr. M. Alexandra, Quincy, Ill... 4 00
8. Sr. M Benitia, Brooklyn ... 2 00
8 Sr. M Cecilia, Brooklyn ... 2 00
8 Sr. M Chrysostom, Brooklyn .. 2 00
8 Sr M Evangelista, Mt. Clemens, Mich ... 2 00
8. Sr. M Helena, Erie ... 2 00
8. Sr. M Kiernan, Cleveland ... 2 00

May, 1929

8. Sr. M. Rose Gertrude, Brooklyn 2 00
8. Sr Mildred, Philadelphia ... 2 00
8 Sr. Wilfrida, Wilkes Barre, Pa 4 00
8 Srs. Charity, Brockton, Mass. 2 00
8 Srs Charity, Lowell, Mass ... 2 00
8. Srs Charity Nazareth, Newport, Ky ... 2 00
8 Srs. Div Providence, Dayton, Ky 6 00
8 Srs Holy Child Jesus, Sharon Hill, Pa ... 2 00
8 Srs Humility Mary, Canton, O 2 00
8 Srs I H M, Olney, Philadelphia ... 2 00
8 Srs Notre Dame, Escanaba, Mich 2 00
8 Srs Notre Dame, Fremont, O ... 2 00
8 Srs Notre Dame, Laurium, Mich 2 00
8 Srs St Francis, Union, Mo 2 00
8 Srs St Joseph, New Orleans 6 00
8 Srs St. Joseph, Orange, N J 2 00
8 Srs St Joseph, Broad St, Philadelphia ... 2 00
8 Rev E Suppan, New Lexington, O ... 2 00
8 Rev P Vollrath, Floyds Knobs, Ind ... 2 00
8 Rev E J Westenberger, Green Bay, Wis ... 2 00
8 Rev J G Wolf, Salina, Kans 2 00
9 P J Cardinal Hayes, New York 25 00
9 Rt Rev J Schrembs, Cleveland 25 00
9 Immc Conception Sem, Oconomowoc, Wis 25 00
9 Mt St Mary's Sem, Norwood, O ... 25 00
9 St. Augustine's Theol Sem, Toronto, Ont ... 25 00
9 Providence Coll Providence 20 00
9 St Xavier Coll, Cincinnati 20 00
9 Coll St Teresa, Winona 20 00
9 St Mary's Coll & Acad, Notre Dame, Ind ... 20 00
9 Daughters of the Cross, Shreveport 10 00
9 Inst Immc Conception, Oldenburg 10 00
9. Mt St Joseph's Coll, Baltimore 10 00
9 St Agnes Acad, Alliance, Nebr 10 00
9 St Agnes Acad, Kansas City, Mo 10 00
9 St Francis Xav Acad, Providence 10 00
9 St Joseph's Acad, Des Moines 10 00
9 St Joseph's Acad, Guthrie, Okla 10 00
9 St Ursula Acad, Cincinnati 10 00
9. Srs I H M, Ann Arbor, Mich 10 00
9 Abbot, St Meinrad, Ind 2 00
9. Rev C Auer, Artesian, S D 2 00
9 Benedictine Srs, Covington, La 2 00
9 Rev H F Brockman, Cincinnati 2 00
9 Bro Bede, Baltimore 2 00
9 V Rev H Buchholtz, Marquette 2 00
9 Mr D F Burns, Boston 2 00
9 Msgr J E Cassidy, Fall River 2 00
9 Christian Bros, Minneapolis 2 00
9. Mr W P Cunningham, New York ... 2 00
9 Rev A Feldhaus, Carthagena, O 6 00
9. Rev H F Flock Sparta Wis 2 00
9 Rev J Gerold, Castle Shannon, Pa ... 2 00
9. Rev J. C. Hogan, Oshkosh, Wis 2 00
9. Rev. G. Johnson, Washington..... 2 00

May, 1929
9. Msgr L. J Kavanagh, New Orleans 12 00
9 Rev. D Maguire, Wrentham, Mass 2 00
9 Mother M Florence, Cincinnati . 2 00
9 Mother M Leo, Belmar, N J .. 4 00
9 Mother M Pauline, Notre Dame, Ind 2 00
9 Rev J F Naab, Winfield Junction, N Y 2 00
9 V. Rev J L O'Regan, New Orleans . 6 00
9 Rev C Piontek, Iron River, Mich. 2 00
9 Rev. W L Polk, Oconomowoc, Wis 4 00
9. Rev Provincial, Md-N Y Province, S J, New York 2 00
9 St. Francis Assisi Sch, Milwaukee 2 00
9 St Francis Orph Aslyum, New Haven, Conn 2 00
9 St Mary's Springs Acad, Fond-du-Lac, Wis . . 2 00
9 St Patrick's Sch, Eau Claire, Wis . 2 00
9 Rev. J Schmidt, Baltimore 2 00
9 Sr Grace Madeleine, Brooklyn . 2 00
9. Sr Immaculata, Detroit . 2 00
9. Sr M Afra, Chicago 2 00
9. Sr M Callista, Pittsburgh 2 00
9 Sr M Cyril Hamilton, Huntington, W Va . . 4 00
9 Sr M Mercedes, Joliet, Ill . 2 00
9 Sr M Raymondina, Hempstead, N Y 2 00
9 Sr M Tharsilla, Willimantic, Conn . 2 00
9 Srs Charity, Boston 2 00
9 Srs Charity, Dorchester, Mass . 2 00
9 Srs Cong Notre Dame, Lewiston, Me . 2 00
9 Srs Holy Child Jesus, Chicago 2 00
9 Srs Holy Cross, South Bend, Ind 2 00
9 Srs H Humility Mary, Lowellville, O . . . 2 00
9 Srs Notre Dame, Covington . 2 00
9 Srs Notre Dame, Somerville, Mass . . 2 00
9 Srs St Francis, Gallup, N M . 2 00
9 Srs St Francis, Joliet, Ill 4 00
9 Srs St Francis, La Fayette, Ind. 2 00
9 V Rev A T Zeller, Oconomowoc, Wis .. 2 00
10 St John's Sem, Little Rock . 25 00
10. St Paul's Sem, St Paul . 25 00
10 St Mary's Coll, St Mary's, Kans 20 00
10 St Mary's Coll, Winona 20 00
10 Coll of New Rochelle, N Y . 20 00
10 Emmanuel Coll, Boston 20 00
10. Villa Maria Coll, Immaculata, Pa 20 00
10 Benedictine Acad, Paterson, N J 10 00
10 Boston Coll, H Sch, Boston 10 00
10. Notre Dame Acad, Cincinnati 10 00
10 Villa Maria Acad, Immaculata, Pa . . . 10 00
10. V Rev W H Aretz, Little Rock 2 00
10. Rev J S Barry, Clinton, Mass 2 00
10. Bro Adalbert, Wheeling 4 00
10. Bro Director, Glencoe, Mo .. 2 00
10. Bro Michael, Nivelles, Belgium . 2 00
10. Rev. T V Cassidy, Providence . 2 00
10. Rev J. M Cassin, Santa Rosa, Calif. 2 00

May, 1929
10. Rev. H Constantineau, San Antonio .. 2 00
10. Rev. J. G Cook, Detroit . . . 4 00
10. Rev. L Gallagher, Chestnut Hill, Mass. 2 00
10. V Rev A Heinrich, Tokio, Japan 2 00
10. Holy Rosary Sch, Columbus 2 00
10 Rev H E Keller, York, Pa 2 00
10. V. Rev. M. Lamb.ng, Scottdale, Pa. 2 00
10. Rev R Mayer, St. Nazianz, Wis. 2 00
10 Rev A G Mihm, Pittsburgh . . 2 00
10 Mother R Gibney, Omaha 2 00
10 Mother M Joseph, Caldwell, N J 2 00
10. Mother M Pacifica, Peoria 2 00
10 Rev J J Murphy, Columbus. . 2 00
10 Rev J D O'Leary, Johnstown, Pa 2 00
10 Sr Herman Joseph, No Judson, Ind 2 00
10 Sr M Aline, Mt Vernon, O . 4 00
10 Sr M Carmelia, Philadelphia... 2 00
10 Sr M Eligiana, Olpe, Kans .. 2 00
10 Sr M Pulcheria, Brooklyn . 2 00
10 Srs Humility Mary, Cleveland 2 00
10 S S Notre Dame, Logansport, Ind 2 00
10 Srs Notre Dame, Providence .. 6 00
10 Srs Precious Blood, Dayton, O .. 2 00
10. Srs Precious Blood, Omaha . 2 00
10 Srs St Francis, Pittsburgh ... 2 00
10 Srs St Joseph, Philadelphia .. 2 00
11 University Dayton, Dayton, O 20 00
11 College Notre Dame, Belmont, Cal 20 00
11 Marycliff Acad, Arlington Heights, Mass .. 10 00
11. St Catherine's Acad, Lexington, Ky . . . 10 00
11 St Margaret's Acad, Minneapolis 10 00
11 Acad Notre Dame Providence, Newport, Ky 2 00
11 Assumption B V M Cathedral Sch, Baltimore . 2 00
11 V Rev J Barron, Brooklyn 2 00
11 Bro Raymond, St Louis 2 00
11 Bro Thomas Seebald, Dayton, O 2 00
11 Rev F J Connell, Esopus, N Y 2 00
11 Rev J R Crowley, San Jose, Cal 2 00
11 Msgr T H McLaughlin, Darlington, N J 2 00
11. Mother M Angeline, Oakland, Calif .. 2 00
11 Rev T E Murray, Philadelphia 2 00
11 V Rev. B. P. O'Reilly, Dayton, Ohio 2 00
11 Rev D Riordan, Watertown, Mass 2 00
11 St Anthony's Sem, Santa Barbara, Calif. . . . 2 00
11. Msgr A B Salick, Milwaukee 2 00
11 Rev. W. Schmitt, Cincinnati .. 2 00
11. Rev W L Shea, St. Louis 2 00
11 Sr. M Aquinas, Haverhill, Mass 2 00
11 Sr M Malachy, San Francisco . 2 00
11. Sr M Oswaldine, Winona . 2 00
11. Srs Charity, San Francisco. 2 00
11 Srs. Holy Names, Chicago . . 2 00
11. S S Notre Dame, Cambridge, Mass 4 00
11. Srs. Notre Dame, Cincinnati 2 00
11 Srs Notre Dame, Milwaukee . 2 00
11. Srs. St. Dominic, Bronx, N Y . 2 00

May, 1929

8. St. Joseph's Female Orphan Asylum, Brooklyn 10 00
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8 V Rev E P Griffin, Pittsburgh 4 00
8 Rev J Herbers, Stacyville, Ia 2 00
8 Rev F A Houck, Toledo 2 00
8 Rev A G Koenig, Cincinnati 2 00
8. Rev A Koerperich, Greenleaf, Kans . . . 2 00
8 Librarian, Loyola Coll, Montreal 2 00
8. Librarian, St Andrew-on-Hudson, Poughkeepsie, N Y 2 00
8 Rev A. Luckey, Manhattan, Kans. . . . 2 00
8 Rev J A McAndrew, Brooklyn 2 00
8. Rev P J McCormick, Washington 2 00
8. Miss T L Maher, Joliet, Ill . 4 00
8 Rev F Mayer, Syracuse . 2 00
8 Mr. M L Melzer, Milwaukee 2 00
8 Rev C J Merkle, Newport, Ky 2 00
8 Notre Dame Acad, Cincinnati 2 00
8 Rev G J. O'Bryan, Lexington, Ky . 2 00
8 Presentation Acad, Louisville . 2 00
8 Presentation Srs, Aberdeen, S D . 2 00
8 Rev M F Reddy, Providence 4 00
8 St Francis Xav Sch, Cincinnati 2 00
8 St John's Sch, Cincinnati . 2 00
8. St Monica's Sch, Jamaica, L I. 2 00
8 Mr P. P Schaefer, Champaign, Ill . . 2 00
8. Sr. Armella, Newark, N J .. 2 00
8 Sr Genevieva, Detroit . 2 00
8. Sr. M. Alexandra, Quincy, Ill... 4 00
8. Sr. M Benitia, Brooklyn ... 2 00
8 Sr M Cecilia, Brooklyn ... 2 00
8 Sr M Chrysostom, Brooklyn . 2 00
8 Sr M Evangelista, Mt. Clemens, Mich 2 00
8. Sr. M Helena, Erie 2 00
8. Sr. M. Kiernan, Cleveland..... 2 00

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8. Sr. M. Rose Gertrude, Brooklyn 2 00
8. Sr. Mildred, Philadelphia 2 00
8 Sr. Wilfrida, Wilkes Barre, Pa 4 00
8 Srs. Charity, Brockton, Mass . 2 00
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8. Srs Charity Nazareth, Newport, Ky ... 2 00
8 Srs. Div Providence, Dayton, Ky 6 00
8 Srs Holy Child Jesus, Sharon Hill, Pa 2 00
8 Srs Humility Mary, Canton, O 2 00
8 Srs I H M, Olney, Philadelphia 2 00
8 Srs. Notre Dame, Escanaba, Mich 2 00
8 Srs. Notre Dame, Fremont, O . 2 00
8 Srs Notre Dame, Laurium, Mich 2 00
8 Srs St Francis, Union, Mo 2 00
8 Srs St Joseph, New Orleans 6 00
8 Srs St. Joseph, Orange, N J 2 00
8 Srs St Joseph, Broad St, Philadelphia . 2 00
8 Rev E Suppan, New Lexington, O . . . 2 00
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9 St Augustine's Theol Sem, Toronto, Ont 25 00
9 Providence Coll, Providence 20 00
9 St Xavier Coll, Cincinnati 20 00
9 Coll St Teresa, Winona 20 00
9 St Mary's Coll & Acad, Notre Dame, Ind 20 00
9 Daughters of the Cross, Shreveport . 10 00
9 Inst Immc Conception, Oldenburg 10 00
9 Mt St Joseph's Coll, Baltimore 10 00
9 St Agnes Acad, Alliance, Neb 10 00
9 St Agnes Acad, Kansas City, Mo . 10 00
9 St Francis Xav Acad, Providence 10 00
9 St Joseph's Acad, Des Moines 10 00
9 St Joseph's Acad, Guthrie, Okla 10 00
9 St Ursula Acad, Cincinnati 10 00
9. Srs I H M, Ann Arbor, Mich 10 00
9 Abbot, St Meinrad, Ind 2 00
9. Rev C Auer, Artesian, S D 2 00
9 Benedictine Srs, Covington, La 2 00
9 Rev H F Brockman, Cincinnati 2 00
9. Bro Bede, Baltimore . 2 00
9 V Rev H Buchholtz, Marquette 2 00
9 Mr D F Burns, Boston 2 00
9 Msgr J E Cassidy, Fall River 2 00
9. Christian Bros, Minneapolis 2 00
9 Mr W P Cunningham, New York 2 00
9. Rev A Feldhaus, Carthagena, O 6 00
9. Rev H F Flock, Sparta Wis 2 00
9 Rev J Gerold, Castle Shannon, Pa 2 00
9. Rev. J C. Hogan, Oshkosh, Wis 2 00
9 Rev. G. Johnson, Washington 2 00

May, 1929
9. Msgr L. J Kavanagh, New Orleans 12 00
9 Rev. D Maguire, Wrentham, Mass 2 00
9 Mother M Florence, Cincinnati . 2 00
9 Mother M Leo, Belmar, N J . 4 00
9 Mother M Pauline, Notre Dame, Ind 2 00
9 Rev J F Naab, Winfield Junction, N Y 2 00
9. V. Rev J L O'Regan, New Orleans 6 00
9 Rev. C Piontek, Iron River, Mich. 2 00
9. Rev W L Polk, Oconomowoc, Wis 4 00
9 Rev Provincial, Md-N Y Province, S J, New York 2 00
9 St. Francis Assisi Sch, Milwaukee 2 00
9 St Francis Orph Aslyum, New Haven, Conn 2 00
9 St Mary's Springs Acad, Fond-du-Lac, Wis 2 00
9 St. Patrick's Sch, Eau Claire, Wis 2 00
9 Rev. J Schmidt, Baltimore . 2 00
9. Sr Grace Madeleine, Brooklyn . 2 00
9. Sr Immaculata, Detroit . 2 00
9 Sr M Afra, Chicago 2 00
9. Sr M Callista, Pittsburgh 2 00
9 Sr M Cyril Hamilton, Huntington, W Va 4 00
9 Sr M Mercedes, Joliet, Ill . 2 00
9 Sr M Raymondina, Hempstead, N Y 2 00
9 Sr M Tharsilla, Willimantic, Conn 2 00
9 Srs Charity, Boston 2 00
9 Srs Charity, Dorchester, Mass . 2 00
9 Srs Cong Notre Dame, Lewiston, Me 2 00
9 Srs Holy Child Jesus, Chicago 2 00
9 Srs Holy Cross, South Bend, Ind 2 00
9 Srs H Humility Mary, Lowellville, O 2 00
9 Srs Notre Dame, Covington . 2 00
9 Srs Notre Dame, Somerville, Mass 2 00
9 Srs St Francis, Gallup, N M 2 00
9 Srs St Francis, Joliet, Ill 4 00
9 Srs St Francis, La Fayette, Ind 2 00
9 V Rev A T. Zeller, Oconomowoc, Wis 2 00
10 St John's Sem, Little Rock 25 00
10 St. Paul's Sem, St Paul . 25 00
10 St Mary's Coll, St Mary's, Kans 20 00
10 St Mary's Coll, Winona . 20 00
10. Coll of New Rochelle, N Y . 20 00
10 Emmanuel Coll, Boston 20 00
10. Villa Maria Coll, Immaculata, Pa 20 00
10 Benedictine Acad, Paterson, N J 10 00
10 Boston Coll, H Sch, Boston 10 00
10 Notre Dame Acad, Cincinnati 10 00
10. Villa Maria Acad, Immaculata, Pa 10 00
10. V Rev W H Aretz, Little Rock 2 00
10. Rev J S Barry, Clinton, Mass 2 00
10 Bro Adalbert, Wheeling 4 00
10. Bro Director, Glencoe, Mo . . 2 00
10. Bro Michael, Nivelles, Belgium.. 2 00
10 Rev. T V Cassidy, Providence . 2 00
10. Rev J. M Cassin, Santa Rosa, Calif. 2 00

May, 1929
10 Rev. H. Constantineau, San Antonio 2 00
10. Rev. J G Cook, Detroit . . 4 00
10. Rev. L Gallagher, Chestnut Hill, Mass. 2 00
10. V Rev. A Heinrich, Tokio, Japan 2 00
10. Holy Rosary Sch, Columbus . 2 00
10 Rev H E Keller, York, Pa 2 00
10. V. Rev. M. Lamping, Scottdale, Pa 2 00
10. Rev R Mayer, St. Nazianz, Wis. 2 00
10 Rev A G Mihm, Pittsburgh. 2 00
10 Mother R Gibney, Omaha . 2 00
10 Mother M Joseph, Caldwell, N J. 2 00
10. Mother M Pacifica, Peoria 2 00
10 Rev J J Murphy, Columbus . 2 00
10 Rev J D O'Leary, Johnstown, Pa 2 00
10 Sr Herman Joseph, No Judson, Ind 2 00
10 Sr M Aline, Mt Vernon, O .. 4 00
10 Sr M Carmelia, Philadelphia.. 2 00
10 Sr. M Eligiana, Olpe, Kans . 2 00
10 Sr M Pulcheria, Brooklyn 2 00
10 Srs Humility Mary, Cleveland 2 00
10 S S Notre Dame, Logansport, Ind 2 00
10 Srs Notre Dame, Providence . 6 00
10 Srs Precious Blood, Dayton, O .. 2 00
10 Srs Precious Blood, Omaha .. 2 00
10 Srs. St Francis, Pittsburgh . 2 00
10. Srs St Joseph, Philadelphia .. 2 00
11 University Dayton, Dayton, O 20 00
11 College Notre Dame, Belmont, Cal 20 00
11 Marycliff Acad, Arlington Heights, Mass 10 00
11 St Catherine's Acad, Lexington, Ky 10 00
11 St Margaret's Acad, Minneapolis 10 00
11 Acad Notre Dame Providence, Newport, Ky 2 00
11 Assumption B V M Cathedral Sch, Baltimore 2 00
11 V Rev J Barron, Brooklyn 2 00
11. Bro Raymond, St Louis 2 00
11. Bro Thomas Seebald, Dayton, O 2 00
11 Rev F J Connell, Esopus, N Y 2 00
11 Rev J R Crowley, San Jose, Cal 2 00
11 Msgr T H McLaughlin, Darlington, N J 2 00
11. Mother M Angeline, Oakland, Calif 2 00
11. Rev T. E Murray, Philadelphia 2 00
11 V Rev. B P. O'Reilly, Dayton, Ohio 2 00
11. Rev D Riordan, Watertown, Mass 2 00
11 St Anthony's Sem, Santa Barbara, Calif 2 00
11. Msgr A B Salick, Milwaukee 2 00
11 Rev W. Schmitt, Cincinnati . 2 00
11. Rev W L Shea, St Louis . 2 00
11. Sr. M Aquinas, Haverhill, Mass 2 00
11 Sr M Malachy, San Francisco 2 00
11. Sr M Oswaldine, Winona . . . 2 00
11. Srs. Charity, San Francisco. . 2 00
11 Srs Holy Names, Chicago 2 00
11. S S Notre Dame, Cambridge, Mass 4 00
11. Srs. Notre Dame, Cincinnati 2 00
11. Srs Notre Dame, Milwaukee . 2 00
11. Srs. St. Dominic, Bronx, N Y .. 2 00

May, 1929
11. V Rev C. J Warren, Esopus, N Y. 2 00
11. V Rev J. Wuest, Detroit 2 00
13. Niagara Univ, Niagara, N Y 25 00
13 St Charles Coll, Catonsville, Md 10 00
13 St Joseph's College, Mountain View, Calif. 10 00
13 St Joseph's Prep Sem, Grand Rapids . . . 10 00
13 St Mary's Coll., North East, Pa 10 00
13 De Paul Univ., Chicago 20 00
13 Epiphany Apostolic Coll, New Windsor, N Y . 20 00
13 Fordham University, New York 20 00
13 Manhattan Coll, New York 20 00
13 St Bede's Coll, Peru, Ill 20 00
13 St John's Coll, Toledo 20 00
13 Univ St Francis Xav Coll, Antigonish, N S 40 00
13 Clarke Coll, Dubuque 20 00
13 Coll Mt St Vincent-on-Hudson, N Y 20 00
13 O L Lake Coll, San Antonio 20 00
13 St Joseph's Coll, Emmitsburg 20 00
13 St Mary's Coll, Monroe Mich 20 00
13 St Xavier Coll for Women, Chicago 20 00
13 St Francis, Assisi Conv, Milwaukee 10 00
13 Acad O L of Lake, San Antonio 10 00
13 Acad Sacred Heart, Albany 10 00
13 Conv Sacred Heart, New York 10 00
13 Holy Cross Acad, Manhattan, New York 10 00
13 Holy Ghost Acad, Techny, Ill 10 00
13 Holy Names Acad & Normal Sch, Seattle 10 00
13 Mother M Berchmans, Halifax, N S 20 00
13 Mt St Agnes H Sch, Baltimore 10 00
13 Mt St Mary-on Hudson, Newburgh . 10 00
13 St Joseph's Acad, Adrian, Mich 10 00
13 St Joseph's Acad, Cleveland 10 00
13 St Joseph's H Sch, Emmitsburg 10 00
13 St Mark's H Sch, St Louis 10 00
13 St Xavier's Coll, Louisville 10 00
13 Srs St Francis, Green Bay 10 00
13 Acad Visitation, St Louis 2 00
13 V Rev J P Aldridge, Springfield Ky 6 00
13 Rev K G Beyer, La Crosse . 2 00
13 Rev B Biegel, Elwood, Ind . . 2 00
13 Rev J J Bonk, Milwaukee 2 00
13 Bro Jasper, New York 2 00
13 Rev G J Bullion, Pittsburgh 2 00
13 Rev F J Byrne, Clarendon, Va 4 00
13 Rev R J Campion, Brooklyn 2 00
13 Rev A Chandler, New Haven, Conn 4 00
13 Christian Bros, Cumberland, Md 2 00
13 Msgr J N Connolly, New York 2 00
13 Msgr M Connolly, San Francisco 4 00
13 Convent H J C, Melrose, Mass 2 00
13 Rev J O'C Crotty, De Kalb, Ill 2 00
13 Rev J J Cullen, San Francisco . 10 00
13 Rev N P Dillon, Los Angeles 2 00
13 Dominican Srs, Mission San Jose 2 00
13 Rev L Edelman, Pittsford, N Y 2 00
13 Rev M Flaherty, Arlington, Mass 4 00
13. Prof J. E Hagerty, Columbus .. 2 00

May, 1929
13 Rev J D Hannan, Pittsburgh . 2 00
13 Holy Trinity Sch, Milwaukee 4 00
13. V Rev J J. Jepson, Mountain View, Calif 2 00
13 Rev P Judge, Omaha . 2 00
13 Rev A Klowo, Orchard Lake, Mich 2 00
13 Rev J F Knue, Louisville 2 00
13 Msgr F P McManus, Council Bluffs, Ia . . 2 00
13 Mother M Evarista, Manchester 2 00
13 Mother M Medulpha, Baltimore 2 00
13 Mother M Nothburga, Philadelphia 2 00
13 Mother M Prioress, St Mary's, Pa . . . 2 00
13 Mother M Solana, Pendleton, Ore . . 2 00
13 Mother M Thecla, St Francis, Wis . 2 00
13 Mother Mechtilde, S Lawrence, Mass . 2 00
13 Mother Petra, Rockville Centre, N Y 2 00
13 Rev C V Mullen, Missoula, Mont . 2 00
13 Rev E W Neuzil, Davenport 4 00
13 V Rev J O'Leary, Boston 2 00
13 Miss R A Perry, Louisville 2 00
13 Rev J M Piet, Portland, Ore 2 00
13 Redemptorist Frs, New Orleans 2 00
13 Rev G Rossmann, Marathon City, Wis . 2 00
13 Sacred Heart Jun Coll & Nor Sch, Louisville 2 00
13 St Stephen's Sch, Milwaukee. 4 00
13 V Rev J Scully, Kingston, N Y 2 00
13 Sr Celestine, Duluth 2 00
13 Sr Elizabeth Garner, Emmitsburg 2 00
13 Sr Francis, Emmitsburg 2 00
13 Sr Justine, Emmitsburg 2 00
13 Sr Marie Elise, Paterson, N J . 2 00
13 Sr M Almina, Michigan City, Ind 2 00
13 Sr M Anselm, Bronx, N Y 2 00
13 Sr M Marcienne, Key West, Fla 4 00
13 Sr M Thomas Aquinas, Highland Falls, N Y 2 00
13 Sr St John B de Rossi, Whitney Pier, N S 2 00
13 Sr Superior, Santa Monica, Calif 2 00
13 Srs Charity, Boston 2 00
13 Srs Holy Cross, Alexandria, Va 2 00
13 Srs I H M, Flint, Mich 2 00
13 Srs Loretto, Toronto, O 2 00
13 Srs Mt Prec Blood, East St Louis, Ill . 2 00
13 Srs Notre Dame, Hamilton, O 2 00
13 Srs Notre Dame, Madison, Minn 2 00
13 Srs Notre Dame, Malden, Mass 2 00
13 Srs Notre Dame, Worcester, Mass . 2 00
13 Srs St Dominic, Blauvelt, N Y 2 00
13 Srs St Dominic, Bronx, N Y 2 00
13 Srs St Francis, O'Neill, Nebr 2 00
13 Srs St Francis, Platte Center, Nebr .. . 2 00
13 Srs St Francis Assisi, St Francis, Wis 2 00
13 Srs St Joseph, Bayonne, N J . 2 00
13 Srs St. Joseph, Chester, Pa . .. 4 00
13. Srs St. Joseph, Elwood, Ind 2 00

May, 1929

13.	Srs St Joseph, Logan, Philadelphia	2 00
13	Srs St Joseph, Revere, Mass	2 00
13	Srs St Joseph, St Louis	4 00
13	Srs Visitation, St Paul	2 00
14	St Francis Sem, St Francis, Wis	25 00
14	Canisius Coll, Buffalo	20 00
14	St Francis Sem, College Dept, St Francis, Wis	20 00
14	University of Detroit, Detroit	20 00
14	Mt St Joseph's Ursuline Acad, St Joseph, Ky	10 00
14	St Francis Sem, High Sch Dept, St Francis, Wis	10 00
14	Srs St Joseph, St Louis	10 00
14	Rev C R Baschab, Sausalito, Calif	2 00
14	Rev M A Bennett, Easton, Pa	2 00
14	Bro A L Hollinger, San Antonio	2 00
14	Bro C E Huebert, St Louis	2 00
14	Bro P A Gleeson New York	2 00
14	Rev N Brust, St Francis Wis	2 00
14	Christian Bros Acad, Albany	2 00
14	Dominican Srs, Anaheim Calif	2 00
14	Mr J G Fagan, New York	2 00
14	Rev J A Garvin, Brooklyn	4 00
14	Rev J J Griffin, Brooklyn	2 00
14	Rev M A Hamburger Cincinnati	4 00
14	Rev J J Hannigan Philadelphia	8 00
14	Rev J A Hogan, Medina, N Y	2 00
14	Miss E Horan, Chicago	2 00
14	Rev J L Lonergan, Clairton Pa	2 00
14	Mother M Agatha, Columbus	2 00
14	Mother M Francis Clare, Notre Dame, Ind	2 00
14	Mother Walburga, Covington	4 00
14	Miss J I O'Hara, New York	2 00
14	Rev J M Petter, Rochester	2 00
14	V Rev A H Rabe San Antonio	4 00
14	Rev C J Ryan, Cincinnati	2 00
14	Msgr M Ryan, Pittsburgh	4 00
14	St Mary's Acad Sch, Olean, N Y	2 00
14	St Mary's Sch, Massillon O	2 00
14	St Michael's H Sch, Flint, Mich	2 00
14	St Michael's Sch, Milwaukee	2 00
14	Rev R Sampson Oakland Calif	2 00
14	Sr Caroline, Bridgeport, Conn	4 00
14	Sr M Alma, Cleveland	2 00
14	Sr M Aloysius, Grand Rapids	2 00
14	Sr M Anselma, Williamsville, N Y	2 00
14	Sr M Teresa, Camden, N J	2 00
14	Sr Noela Rosaire, New York	2 00
14	Sr Senensis, Milwaukee	2 00
14	Sr Superior, Oakland, Calif	6 00
14	Srs Mercy, Naugatuck Conn	2 00
14	Srs Notre Dame, Cresco, Ia	2 00
14	Srs Notre Dame, St Louis	2 00
14	Srs St Francis, Fort Wayne	2 00
14	Srs St Francis, Glen Riddle, Pa	6 00
14	Srs St Joseph Wichita	4 00
14	Rev D R Sullivan, Greensburg, Pa	2 00
14	Rev N A Weber, Washington	2 00
15	Coll Holy Cross, Worcester, Mass	40 00
15	Conception Coll., Conception, Mo	10 00
15	Spring Hill Coll, Spring Hill, Ala	20 00
15	Marywood Coll, Scranton	20 00

May, 1929

15.	Msgr. F. J Van Antwerp, Detroit	20 00
15	Acad H C Jesus, Suffern, N Y	20 00
15	Rev J J Bonner, Philadelphia	2 00
15	Bro Gilbert, New Orleans	2 00
15	Miss M J Chute, Minneapolis	2 00
15	Mr H. P Conway, Chicago	2 00
15	Rev I Fealy, Woodlawn, Md	2 00
15	Rev D A Lord, St Louis	6 00
15	Mother M Romana, Racine, Wis.	2 00
15	Principal, Cathedral Sch, Detroit	2 00
15	St Dominic Acad, Waverly, Mass	2 00
15	St John's Par Sch, San Francisco	2 00
15	Sr M De La Salle, Hooksett, N H	2 00
15	Sr M Felicitas, Perth Amboy, N J	2 00
15	Sr M Joseph, Peekskill N Y	2 00
15	Sr M Leander, Louisville	2 00
15	Srs Charity, Newark, N J	2 00
15	Srs Mercy, E Boston	2 00
15	Srs Mercy, New Haven, Conn	2 00
15	Srs Notre Dame, Roxbury, Boston	6 00
15	Rev A M Stitt Detroit	2 00
15	Ursuline Srs, Sidney, Nebr	2 00
16	Creighton Univ, Omaha	20 00
16	Duquesne Univ, Pittsburgh	20 00
16	St John's Coll, Collegeville, Minn	20 00
16	St Mary Miss Coll Techny, Ill	20 00
16	Coll St Elizabeth, Convent Station, N J	20 00
16	Rosary Coll, River Forest, Ill	20 00
16	St Mary's Coll, Prairie du Chien, Wis	20 00
16	Acad Our Lady, Chicago	10 00
16	Acad Sacred Heart Galveston	10 00
16	Benedictine Acad, Elizabeth, N J	20 00
16	Cathedral Latin Sch, Cleveland	10 00
16	Diocesan High Sch, Milwaukee	10 00
16	Loretto Acad, Kansas City, Mo	10 00
16	Srs Notre Dame, Milwaukee	20 00
16	Bro Arator, Detroit	2 00
16	Rev U M Churchill Dubuque	2 00
16	Conv O L Perp Help, Buffalo	2 00
16	Rev A J Dean Toledo	4 00
16	Rev W M Galvin, Scottdale, Pa	2 00
16	Rev E J Hickey, Detroit	4 00
16	Holy Angels Conv, St Cloud, Minn	2 00
16	Rev J P O'Reilly, Jersey City	4 00
16	Msgr J H Ryan, Washington	2 00
16	Sacred Heart Conv, Pittsburgh	2 00
16	St Peter's Coll, Jersey City	4 00
16	Sr Bertrand Layton, Emmitsburg	2 00
16	Sr M Arnolda, Milwaukee	2 00
16	Sr M Benigna Chicago	2 00
16	Sr M Mona Chicago	2 00
16	Srs Chris Charity Wilmette Ill	2 00
16	Srs Notre Dame, Waltham Mass	2 00
16	Srs St Francis, Hammond, Ind	2 00
16	Srs St Francis, Johnstown, Pa	2 00
17	Rosemont Coll H C J, Rosemont, Pa	20 00
17	Acad Srs Mercy, Philadelphia	10 00
17	Immc Conception Acad, Davenport	10 00
17	Mt St Joseph Acad, Buffalo	10 00
17	St Joseph's Acad & Junior Coll, Ottumwa, Ia	10 00
17	Subiaco Coll, Subiaco, Ark	10 00

May, 1929

17. Rev. M. A. Dalton, Hopewell, N J. 2 00
17. Dominican Srs, San Francisco 2 00
17 Dominican Srs, Vallejo, Calif. 12 00
17 Felician Srs, McKeesport, Pa 2 00
17. Miss Helpers Sacred Heart, Towson, Md. . . . 2 00
17. Mother M Constantia, Buffalo 4 00
17 Mother M. Domitilla, Boston 2 00
17 Sr M. Bernadetta, New York 2 00
17 Sr M Bertrand, New York 2 00
17 Sr M Cajetan, Rochester 2 00
17 Sr. M. Edith, Portsmouth, O 2 00
17. Sr. M Ildephonse, New York 2 00
17 Sr St Aubert, Chicago 2 00
17 Sr Div Prov Ky, Melbourne, Ky 2 00
17 Srs St Francis, Memphis 2 00
17 Srs St Joseph, E Chicago, Ind 2 00
18 Los Angeles Coll, Los Angeles 10 00
18 St Joseph's Coll, Philadelphia 20 00
18 Coll Mt St Joseph-on-the-Ohio, Mt St Joseph, O 20 00
18 Seton Hill Coll, Greensburg, Pa 20 00
18 Acad Mt St Joseph on-the-Ohio, Mt St Joseph, O 10 00
18 Central Catholic H Sch, Toledo 10 00
18 High Sch St Elizabeth's Conv, Cornwells Heights, Pa 10 00
18 Marywood Sem, Scranton 10 00
18 Bro Frank Hess, Chicago 2 00
18 Rev M A Delaney, New York 6 00
18 Rev B Gerold, Pittsburgh 2 00
18 Rev M J Larkin, New Rochelle, N Y . . 2 00
18 Rev G A Lyons, So Boston 2 00
18 Mother M Katharine, Cornwells Heights, Pa 2 00
18 St Joseph Conv, Fitchburg Mass 2 00
18. St Rose's Conv, La Crosse 2 00
18 Sr Maria Antonia, Pittsburgh 2 00
18. Sr Monica Maria, New York 4 00
18 Srs Charity, Greensburg, Pa 2 00
18 Srs Charity, Mt St Joseph, O 2 00
18 Srs Holy Cross, Morris, Ill . . 2 00
18 Srs Mercy, W Hartford 2 00
18 Srs St Joseph, Philadelphia 2 00
20 Cath Foreign Miss Soc, Maryknoll, N Y 25 00
20 Boston Coll, Chestnut Hill, Mass 20 00
20 Gonzaga Univ, Spokane 20 00
20. Loyola Univ, New Orleans 20 00
20 St Ignatius Coll, San Francisco 20 00
20. Srs Holy Family, San Francisco 30 00
20 Acad Sacred Heart, San Francisco 10 00
20 Mt Aloysius Acad, Cresson, Pa 10 00
20 Mt St Scholastica's Acad, Canon City, Colo . . 10 00
20 St Aloysius Acad, New Lexington, O . 10 00
20 St Joseph's Prep Coll, Kirkwood, Mo . . 10 00
20 Belmont Sch, Belmont, Calif 2 00
20 Bro P R Gibbs, Kent, Wash 2 00
20 Bro Julian, Fort Monroe, Va 2 00
20 Rev J F Butler, Philadelphia 2 00
20 Rev. C T Dolan, Milford, Mich 2 00
20 Rev T G Flynn, Walton, Ill 8 00
20. V Rev P Foerster, Kirkwood, Mo . . . 2 00
20. Holy Family Conv, Manitowoc, Wis 2 00
20. Ladies Loretto, North Falls, Ont 2 00

May, 1929

20 Rev. T. R Martin, Hillyard, Wash 2 00
20 Mother M Bonaventure, Sturgis, S D 2 00
20 Mother Monica, Elizabeth, N J 2 00
20 Rev W J Ryan, New Orleans . 2 00
20 St Joseph's Inst for Deaf, Westchester, N Y 2 00
20 Srs Notre Dame, Grand Rapids 2 00
20 Sr M Aloysia, Allison Park, Pa 2 00
20 Sr M Aloysia, Chicago 2 00
20 Sr M Clemenza, Wichita, Kans 2 00
20 Sr M Dionysia, Washington 2 00
20 Sr M Madeleine, Des Moines .. 2 00
20 Sr Rose Marie Dufault, Beaverville, Ill 2 00
20 Sr Superior, Mission San Jose, Calif . . . 6 00
20 Sr Superior, Oakland, Calif 4 00
20 Srs Charity, Ashland Ave, Chicago . . . 4 00
20 Srs Charity, Cypress St, Chicago 2 00
20 Srs Charity, S Lawrence, Mass. 2 00
20 Srs Mercy, Sausalito, Calif 2 00
20 Srs Mt Prec Blood, O'Fallon, Mo . . 2 00
20 Mr J P. Spaeth, Cincinnati 2 00
20 Rev W M Stinson, Chestnut Hill, Mass . 2 00
20 Trinity H Sch, Bloomington, Ill 2 00
21 St Procopius Coll, Lisle, Ill 20 00
21 Melrose Acad, Melrose Park, Pa 20 00
21 Augustinian Frs, Lawrence, Mass 2 00
21 Bro Columban, Buffalo . . . 2 00
21 Bros Mary, Baltimore 4 00
21 Rev H De Grysse, Monroe, Mich 2 00
21 Rev J E Grady, Rochester 2 00
21 Rev D M Halpin, Dayton, O 2 00
21 Rev A B Kruegler, Albany 2 00
21 Mt Notre Dame Acad, Reading, O . 2 00
21 Mother Anselm, Amityville, L I 2 00
21 Rev C P Raffo, Louisville 4 00
21 St Francis Sch, Cleveland 2 00
21 St Josaphat's Sch, Milwaukee 2 00
21 St Joseph's Mon Sch, Baltimore 2 00
21 Sr Mary Ann, Lebanon, Ky 2 00
21 Sr M Bortomeo, Washington . 12 00
21 Sr M Scholastica, Chicago 2 00
21 Sr M Seraphim, Jackson, Mich 2 00
21 Srs Mercy, Meriden, Conn .. 4 00
21 Srs Mercy, New London, Conn 2 00
21 Srs St Francis, Joliet, Ill . 2 00
21 Ursuline Acad H N Jesus, Youngstown, O 2 00
22 Mt Rev A Dowling, St Paul 15 00
22 St Vincent Sem, Latrobe, Pa 25 00
22 Camden Cath H Sch, Camden, N J . 10 00
22 O L Angels H Sch, Glen Riddle, Pa . 20 00
22 Presentation Acad, Marksville, La . . . 20 00
22 St Thomas H Sch, Braddock, Pa . . . 20 00
22 Ursuline Acad, Pittsburgh 20 00
22 Rt Rev L Burton, Lacey, Wash 2 00
22 Rev L Haas, Latrobe, Pa . 2 00
22 Rev G P Johnson, Portland, Me 2 00
22 Rev J J McGarry, Lowell, Mass 2 00
22 Msgr J H McMahon, New York 2 00

May, 1929
22 Mother M. Louis, Brentwood, N Y 2 00
22 Mother Teresa, Bronx, N Y 2 00
22 St Cecilia's Cathedral Sch, Omaha, Nebr 2 00
22. St Mary's Day Sch, Gainesville, Texas 2 00
22. Sr Angela, Syracuse 2 00
22 Sr M Elsina, Cincinnati 4 00
22 Srs Notre Dame, Lake Linden, Mich 6 00
22 Sis St Francis, Joliet, Ill 2 00
23 Nazareth Coll Nazareth, Mich 20 00
23 Regis Coll, Weston, Mass 20 00
23. Covington Latin Sch, Covington 10 00
23 Divine Prov Acad, Pittsburgh 10 00
23 Mr C F Belden, Boston 2 00
23 Bro Alfred, Philadelphia 2 00
23 Rev J W Colligan, Olcott, N Y 2 00
23 V Rev P K Collins, Butler, Pa 4 00
23 Mr A W Lynch, Chicago 2 00
23 Mother Blanche, Buffalo 2 00
23 Mother Superior, St Martin, O 2 00
23 Rev J J Murphy, Boston 2 00
23 Rev J A O'Brien, Champaign, Ill 2 00
23 Sr M Angela Cincinnati 2 00
23 Sr M Bartholomew, Milwaukee 2 00
23 Sr Stella, Nazareth Mich 2 00
23 Sr H C J, Philadelphia 2 00
23 Srs Loretto, Kansas City, Mo 2 00
23 Srs St Joseph, Baltimore 2 00
23 Srs St Joseph, Nazareth Mich 4 00
23 Srs St Joseph, Philadelphia 2 00
24 Srs St Benedict, Ferdinand, Ind 10 00
24 St Catherine's H Sch, Racine, Wis 10 00
24 Dominican Srs, Portland, Ore 2 00
24 Rev M E Gounley, Esopus, N Y 2 00
24 V Rev F Hoeger, Norwalk, Conn 2 00
24 Immaculata Sem, Washington 2 00
24 Mr T B Lawler, New York 4 00
24 Msgr W J McMullen, Pittsburgh 2 00
24 Rev J Middleton, Lakewood, N J 2 00
24 Rev F A Moeller, Cleveland 2 00
24 St Boniface Sch, San Francisco 2 00
24 St Joseph's Pres Acad, Berkeley, Calif 2 00
24 St Wendelin's Sch, Fostoria, O 2 00
24 St Athanasius, Lansdale, Pa 2 00
24 Sr M Lambert, Pasadena, Calif 4 00
24 Srs Mercy, Norwich Conn 2 00
24 Ursuline Srs, Texarkana, Tex 2 00
25 St John's Eccl Sem, Boston 25 00
25 St Columban's Prep Coll, Silver Creek, N Y 10 00
25 St Joseph Coll, Rensselaer, Ind 10 00
25 Mt St Mary Acad, Burlington, Vt 10 00
25 St Mary's Acad, E Providence 10 00
25 Rt Rev J F Rummel, Omaha. 2 00
25 St Paul's Sch, San Francisco 2 00
25 Sr M Antonina, Chicago 2 00
25 Sr M Innocentia, St Louis 2 00
25 Rev I Zimblys, Philadelphia 2 00
25 Rev D Zuchowski, Clayton, N M 2 00
27 Rt Rev T Walsh, S Orange, N J 100 00

May, 1929
27 Dominican Srs, Napa, Calif 2 00
27 Rev T J Finn, Norwalk, Conn 6 00
27. Rev. P J Foik, Austin, Tex 2 00
27 Mr A Henneman, Washington 4 00
27 Mother Columbia, St John's, Nfld 2 00
27 Mother M Eveline Mackey, Grand Rapids 2 00
27 Mother M Jolendis, So St Louis 2 00
27 Mother St Henry, New Orleans 2 00
27 Rev H Reis, Lake Linden, Mich 2 00
27 St Joseph's Orphanage, Cincinnati 2 00
27 Sr M Burchmans, Pittsburgh 4 00
27 Sr M Clara, St Paul 2 00
27 Sr M Redempta, Davenport 2 00
27 Srs St Joseph, Jersey City 2 00
27 Rev G F X Strassner, Hope, Ark 2 00
27 Rev A Strazzoni, Syracuse 2 00
27 Msgr J A Weigand Columbus 2 00
28 Ursuline Acad, Cleveland 30 00
28 Prof E Burke, New York 2 00
28 Rev N Langenfield, Menasha, Wis 2 00
28 Rev P J Lydon, Menlo Park, Calif 2 00
28 Rev A J Sawkins, Toledo 2 00
28 Sr Eugenia, Cleveland 2 00
28 Sr. M Januaria, Detroit 4 00
28 Srs Mercy, Cincinnati 2 00
28 Srs Mercy, New Britain, Conn 4 00
29 Acad Mt St Vincent-on Hudson, New York 10 00
29 Rev L D Burns, Philadelphia 2 00
29 W P Dickerson, M D, Newport News, Va 2 00
29 Rev C M Hegerich, Pittsburgh 4 00
29 Mother M St James, Cheyenne, Wyo 2 00
29 St Francis Xav 's Sch for Deaf, Baltimore 2 00
29 St John's Acad, Los Angeles 2 00
29 Sr M Loretta Erie 4 00
29 Sr M Ludgera, Fowler, Ind 2 00
29 Srs St Joseph, Philadelphia 2 00
31 Coll St Benedict, St Joseph, Minn 20 00
31 Trinity Coll, Washington. 20 00
31 Daughters SS Cyril & Methodius, Danville, Pa 20 00
31 Miss F G Donovan, Philadelphia 2 00
31 Rev E Gehl, St Francis, Wis. 2 00
31 Rev W Haberstock Milwaukee 2 00
31 Mr J G Kenedy, Sarita, Tex 2 00
31 Mons M E Kiely, Roma, Italia 2 00
31 Rev J H O'Connell, Brockton, Mass 2 00
31 Sr M Inez, St Joseph, Minn 2 00
31. Sr M John, Pittsburgh 4 00
31 Sr M Kevin, San Antonio 2 00
31 Srs Charity, Carnegie, Pa 2 00
31 Srs Mercy, Hartford 2 00
31 Srs St Joseph, Los Angeles 2 00
31 Ursuline Srs, Tiffin, O 4 00
31. Report 1 00

June, 1929
1 V Rev Father Rector, Dunkirk, N Y 2 00
1 Srs Notre Dame, Roxbury, Boston 2 00
3 College Misericordia Dallas, Pa 20 00
3. Bishop McDonnell Mem H Sch, Brooklyn 10 00

June, 1929

8 Rev J I. Barrett, Baltimore 2 00
8 Rev. P J Bernarding, Castle Shannon, Pa 2 00
8 Rev J M Louis, Detroit.. . .. 2 00
8. Rev C McGrath, Somerville, Mass 2 00
8 Sr St Margaret of the Cross, Antigonish, N S 2 00
8. Srs Mercy, Middletown, Conn . 2 00
8. Srs St Francis, Cedar Lake, Ind 2 00
8 Srs St Joseph, Newark, N J . 2 00
8. Srs St Joseph, Springfield, Mass 2 00
8 Rev C A Sullivan, Springfield, Mass 2 00
4. Franciscan Frs , Chicago 2 00
4 Rev S Klopfer, St Francis, Wis 2 00
4. Rev P D O'Malley, Duhuque 2 00
4 Sr M Bertille, New York. 2 00
4 Srs Charity, Swissvale, Pa 2 00
5. Rev P A Barry, Ludlow, Vt 2 00
5. Rev R Hunt, San Francisco . 4 00
5 Miss M L Ryan, Chicago 2 00
5 SS Cyril & Methodius Sch , Milwaukee 10 00
5 St Stanislaus Nov , Cleveland 2 00
5 Sr M Michael, Brooklyn 6 00
5. Srs Notre Dame, Woburn, Mass 2 00
5 Srs Providence, Chelsea, Mass 2 00
6. Rev D V Fitzgerald, Somerville, Mass . 2 00
6 Rev H Hammeke, Philadelphia 2 00
6 Mother Vincentia, Harrison N Y 2 00
6 Msgr T J O'Brien, Brooklyn 2 00
6 Presentation Conv , San Francisco 6 00
6 St Joseph's Acad , Titusville, Pa 4 00
6 St Mary's H Sch , Oshkosh, Wis 2 00
6 Rev G X Schmidt, Cincinnati 2 00
6 Srs Charity, Pittsburgh 2 00
6 Srs St Casimir, Chicago 2 00
7 St Ambrose Coll , Davenport 20 00
7 Miss C Habermicht, Chicago 2 00
7. Miss N C LeRoux, Chicago 2 00
7 Srs Notre Dame, Cleveland 2 00
7 Mr E N Stevens, Boston 2 00
8 Webster Coll , Webster Groves, Mo. 20 00
8 Immaculata H Sch , Chicago . 10 00
8 Christian Bros , Eddington, Pa 2 00
8 Miss H Murphy, San Francisco 2 00
8 St Catherine's Train Sch , San Francisco 2 00
8 Sr M Jerome, Bronx New York 2 00
8 Sr M Viola, Cincinnati 4 00
8 Srs Notre Dame, Wahasha Minn 2 00
10 Marquette University Milwaukee 20 00
10 Villanova Coll , Villanova, Pa 20 00
10 Bro Gerald Kirkwood, Mo 2 00
10 Einkaufsstelle des Borsenvereins der Deutschen, Leipzig, Germany 2 00
10 Rev J J Greaney, Woodlawn, Pa 2 00
10 V Rev J Griffin, Villanova, Pa 2 00
10 Rev H Heringhaus, Independence, Ky .. 2 00
10 Rev E J Klein, St Paul . 2 00
10 Rev A G Meyering, Louisville 6 00
10 Mother M Florence, San Antonio 2 00
10 Sr Eugenia Fealy, Normandy, Mo 2 00
10. Sr M Johannetta, Donaldson, Ind . 2 00
10. Sr Superior, Springfield Ave , Chicago 6 00

June, 1929

10 Srs St Joseph, Fairmont, W Va 6 00
10. Srs St Joseph, Glenside, Pa . 2 00
10 Srs St Joseph, San Francisco . 2 00
10 Mr A F Smith, Boston .. 4 00
11. Loretto Acad , Santa Fe, N M 10 00
11 Rev C A Branton, Andover, Mass 2 00
11 Rev J M Hill, Chatham, N B 2 00
11 Mother M St Anthony, Chicago 2 00
11 Mr F J Rooney, Chicago 2 00
11 St Agnes Conv , Chicago 2 00
11 Sr Celesta, Pontiac, Mich . 2 00
11 Srs Notre Dame, St Louis . 2 00
11 Srs Notre Dame, E Toledo 4 00
11 Srs St Francis, Jemez, N M 2 00
11 Srs St Joseph, Bayonne, N J 2 00
11 Ursuline Acad , Louisville . 4 00
12 Gonzaga Coll , Washington 30 00
12 St Francis Coll , Brooklyn 20 00
12 Newman Sch , Lakewood, N J 10 00
12 Rev D J Gormley, St Paul 2 00
12 Rev J S Kelly, Moline, Ill 2 00
12 Mr A A McDonald, St Louis . 2 00
12 Mother St Pierre, Philadelphia 2 00
12 Mt St Mary's, Fall River 2 00
12 O L Rosary Conv , W Philadelphia . 2 00
12 Srs Notre Dame, New Orleans 2 00
12 Srs Prec Blood, St Louis 4 00
13 Rev W P McDermott, Racine, Wis . 2 00
13 Mother M Stephen, W Hartford 2 00
13 Rev J B Mullin, Boston 2 00
13 Dr R A Muttkowski, Detroit 2 00
13 Rev J A Riedl, Madison, Wis 2 00
13 St Stanislaus' Sch , Milwaukee 2 00
13 Srs Charity, Kansas City, Mo 8 00
14 Rt Rev J M Gannon Erie 10 00
14 Coll & Acad S Heart Cincinnati 20 00
14 Notre Dame Acad , Bourbonnais, Ill 10 00
14 St Mary's Acad , Milwaukee 10 00
14 Rev T G Duffy, S Arcot, India 2 00
14 Rev F J Macelwane, Toledo 2 00
14 Mt Mercy Acad Buffalo 2 00
14 Sr M Clare, Milwaukee 2 00
14 Sr M Confirma, Milwaukee 2 00
14 Sr M Josepha, Milwaukee 2 00
14 Sr M Jutta, Milwaukee 2 00
14 Sr M Rosalia Sharpsburg, Pa 2 00
14 Sr M Seraphica, Milwaukee 2 00
14 Srs Notre Dame, Waltham, Mass 2 00
14 Srs St Francis Assisi, Milwaukee 2 00
15 Acad St Scholastica Chicago 10 00
15 Miss H M Gancy, Chicago 2 00
15 Rev H A Leuther, La Crosse 2 00
15 St Michael's Sch , Cleveland 2 00
15 Sr M Vincentella, New York 2 00
15 V Rev W Slattery, Philadelphia 2 00
15 Mr W A Walsh, Lawrence, Mass 4 00
17 Catholic High Sch , Pittsburgh 15 00
17 Sac Heart Acad , Springfield, Ill 10 00
17 St Mary's Par H Sch , Columbus 10 00
17 V Rev W M Costello, New Berlin, Ill . . 6 00
17 Rev J V Curtin, Rochester 8 00
17 Holy Angels Sch , Milwaukee 10 00
17 Msgr F O'Hern, Rochester 2 00
17 Sr Rita Angela, Philadelphia 2 00
17. Srs Charity, Irwin, Pa . 8 00
17 Srs H C. Jesus, Philadelphia 2 00

June, 1929		
17	Srs St Francis, Columbus	2 00
17.	Srs St Francis, Rochester, Minn	2 00
17.	Srs Visitation, Wheeling	2 00
17.	Rev J M Smith, Philadelphia	2 00
17.	Rev J J Wynne, New York	2 00
18	Benedictine Nor Sch, Lisle, Ill	10 00
18	Rev A A Burke, Cincinnati	2 00
18	Mr J P Burke, Brooklyn	4 00
18	Rev J McAstocker, Tacoma, Wash	2 00
18	St Joseph's Acad, Terre Haute, Ind	2 00
18	Mr F H Vogel, Columbus	6 00
19	Rev M J Butala, Waukegan, Ill	2 00
19	Rev J H Ostdiek, Omaha	2 00
19	Srs Holy Cross, Fort Wayne	2 00
19	Srs St Francis, St John, Ind	2 00
20	Nazareth Coll, Rochester	20 00
20	The Oratory Sch, Summit, N J	10 00
June, 1929		
20	Roman Cath H Sch, Philadelphia	10 00
20	Seton Hall H Sch, S Orange, N J	10 00
20	Rev I M Ahmann, Covington	2 00
20	St David's Conv, Chicago	2 00
20	Sr M Columkille, San Antonio	2 00
20	Sr M Hildegarde, Roxbury, Mass	2 00
20	Sr Teresa Marie, Rochester	2 00
20	Srs Notre Dame, Lynn, Mass	2 00
20	Srs St Francis, Chicago	2 00
	Total receipts	$14,422 63
	Cash on hand, July 1, 1928	6,182 56
	Net receipts of year	8,240 07
	Total	$14,422 63

GENERAL MEETINGS

PROCEEDINGS

TOLEDO, OHIO, June 24, 1929

The Twenty-sixth Annual Meeting of the National Catholic Educational Association was held in Toledo, Ohio, on Monday to Thursday, June 24-27, under the auspices of the Right Reverend Samuel A Stritch, D D, Bishop of Toledo

The local Committee on Arrangements were: Rev Francis J. Macelwane, Chairman; Rev Karl J Alter, Rev William H Fitzgerald, S J, Rev Raymond G Kirsch, Rev. Louis J. Mayle, Rev Arthur J Sawkins, Rev. Norbert M Shumaker.

The headquarters were established at the Commodore Perry Hotel, Jefferson and Superior Sts. Meetings were held in the beautiful Central Catholic High School, corner Cherry and Mettler Sts, and in the Auditorium of St Anthony's Orphanage. 2327 Cherry St Lunch was served to visiting Sisters at the Central Catholic High School; the clergy and Brothers were entertained at lunch at the Women's Club The Commercial Exhibit was held also at the Central Catholic High School. Through the efforts of the Committee on Arrangements, every possible courtesy was shown to the visiting delegates.

On Monday afternoon, June 24, a reception for the visiting priests and Brothers was held in the ballroom of the Commodore Perry Hotel Father Macelwane presided, and introduced Bishop Stritch, who welcomed the members of the Association to Toledo, and guaranteed them every hospitality. "Toledo has a big heart," he said, "and it belongs to you during these days of the Convention." Rt. Rev John B Peterson, D. D, Auxiliary Bishop of Boston, First Vice President General of the Association, responded in the name of its members. Bishop Peterson said that the Association looked forward to a delightful stay in

Toledo, and hoped that many benefits would result from the deliberations of the Convention. He called attention to the achievements in clerical studies in America, as our greatest accomplishment, and the source of strength and hope for the future of the Church in America. He also expressed the hope that the Convention would be a source of encouragement to the clergy, teachers, and the people of Toledo who have done so much in the cause of Catholic Education. Rt. Rev. Francis W. Howard, D. D., Bishop of Covington, Ky., expressed his gratitude in his own name and that of the Association. Bishop Howard, in the course of his brief remarks, called attention to the recent pronouncement of the Holy Father regarding Education, and stated that this should be a source of encouragement to its members, because these very principles had been enunciated by the National Catholic Educational Association, again and again in its meetings and in its general resolutions, since its organization. The visiting priests and Brothers were then presented to the Bishops present.

On Tuesday evening, June 25, at 6:30, the members of the Executive Board of the Association and of the local Committee on Arrangements were the guests of Bishop Stritch, at a private dinner at the Toledo Club, corner Madison Ave. and Fourteenth St Rt. Rev. James A. Griffin, D D., Bishop of Springfield, Ill, was also present on this occasion.

Following the special meeting of the Advisory Committee on Wednesday, June 26, in the rooms of the Secretary General at the Commodore Perry Hotel, Bishop Stritch had as his guests at dinner in a private dining room of the Hotel, the members of the Advisory Committee.

THE OPENING MASS

On Tuesday morning, June 25, at nine o'clock the meeting formally opened with Pontifical Mass in the Cathedral of St. Francis de Sales, Cherry and Superior Sts. The Rt. Rev. John B. Peterson, D. D., Auxiliary Bishop of Boston, First Vice President General, was celebrant; Rev. Karl J. Alter and Rev. Raymond G. Kirsch, deacon and subdeacon; Rt. Rev. Msgr. M. R.

Spillane, assistant priest; Rev. John B. Furay, S. J., and Very Rev. Msgr. William F. Lawlor, LL. D., deacons of honor. The Mass was sung by the *Schola Cantorum* of Cathedral Chapel under the direction of Rev. Ignatius Kelly, S. T. D., with Professor Fox at the organ. Rt. Rev. Francis W Howard, D. D., was present in the sactuary. The sermon was given by Rt Rev Samuel A. Stritch, D. D., Bishop of Toledo. In beginning the sermon, Bishop Stritch paid a tribute to Rt. Rev. Msgr. Francis E. Malone, whose funeral was held in the Cathedral the day previous. He stated that this opening Mass was a significant act, as it was a prayer asking God to look down upon the deliberations of the Association. "Catholic Teachers," he said, "yours is a tradition that reaches back to the school at the Lake of Galilee, where Christ was the teacher, and Christ was the lesson, and Christ was the text-book. Greek philosophy has not saved the world. The sophistry of Rome and Athens could not answer. He of Galilee was the world's greatest Teacher. The Catholic Church has something positive and real to offer." He called attention to four requisites in pedagogy. The recognition of mind as the greatest force and therefore the necessity of developing a balanced mentality. Secondly, the necessity of precision of mind. Thirdly, the value of profundity and depth of thought, and lastly virility of intellect. We have a tradition, we are not of yesterday; we stand before the world as the representatives of the law of God. Many problems cannot be solved by philosophy based on neo-paganism, or by casting aside the scholastic tradition. Archbishop Carroll said one hundred years ago, that Catholic Education was the greatest bulwark of the Church of America. "The Church has given to you to shape and form her existence of to-omorrow. She has entrusted to you her jewels, her children."

The sermon was an earnest and eloquent appeal in the cause of Catholic Education and an appropriate beginning for the meetings of the Association.

SERMON OF RT. REV. SAMUEL A. STRITCH, D. D.

In addressing the first assembly of the twenty-sixth meeting of the National Catholic Educational Association at St. Francis

FIRST GENERAL SESSION

TUESDAY, JUNE 25, 1929

Tuesday, June 25, 1929, the annual meeting was called to order by Rt. Rev. John B. Peterson, D. D., Auxiliary Bishop of Boston, First Vice President General of the Association. Present also were Rt. Rev. Francis W. Howard, D. D., Bishop of Covington, Ky., and Rt. Rev. Samuel A. Stritch, D. D., Bishop of Toledo, Ohio. After prayers the Right Reverend Chairman paid a tribute to the Right Reverend Thomas J. Shahan, D. D., who had resigned as President General of the Association, after so many years of faithful and efficient leadership. He expressed likewise, his regret at the resignation of Rt. Rev. Francis W. Howard, D. D., from the office of Secretary General, and voiced the hope that the Association would still have the benefits of his presence and advice in its councils. The announcement was made that Rev. George Johnson, Ph. D., Professor of Education in the Catholic University of America, Washington, D. C., had been elected to the office of Secretary General for a term of three years by act of the Executive Board. Rt. Rev. John B. Peterson congratulated Dr. Johnson, and wished him all success in his important office. He stated that it was very opportune that Dr. Johnson should receive this honor in a Convention held in the See City of his own diocese. Bishop Peterson reiterated the general principles of the Association, by stating that "we must have Christ in the schoolroom, Christ in the teacher, Christ in the hearts of the children, that we should safeguard the best we have and make it always better, realizing the truth of the words of Scripture, 'Unless the Lord build the house, he labors in vain that builds it' ".

OPENING ADDRESS OF RT. REV. JOHN B. PETERSON, D. D.

With the cordial welcome and enthusiastic cooperation of the Right Reverend Bishop of Toledo, the National Catholic Educational Association opens its Twenty-sixth Annual Meeting.

Its first note is one of grateful appreciation of the pastoral zeal and encouraging kindness with which Bishop Stritch has

made plain the way of preparation. Under such favoring auspices the success of our meeting is assured.

Its second note, however, rings with sadness. For with deep regret we must accept the resignation of the Right Reverend Thomas J. Shahan, D. D., who since 1909 has been elected every year our President General.

For twenty years Bishop Shahan served the Association well. His very name, and the singular scholarship it stands for, strengthened our position in the land. Our influence with Churchmen and educators reflected in no small measure their respect for his enlightened and judicious leadership. His presence at our meetings, held in the sunshine of his genial, generous and religious personality, gave them a warmth which we shall miss. Our sorrow at his passing is tempered, however, by our pride that for so many years he was ours. In the years that lie before him, and may they be many and happy, let him find comfort in the reflection that we remain loyally his.

Our ardent, energetic Secretary General, Bishop Howard, too, for reasons long apparent even though we long withstood their cogency, has declined renomination after twenty-six years of vital service to our Association and to the cause of education. But, while another is to replace him as our field executive, circumstances do not call for total severance of long-standing ties any more than in the case of Bishop Shahan. In the councils of the Association, Bishop Howard as well as Bishop Shahan must continue to be ours.

Persons pass, but the Association continues along its helpful way, richer in experience, more generally respected and the more influential for their years of prudent direction and unselfish devotion. It looks therefore with confidence to the future. For the future needs it. The cause of education needs it. To the higher cause of Catholic Education it is indispensable, even though it still remains a purely voluntary organization.

It will continue to sound the rallying call of allegiance to the principles of a sound and sensible pedagogy. It will continue to sound undaunted warning against all who would make our national devotion to popular education an excuse for profitless prodigality of our national resources or the easy avenue to bureaucratic posts. With a conviction founded upon the natural law and our national constitution, it will challenge all who would bring political expediency into conflict with domestic rights and duties. It will, as a very service to the nation, devote itself to the interests of the family, the nation's fundamental unit; and will ever aim to safeguard the parents' primary right to control, within the limits of

good citizenship, the education of their own children; proclaiming ever that the State exists for the family and the citizen; denying ever that the citizen and family exist for the sake of the State. In so doing it will yield unstintingly to Caesar all that belongs to Caesar; but it will vindicate to God's keeping all that belongs to God.

These, however, are but the outer bulwarks of the cause of education. In their defense, and in withstanding dangers that are more subtly attacking our nation's vitals, our Association is concerned chiefly in the common cause of American citizenship. But it has principles and problems that are peculiarly its own.

First of all it reasserts its oft-repeated slogan: "Every Catholic child in a Catholic school". But it will continually emphasize the need of maintaining our schools at the lofty standard which the name "Catholic" implies. It will combat the infiltration into our school system of the secular spirit. It will endeavor to help our schools to obtain the best that contemporary pedagogical science can add to the best that has come down to us from the past. Neither hostile to novelty nor tenacious of the merely antique, it will welcome any sound accretion to, or modification of its venerable heritage from educators of other days. But it will not be moved by the clamor of secularism with its disregard of God, its disdain of religion, its indifference to family relations, its misconception of the nature of the State and meaning of law, and its materialistic or almost mechanical concept of the determinants of education.

In our conviction that religion must have a fundamental place in a sound educational system, and comforted by the recent growing recognition of this principle in so many addresses to graduates of non-Catholic schools during this commencement month of June, our Association will emphasize more and more the need of the finest spiritual training of our teachers. It is not sufficient that our schools and teachers be able to compete with any others in scholarship. They must be, above all, thoroughly Catholic. If the Catholic school is the surest hope of religion's future, religion is surely the chief hope of the Catholic school. Only in the measure in which our schools are truly Catholic, as well as pedagogically efficient, will they be the schools upon which the Church and Nation can depend. To be truly Catholic our teachers must be spiritual men and women as well as accomplished pedagogues. It is not the habit which makes the monk; nor will any garb make the Religious teacher. Unless there be the constant conviction of one's teaching mission, unless one's preparation and endeavor be inspired by the religious spirit, the garb

may merely mask a purely professional pedagogue, intent not so much upon leading souls along the way of truth to Truth incarnate, as upon experimenting with the latest passing phase of a self-styled "scientific" pedagogy.

"Unless the Lord build the house, they labor in vain who build it." The Psalmist's warning will strengthen our convictions and our purpose, and fortify us for the labors now at hand.

To promote the noble cause of Catholic Education, we shall unite our best endeavors in the days which lie before us. Imploring God's blessing upon our efforts and deliberations, we face with confidence the work of our twenty-sixth meeting.

The minutes of the last meeting of June, 1928, were approved, as printed in the Annual Report. Also the report of the Treasurer General was approved.

Rev. Arthur J. Sawkins then made some announcements on the part of the Committee on Arrangements. Rev. Ferdinand A. Moeller, S. J., made a brief and eloquent appeal in the interest of Catholic deaf-mute work, expressing the hope that the National Catholic Educational Association would assist in spreading knowledge of the situation of Catholic deaf-mutes in the United States.

The paper at this meeting was on the subject: "Educating for a Catholic Renaissance", by the Reverend Fulton J. Sheen, Ph. D., D. D, the Catholic University of America, Washington, D. C., which was read by Father Maguire. The paper was an artistic and scholarly appeal for a rehabilitation of the position of mental philosophy in the schools.

CLOSING MEETING

THURSDAY, JUNE 27, 1929

The final meeting of the National Catholic Educational Association was held at noon, Thursday, June 27, 1929, at the Central Catholic High School, Rt. Rev. John B. Peterson, D. D., presiding. The Right Reverend Chairman stated that this final meeting was arranged for noon and the afternoon session omitted by act of the Program Committee, in order to simplify to some degree the meeting of the Association.

Very Reverend Thomas W. Plassmann, O. F. M., Ph. D., D. D., read the report of the Nominating Committee. As there were no other nominations the motion was made that the Secretary cast one ballot for the officers named by the Committee. The following were declared elected for the year 1929-1930:

President General, Rt. Rev. Francis W. Howard, D. D.; Vice Presidents General, Rt. Rev. John B. Peterson, D. D., Very Rev. James A. Burns, C. S. C., Ph. D., Rev. John B. Furay, S. J., Very Rev. William P. McNally, S. T. L., Ph. D.; Treasurer General, Rt. Rev. Msgr. Francis T. Moran, Ph. D., S. T. D.

The Committee on Nominations was composed of the Very Rev. Thomas W. Plassmann, O. F. M, Ph. D., D. D., Rev. John B. Furay, S. J., Very Rev. John W. R. Maguire, C. S. V., Very Rev. Msgr. William F. Lawlor, LL. D., and Very Rev. Msgr. Joseph V. S. McClancy.

The Secretary then announced that the following had been elected from the Departments to the General Executive Board:

From the Seminary Department: Rev. Joseph M. Noonan, C. M., D. D., Rev. James W. Huepper, B. A., Very Rev. Thomas W Plassmann, O F. M , Ph. D , D. D.

From the College Department: Rev. James A. Reeves, D. D., Very Rev. Bernard P. O'Reilly, S. M., Very Rev. John W. R. Maguire, C. S. V.

From the Secondary School Department: Brother Philip, F. S. C., Rev. Joseph E. Grady, M. A., Litt. D., LL. D., Rev. James F. O'Dea, C. M., A. M.

From the Parish School Department: Rev. John W. Peel, Very Rev. Msgr. Joseph V S. McClancy, Very Rev. Msgr. William F. Lawlor, LL. D.

Dr. Johnson then read the report of the Committee on Resolutions. Rev. George Johnson, Ph. D., Rev. Charles F. Carroll, S. J., Rev. Daniel M. Gallihcr, O. P., Rt. Rev. Msgr. Urban J. Vehr, J. C. L., Rev. William F. Cunningham, C. S. C., composed the Committee.

RESOLUTIONS

To Our Holy Father, Pope Pius XI, we most respectfully offer our filial homage.

We express our deep appreciation of the cordial welcome and whole-hearted hospitality extended to the Association by the Rt. Rev. Samuel A. Stritch, D. D. Bishop of Toledo. The wise principles which he enunciated at the beginning of our deliberations and his keen interest in all the proceedings of the Convention will ever remain inspiring memories.

We are likewise grateful to the Rev. Francis J. Macelwane and the local Committee on Arrangements for the splendid way in which they organized all the details of the Convention and labored to afford us the greatest measure of comfort and convenience in the prosecution of our labor.

With deep and sincere regret the National Catholic Educational Association accepts the resignation of its President General, the Rt. Rev. Thomas J. Shahan, D. D., Rector Emeritus of the Catholic University of America, whose splendid scholarship and saintly character had been at once its inspiration and its boast, these many years. To Bishop Shahan we are grateful and our prayerful wishes accompany him in his many activities for the glory of God and the enlightenment and edification of his fellow man.

To the Rt. Rev. Francis W. Howard, D. D., Bishop of Covington, who retires as Secretary General of the Association, the Convention makes a sincere and affectionate acknowledgment. For twenty-six years he has devoted himself with a rare singleness of purpose to the interests of the National Catholic Educational Association. It would be no exaggeration to say that due to his untiring labors, more than to any other single factor, the Association has grown from small and uncertain beginnings to be a mighty force in American life.

The home is the fundamental educational agency in society. The first right to educate belongs to the parents. Catholic schools exist because Catholic parents are convinced that the only education which can insure a noble and happy life for their children is that which is rooted and founded in the religion of Jesus Christ. In the words of Our Holy Father, Pius XI: "The state has nothing to fear from education given by the Church and under its guidance; it is this education which has prepared modern civilization in all it has which is really good, superior, and lofty".

Catholic schools from kindergarten to university achieve their purpose only in the measure in which they reflect and inculcate a Catholic philosophy of life The Catholic educator faces no greater responsibility than that of understanding the educational implications of Catholic philosophy and their application to every detail of organization, method, and administration.

The curriculum of the American school suffers from overloading and lack of organization. Expediency has blinded us to ultimate principles and destroyed in us a sense of relative value. There is need of a sound determination of the fundamentals of education. Applicable to the present situation are these words of Our Holy Father: "We who have some personal experience of teaching and books often fear lest the danger foreseen by St. Augustine be lying in wait for our dear young people: *necessaria non norunt, quia superflua didicerunt.*" As Catholic educators we need to take strict account of ourselves that we may determine to what extent the superfluous is usurping the field of the necessary in our programs of instruction.

Very Rev. John W. R. Maguire, C. S. V., moved that a testimonial of appreciation for his many years of leadership in the Association, and of regret at his departure from the office of President General, be sent to Bishop Shahan in the name of the Association. The proposal met with the unanimous approval of the members.

Rt. Rev. John B. Peterson, D. D , then expressed his gratitude and that of the Association to the Bishop of the diocese and the Committee on Arrangements for the courtesy shown the Association during the meeting. He then paid a tribute to the Right Reverend Thomas J. Shahan, D. D., who had guided the Association through three-fourths of the span of its existence. "His hope has given us hope, his vision has given us vision", he said, stating likewise his conviction that this hope and this vision would continue under the capable guidance of Bishop Howard, the new President General.

CLOSING ADDRESS OF RT. REV. JOHN B. PETERSON, D. D.

With many reasons for felicitation and gratitude we approach the end of our meeting. We have much, indeed, for which to be thankful. Toledo's unfailing, cordial, generous hospitality outran the enthusiasm of her welcome. The attractive and convenient meeting places here provided were an inspiration as well as a help; the attendant committees were uniformly courteous, gracious, cooperative. Laymen vied with the clergy, and the women strove to outdo both in providing for our comfort. Even Toledo's summer skies were benign, and her breezes an encouragement to effort.

Much good work was done. The Report of our Twenty-sixth Meeting, in the variety and high quality of the discussions, will meet the standards set by our most successful conventions. It will record an attendance almost as large as we ever attracted. This is gratifying and encouraging. It not only evidences the zeal and devotion of our priests, Brothers and Sisters who, to fit themselves for more fruitful tasks, count no sacrifice too costly; but it attests as well their confidence in the assistance and inspiration which this Association can give. To such devotion we owe our growing power and influence. To such cooperation is due in no small measure the constantly growing worth of our Catholic schools.

Toledo has thus served us well; and with grateful hearts we recognize in all its generous service the outpouring of the zeal and charity of Toledo's broad-visioned, large-hearted, apostolic shepherd, Bishop Stritch. To him and his, our thanks.

Our meeting must not end, however, without a word of grateful tribute to our retiring President, the Rt. Rev. Thomas J. Shahan, D. D. Memories of Toledo will be ever woven with the memories of his years of faithful service which found their culmination here.

From the very beginning the heart of Bishop Shahan was in the work of this Association; and to its development he gave his best without reserve. During four-fifths of its existence he was its devoted President and guiding spirit. His presence lent charm and strength to our meetings. His very name lent prestige to the Association. His rare judgment won for it the confidence of the Hierarchy. His scholarship, versatile, brilliant, profound, became its glory; even as it is the lasting glory of the Catholic University at Washington. His faith kept us always contagiously Catholic and secure against every sinister influence.

His vision which knew no horizon and his hope which was never dismayed gave us, too, a surer hope and broader vision. His courage sent us on the straight constructive way to progress and achievement.

His charity, warm, wide, always captivating, never wounding, was reflected in the limpid sweetness of his voice, in the beam of his tender smile, in the seeking of his welcoming eyes; and won for him a love which he always artfully beguiled to love of work, to love of the cause, to love of children, to love of God He loved to labor, and help others labor in the service of Jesus' Church and of the Holy See of Jesus' Vicar. For, with the insight of profoundest faith and surest science, he had read the story of God's wonder work through these mighty forces

in the pages of history, wherein he found his chief delight and among which he was as much at home as any scholar of our generation. His burning passion was to make that story known. And he loved Mary Immaculate. He loved her with a love which future years will ceaselessly proclaim from the towering fabric of the Shrine which sanctifies the precincts of the University which he ruled and graced during a term coeval with his presidency of our Association. This many-sided love found best expression in his love for the cause of education. That love he quietly instilled into our minds and hearts, during twenty years, in generous, helpful measure.

In head and heart a pedagogue, he was in America our generation's most brilliant beacon and surest guide along the way to truest, highest educational ideals. For his years of unstinting devotion we thank him. We lovingly wish him well.

In the choice of Bishop Howard as his successor the long tradition of episcopal leadership of our Association remains unbroken. Its unanimity is witness to the worthy passing of the mantle of Bishop Shahan. To Bishop Howard we pledge our loyalty.

Happily, too, the spontaneous acclaim of the Reverend Doctor George Johnson as Bishop Howard's successor in the Secretariate voiced our confidence in one whose name commands respect in every educational circle, whose reputation lends lustre to our Association, and whose achievements inspire trust.

We thus face the future with satisfaction and hope. Our constructive progress in the past, and our singularly promising present, are an earnest of our usefulness for yet many years to the cause of Catholic Education.

Dr. Johnson then made a brief address in which he stated that the desire of the Association is to bring Christ closer to our children in the Catholic school, and that the next task before us is to come to a better and fuller knowledge of what Catholic Education really is. He expressed his gratitude that the honor of being chosen to the office of Secretary General in the National Catholic Educational Association had come to him in Toledo, where he had first learned to know Catholic Education and Catholic Educators.

ADDRESS OF REV. DR. GEORGE JOHNSON

To be chosen Secretary General of the National Catholic Educational Association is indeed a great honor as it is a great re-

sponsibility. There is no other agency of the Catholic Church in America that has the possibilities of effecting educational direction and guidance that reside in this Association.

The Association is a voluntary organization. It is a zealous coming together of all of the various educational forces of the United States, and is kept together solely by their zeal and their desire to make Catholic Education a better and more potent force in life.

This organization perdures because of the good will of its members. That good will has been manifested in the past, and it will continue to be manifested in the future. In our meetings we naturally have many heated discussions Our delegates, coming as they do from all parts of the United States, offer a diversity of opinions But when the meetings are over we go back to our tasks, and our arguments are forgotten, because we have only one final desire,—to bring Christ closer to our children in the Catholic school.

The next task of the Association is to come to a better and fuller understanding of what it is all about. We have accomplished marvelous things under the guidance of Divine Providence, yet we have not realized fully our potentialities and possibilities. We need to understand that the very foundation of Catholic Education is Jesus Christ, His personality, and His character.

By open-minded scientific experiment, by constructive thinking, by effective organization and administration we may hope to find the best way of realizing this Catholic ideal of education.

Everything is running along smoothly; we are well organized; and now we have time to consider just what Catholic Education is. Now we have more time to think of the fundamentals. When we have done these things our Association will reflect the philosophy which we possess.

Rt. Rev. Msgr John T. O'Connell, V. G., LL. D, P. A, made a brief address in the name of Bishop Stritch, again expressing the pleasure of the diocese at having as its guests the members of the Association, and also offered his sincere good wishes to Doctor Johnson in his new position in the Association, and the confident hope that his efforts would be crowned with success.

EDMUND CORBY, M. A.,
Assistant Secretary.

A BLESSING FROM THE HOLY FATHER

The following reply to the message of the Association was received from Cardinal Gasparri:

"Holy Father bestows Apostolic Blessing on Members of Catholic Educational Association and its Work.

"†CARD. GASPARRI."

PAPER OF THE GENERAL MEETING

EDUCATING FOR A CATHOLIC RENAISSANCE

REVEREND FULTON J. SHEEN, PH. D., S. T. D, THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.

In these days when philosophy is not only in evolution but in revolution, and when false prophets make a religion out of our irreligion, it behooves Catholic educators, who are charged with the responsibility of a Divine Mission, to clarify the intellectual atmosphere of our generation, expel the foul miasma of error and scepticism, and by a Christlike charity lead men to the glorious liberty of the sons of God. It is for this purpose we are gathered here in solemn convention, that by the corporate council of the members of Christ's Mystical Body and the guidance of the Holy Spirit, we may be inspired to deliverances which will make for a Catholic Renaissance in the souls and hearts of men.

This paper which hopes to make some meagre contribution to this cause is concerned principally with the teaching of religion and philosophy in our high schools and colleges. Perhaps some time ago we would have understood it as a discussion of methods in apologetics, but there is reason for taking exception to this term as Mr. G. K. Chesterton does when he says: "We feel at its worst the weakening of the word 'apologetics' for the defense of Catholic dogma and the verbal degeneration by which the defiant thing once called 'Apologia' has dwindled to a feeble thing called an apology." It is regrettable that the term "apologetics" should become identified with apologizing, as it is regrettable that the word "tolerance" should become identified with indifference to creed, but such being the case we defer its use, at least for the present.

The problem of how to present Catholic truth to our high school and college students is inseparable from the problem of the environment in which they live and will live. Growth and development depend on climates. Now what are the intellectual climates in which we will live in the next few generations? Well, if present philosophical and religious conditions continue in their present vein, it is quite likely that America in a short time will be divided into two worlds—the world of Peter and the world of Pan. First, the world of Peter: That large group of genuinely religious men and women, who are God-fearing and firm believers in the Divinity of Christ, who feel the need of some visible and sacramental communication between God and man, who are urged on mentally to the necessity of some intellectual primacy in the world of faith, who slowly but surely, by the very logic of their minds, end in the veneration of the world of Peter—or the Church of God. That other group, however, who mouth about the necessity of a new God, conformable to astrophysics, who prattle about a new morality based on a statistical study of the way men live, who depend solely and entirely on the group for their creed, will also, by the very logic of their ways, slowly and surely end in the worship of Pan or Paganism. But there will probably be no more Peter Pans, or amalgamations of the hot and cold, or Federations of Churches as active channels for the communication of Divine Truth. Sects to some degree may and probably will continue, but only in the way that skeletons continue to survive in a desert.

It follows then that the education of our Catholic youth involves a double process; firstly, educating for the world of Peter, and secondly, educating for the world of Pan. The first process concerns itself with the presenting of truth to believers, the second with the presenting of truth to unbelievers. It is one thing to unfold the beauty of Catholic truth to those who have the faith and quite another thing to unfold it to those who have it not. In accordance with this double object two principles of education must be utilized by Catholic educators: The Principle of Vitalization for the world of Peter, and the Principle of Integration for the world of Pan.

1. *The Principle of Vitalization* in religious education means the presentation of Christian truth, not as a mechanical unity made up of the addition of doctrine to doctrine, but as an organic whole, and the practical adaptation of that truth to the student's own experiences in such a way as to make it the very soul and vivifying spirit of those experiences. The Principle of Vitalization is directed principally against two faults in the teaching of Catholic doctrine: the rigid, mechanical and strictly catechetical method, and the relegation of the student to a purely passive role in the learning process. Both we say are faults, for Christian Doctrine is not crystalline but organic and living, and the student is not merely a reactionless receptacle for knowledge, but in some sense a contributing agency to the assimilation of truth.

The Principle of Vitalization when applied pedagogically would correct the first defect by presenting the *summa* of Christian Doctrine as a life and not merely as a system; cursory reading of the Gospels reveals the fact that the good tidings of the Gospel were presented vitally and organically. God Himself is described as Life, and the Incarnate God is the Life which is the Light of men; the Sacraments are channels of Divine Life which is only another name for grace; the Church is a Life, alive as the mustard seed, and filled with many living members; truth, even of the natural order is Life and for that reason St. Thomas in his profound wisdom proves that God is Life because He is Pure Knowledge or pure Truth. Contrast this view of Christian truth which the Gospels and the Church give us in her liturgy, with the impression that is sometimes left in the minds of our students by a too mechanical presentation of the doctrines of faith. How many of them understand the relationship between the Life of God in the Trinity and the Life of God amongst men in the Incarnation? Is it just another lesson, another thesis, or is it a vital manifestation of the goodness of God? How many understand the Church in relation to the Incarnation as its prolongation and continuation in space and time? How many understand that grace is a more real, more energizing, more enduring Life than that with which we are so familiar through our senses? If there are some who do not see the beautiful organic relationship between Christian

doctrines, if there are some who do not understand how the Personal union of God and man in the Incarnation is the prelude to the mystical union between God and ourselves, if there are some who cannot see that the infallible authority of the Church is the projection of the Truth of God beyond Palestine as a space and three and thirty years as a time, perhaps it is because these young minds have been taught by the mechanical-minded who see Christian Doctrine as a mosaic, instead of being taught by the biologically-minded who see Christian Doctrine as a living body of truth. There is a defect somewhere in our teaching-method when we permit college students to go out in the world, believing that Birth Control and Divorce are wrong, because the Church says they are wrong, as if the Church had no reason for her authority, and as if these moral aberrations were not wrong because of their opposition to the life of reason as well as the life of authority There is danger that the argument of authority, which is the line of least-resistance in teaching, may be carried too far. These are days of enquiry, and since the Church's hope for souls is based on the increased enquiry of men, it might be well for us to make use of that reason whenever we can.

And in this same connection, could not the principle of Vitalization be so effectively applied to our teaching of philosophy, as to make it a four year course in our colleges instead of two or three? To say that it is too abstract for first year college students is to confuse philosophy with the abstract method in which it is often taught. If educators have found a way to make such doctrines as Transubstantiation, Infallibility, and the Trinity, intelligible, at least in some way, to the little minds in our parochial schools, why could not philosophers find a way to make the Final, Formal and Efficient Causes of all things clear to more matured minds? Our catechisms have been made living, palpitating, interesting things, and there is no reason why our philosophical manuals could not be written so that if they were cut with a knife, blood would run out of them. Philosophy of itself is more interesting than any other science for it answers the first question every child asks when he comes into the world, the question that makes of every child an incipient philosopher, the question "Why?"

It is our excessive dedication to memorized-definitions, overworship of theses, sub-distinctions, and the like which presently make it difficult for us to present philosophy earlier in our college course. Philosophy must have a form, but there is no reason why that skeleton would not take on flesh and blood as the skeletons did in the vision of Ezechiel.

The Principle of Vitalization applies not only to the presentation of doctrines on the part of the teacher but also to its reception on the part of the student. It asks for greater cooperation of the student mind St. Thomas Aquinas in his treatise on teaching reminds us that the student is related to his teacher not in the same way as a stick of wood is related to fire, but in the same way as a sick person is related to the medicine which is given him by the physician The medicine alone would not effect a cure unless the patient made some vital contribution to the therapeutic properties of the medicine So with the student. He is not absolutely passive, a kind of receptacle into whom the oils of wisdom are poured; he has some positive contribution to make to the learning process It will not be much, but little is enough to warrant the teacher treating the student as something more than a mere mechanical response to his stimulus The National Catholic Educational Association can be deeply grateful to one of its members for the effective application of this method of teaching Christian Doctrine: The Rev. Dr. John M Cooper of the Catholic University, who in his *Religion Outlines for Colleges* has devised a method of throwing some responsibility on the student to prepare him for the duties he must assume later on in life when called to give a reason for the faith that is in him. "Religion," Dr. Cooper tells us, "is not something apart from or tacked on to life's activities It enters into, permeates and spiritualizes activities. It should be made emphatically clear to the students that an honest and earnest attempt is being made to get at their own problems instead of feeding them such material as we their instructors think to be their life problems. It should be made equally clear that the project is not a make-believe one, but that what is proposed is literally meant as proposed and that the work is carried on an honestly cooperative basis. In other words, the job is theirs."

Thus far Dr. Cooper has applied his method only to the immediately practical aspects of life, but in the course of another year promises a volume in which he will apply his principles to the theoretical phases of religion or the doctrines and beliefs of the Church. For the sake of a better understanding of Christian truth and a more vital contact between the student-mind and that truth, it is our hope that the method of this master-teacher will be universally applied in our schools and colleges.

There is not much danger of our over-emphasizing the vital character of religion in our education system. The present trend in secular education is to develop in colleges and high schools a unified "field" of study rather than a patchwork of so many "semester hours" in various departments. Catholic religious education believes firmly in the necessity of a unified system, for unity is the note and character of life. For us, that which gives unity is religion, for we alone at the present day are taking definite cognizance of the existence of God in our educational system. Other schools may surpass us in secular things, but none in Divine things. Harvard University at the present moment is prepared to give a better course in Shakespeare than any of our Catholic colleges; Oxford and Cambridge surpass the best of us in teaching of the classics; the physical laboratories of Johns Hopkins make it possible for that University to surpass us in psychiatry, but not each of them singly, nor all of them together can compare with the poorest of us in the teaching of philosophy and Christian Doctrine. It used to be that we had a monopoly on the Revealed Word of God through the Church; now we have a monopoly not only on the Revealed Word of God but even a corner on reason and common sense as the world falls into the glorification of the sentimental approach to religion. Christian truth is the soul of our course; secular courses are its environment. As Dr. Maurice Sheehy so well puts it in his recent excellent book *Problems of Student Guidance*: "Religion is the gravitating force around which all studies tend." In proportion then as we vitalize the presentation of religious doctrine, and summon the student to be a vital cooperator in that process, we will be effective in-

struments in keeping national life religious, and extending the world Peter under the glorious Kingship of Christ.

We are called not only to educate those who already belong to the fold, our mission is also to bring other sheep into the pastures of faith. Now in order that we might bring the world of Pan captive to an understanding of Christ, another principle must be made use of in our educational system, and that is the Principle of *Integration.* The Principle of Integration means that Catholic Truth must be presented to the non-Catholic mind not as something foreign to it but as something capable of developing the best that is in their own system. In other words, it takes its point of departure in a *truth which both hold in common,* and then once having established contact with their system, by a process of elaboration leads on the unbelieving mind to new heights of truth and fresh vistas of knowledge. This principle is grounded on the truth that nothing in God's creation is intrinsically and absolutely evil; every error has within it some admixture of good, and that which is good in their system, however small it may be, must be the starting point of their education. The Principle of Integration stands firmly opposed to the principle already too common; namely, the Principle of Juxtaposition, in which Catholic doctrine is juxtaposed with non-Catholic doctrine, as one might juxtapose a block of stone and a block of wood, the implication being that Catholic truth conquers the non-Catholic mind by the sheer force of authority rather than by the reasonableness of authority.

In a more detailed fashion, the Principle of Integration seeks to do two things; to integrate Catholic truth and non-Catholic systems *logically* and *chronologically*

Logically, it will seek out the common element in both systems, or what might be called the least common denominator and make that the starting point of the converting process. This is the method St. Thomas used in his *Contra Gentiles.* In the very first pages of that work he states that he cannot integrate his thought with theirs by appealing to the authority of the Church or the authority of Sacred Scripture, for the Moors do not believe in Revelation. But he does find a common denominator in the

mutual acceptance of the powers of reason and with this as a starting point he integrates his systems with theirs and leads them on to a correct understanding of God and Revelation. Our religious instruction must follow the same method. If we cannot integrate our system with theirs by a common acceptance of the Divinity of Christ, or even the existence of a Supreme Being, then we must go back to some one thing on which we both agree, and in many instances that will be Science, for Science is, whether we like it or not, the great inspiration and fountainhead of modern religion. But that must not frighten us for Science as Science is impartial; it is scientists who sometimes are prejudiced. Science no more favors atheism or irreligion than a beautiful sunset favors atheism or irreligion. It is regrettable that we have to go back so far to find a common denominator with those who differ from us, but it is better for us to go back that far than to talk a different language from our contemporaries throughout the whole discussion. Science is *de facto* about the only bond of union between many a modernist and ourselves, and for that reason we cannot afford to neglect it in our high schools and particularly in our colleges. In proportion as we understand its philosophy, its methods, its conclusions, we grow in strength of our own position and become foemen so worthy of their steel that they cannot afford to ignore us.

The great Cardinal Mercier who did so much to dig up daylight once said that the reason the philosophy of the sixteenth and the seventeenth centuries fell into decay, was because it divorced itself entirely from the science of its day. "If we are to understand our mission," he says, "we must realize that these scientists work for us, and hence we owe them our gratitude. Ungrateful and unfaithful to the spirit of Aristotelianism or Thomism is he who despises the respect due to science and the necessity of living in permanent contact with it." And we might add, that we are here recommending science not only because it is science but principally because it is the one thing necessary to know in our day to make the proper approach to modern thought, and if becoming all things to all men to win all to Christ means knowing science

then by all means let us advance in its understanding and its knowledge.

The Principle of Integration means not only a logical *nexus* between the world of Pan and ourselves; it also means a chronological *nexus,* and here we come to the most important element in the teaching of Christian Doctrine, namely, keeping abreast of the times. This means a thorough realization of the fact that we are living in a different intellectual atmosphere than our ancestors. The religious world of our day is not the religious world of the days of the Council of Trent. A spiritual declension has been operative in thought since those days when Reformers went to pull the mitre off Pontifical Man and pulled the head off with it. The sixteenth century cry for a new Church became in the eighteenth century a cry for a new Christ, in the nineteenth for a new God and in the twentieth for a new religion. The result of this spiritual decline and confusion is that we have in the world to-day a Christianity without Christ, a religion without God, and a man without a soul. The terms which for centuries—terms like "God", "Religion", "Spirit", "Christianity"—have taken on an entirely new content; Heaven has been emptied of its Reality and nothing left for the starving heart but empty names

It follows logically that since we are living in a different world of religious thought than our ancestors, we are solemnly bound by our teaching methods to prepare our young to meet the problems which their age presents. Our young men and women to-day are not troubled about the Cartesian problem of the soul in the pineal gland but the Keithian problem of its existence; our budding intellects are not so much disturbed by the theory of pre-established harmony of Guelincx and Malebranche as they are by the Whiteheadian problem of God as the "harmony of epochal occasions"; young minds to-day are not so much worried concerning the Bible as the sole rule of Faith, as of the very existence and authenticity of the Bible.

A question then which every educator must ask himself is whether or not he is integrating his thought with that of his contemporaries. To say that the philosophical and religious thought of our day is stupid and blasphemous is no way to give repose to

the inquiring; the fact is that such thought exists and those who follow it are legion. Many of our text-books in philosophy and religion, we know only too well, fail to meet this situation, and that is why our college graduates are so often at a loss to render a critical appreciation of modern errors. Our finger must be kept on the pulse of the present day and the quality of our prevention and healing of error will in a large measure depend on how well we have diagnosed the diseases. Many a teacher of philosophy and religion has yet to realize that Immanuel Kant died in the year 1804 and has not risen from the dead. Our religious struggle is not against the powers of darkness of the eighteenth and nineteenth centuries but against the powers of darkness of the twentieth. And just as Bossuet would have been remiss in his duty toward his age if he ignored the inroads of Protestantism, so too we are negligent in our age, if we go on beating dead dogs instead of acquainting ourselves with the errors which harass young minds as well as old. We are responsible to the times in which we live and on judgment day, teachers will not be asked how many skeletons they exhumed from the past and re-buried in the dust, but how well they served the cause of truth in the days of their flesh.

None of the suggestions offered in the course of this paper are of such paramount importance that without their practice the cause of truth will suffer. The cause for which we stand will endure not only because it is the truth but also because those systems which oppose us will perish in time, for a Godless philosophy cannot exist for it cannot bear the sorrow of not knowing its cause, nor can a Godless humanity exist for it cannot bear the burden of its own heart. But the sublimity of the philosophy and the religion which is ours should inspire us to present it, both to those who are in the faith and to those who are outside, in such a way as to make it even more attractive if that be possible In that spirit we will go on both by hook and by crook; and the hook will be the hook of the fisherman by which we will catch fish from the waters of Pan for the net of Peter, and the crook will be the crook of the Chief Shepherd by which we will keep them even unto the end of time.

DEPARTMENT OF COLLEGES

PROCEEDINGS

Two Executive Committee meetings were held during the year: the first at the Hotel Stevens in Chicago during the Christmas holidays; the second at the Hotel Commodore Perry on Monday, June 24, 1929.

At the first meeting there were present: Very Rev. John W. R. Maguire, C. S. V., President; Rev. Miles J. O'Mailia, S. J., Vice President; Rev. Albert C. Fox, S. J., LL. D., M. A., Rev. Charles F. Carroll, S. J., Rev. James A. Reeves, D. D., Very Rev. Bernard P. O'Reilly, S. M , Brother Albert L. Hollinger, S. M., Rev. Daniel J. McHugh, C. M., M. S., Rev. Joseph E. Grady, M. A , Litt. D., LL. D., Mr. Eugene S. Burroughs, A. B., Mr. Edward A. Fitzpatrick, Ph. D , Sister M. Aloysius, A. M., Ph. D. and Brother Jasper, F. S. C., Secretary.

After a discussion relating to changes in the work of the Association, a motion was offered by Rev. Daniel J. McHugh, C. M., that a more appropriate time for holding the annual meeting was the Monday immediately following June 15th This motion was duly carried, with the recommendation that its import and reasons therefor be made known to the General Executive Committee by the Chairman.

It was the mind of the committee that no change should be effected without consulting the college authorities desiring them to express their attitude toward the changes of times and places for holding meetings. It was recommended that meetings might be held in college towns where college and diocesan authorities might work together for the success of the undertaking. A motion to this effect proposed by Rev. Albert C. Fox, S. J., was duly carried.

A discussion of the tentative program followed and the general suggestions adopted.

Motion was made and duly carried that the president be authorized to request an outlay from the treasurer to defray the expenses of a stenographer to record for the proceedings the discussions that followed the various papers.

The subject of the interrelations of colleges and secondary schools was discussed at length under the leadership of Rev. Joseph E. Grady, the contention being that the secondary schools were not adequately represented in official leadership within the Department or in the General Executive Committee. It was proposed that the custom which obtains in several educational associations, whereby, when the two departments enjoy membership in the same group, that the colleges and the secondary schools shall enjoy leadership in alternate years respectively The motion was carried.

Adjournment.

JUNE 24, 1929

The second meeting of the Executive Committee for the year was held at the Association Headquarters on Monday afternoon, June 24, 1929.

Present: Very Rev. John W. R. Maguire, C. S. V., President, Rev. Miles J. O'Mailia, S. J., Vice President, Rev James A Reeves, D. D., Rev. Daniel M. Galliher, O. P., Rev. Albert C Fox, S. J., LL. D., M. A., Very Rev. M A. Hehir, C S Sp., LL. D., Very Rev. Bernard P. O'Reilly, S. M., Brother Albert L. Hollinger, S. M., and Brother Jasper, F. S. C., Secretary

The minutes of the previous meeting were read and accepted.

Announcement was made by the chair of the intended resignation of the Secretary General. On the motion of Rev James A. Reeves, it was proposed that the delegates from the College Department be instructed to vote for Dr. George Johnson of the Catholic University of America, Washington, D. C. Seconded and carried.

The question of the interrelations of colleges and secondary schools was again proposed for discussion. On the motion of Very Rev. Bernard P. O'Reilly, S. M., seconded by Rev. James

A. Reeves, it was proposed that the General Executive Committee be urged to constitute a new Department of Secondary Schools Carried unanimously.

Adjournment.

FIRST SESSION

TOLEDO, OHIO, JUNE 25, 1929, 2:00 P. M.

The meetings of the Department of Colleges of the National Catholic Educational Association were held in the Dramatic Art Room of the Central Catholic High School. The first session was opened by prayer on Tuesday, June 25, at 2:00 P. M., Very Rev. John W. R. Maguire, C. S. V., presiding.

After the opening prayer, the assembly was called to order and the following committees were appointed:

On Nominations: Rev. Daniel J. McHugh, C. M., M. S., Very Rev. Joseph A. Tetzlaff, S. M., Rev. Joseph S. Reiner, S. J., Brother Jasper, F. S C., Sister M. Aloysius, A M., Ph. D.

On Resolutions: Very Rev Bernard P. O'Reilly, S. M., Rev. Daniel M. Gallıher, O P., Rev. Miles J. O'Mailia, S. J., Very Rev. M. A. Hehir, C S. Sp, LL. D, Brother Cornelius, F. S. C., Brother Benjamin, C. F. X., Sister M. Benedictus, C. S. C.

The Reverend President delivered his regular address referring to the momentous problems in educational matters that the Department was called upon to solve. He referred particularly to the processes of education, standardization, personnel work, research work, specialization, and to the many demands upon the colleges.

The report of the executive committee was read and accepted.

The report of the Commission on Standardization was read by Rev. Daniel M. O'Connell, S. J., Vice President St. Xavier College, Cincinnati, Ohio, secretary of the Commission. The report was accepted.

The program called for a report of the Commission on the Standardization of High Schools. Owing to the separation of the Secondary School Section from the College Department, it was

moved by Rev. Albert C. Fox, S. J., that the work of standardizing these schools be left to the newly created Department with the promise of any assistance that might be needed. Resolution adopted.

At this point in the program, the assembly enjoyed the visit of Rt. Rev. Bishop Stritch of Toledo, and Rt. Rev. Bishop Griffin of Springfield. Each made a brief address on the importance of the work of the assembly and the immense good that would accrue to Catholic Education as the result of the deliberations.

A paper was then read by Mr. Francis M. Crowley, of the National Catholic Welfare Conference, on "How Can We Secure More and Better Students For Our Graduate Schools?" It was urged that this paper receive attention in the form of special publication.

SECOND SESSION

WEDNESDAY, JUNE 26, 1929, 9:30 A. M.

The meeting was called to order at 9:30 A. M., Wednesday, June 26, by the president, Very Rev. John W. R. Maguire, C. S. V.

The first paper was a very carefully prepared report on "Graduate Studies," presented by the chairman of the committee assigned to the task of studying what was being done in the graduate field in our Catholic colleges. Rev. Alphonse M. Schwitalla, S. J., of St. Louis University, St. Louis, Mo., presented each member of the assembly with a well prepared mimeographed copy of the findings of the committee. He then explained in detail the full meaning of the report, and answered any questions proposed.

The report was very well received. It was then the mind of the assembly that, in view of the importance of the study and the amount of the material available, a whole day at the following convention be devoted to graduate work. A motion to that effect was carried. Naturally the report itself was unanimously carried and ordered to be printed.

The presiding officer suggested that some means be adopted to

finance the further study as time, labor and expense were involved. On motion from the floor, the suggestion was adopted.

A motion to change the original composition of the Commission by increasing its membership was carried. The motion was made by Rev. Rush Rankin, S. J., and seconded by Rev. William F. Cunningham, C. S. C., Ph. D. A motion that the chair be empowered to appoint the new members was superseded by a substitute motion conferring upon the committee the right to select the new members. The substitute motion was carried.

The Report of the Committee Appointed to Study Seminary Training in Terms of Equivalency for Graduate Studies was read by Rev. William F. Cunningham, C. S. C., Ph D., Dean of Studies, College of St. Thomas, St. Paul, Minn.

After the reading of the thoughtful study, the following recommendations were made and adopted:

1—That the Committee be continued for another year to bring in a final report a year from this date.

2—That one additional member be added to the personnel of the committee from the colleges represented conducted by the diocesan clergy.

3—That the matter be freely discussed in this meeting so that if the first recommendation of the Committee is approved—namely, its own continuance—it may receive therefrom guidance for its further activities during the coming year as an outcome of the discussion.

An amendment to the recommendation proposed that Dr. Edward A. Fitzpatrick and a nun should serve with the Committee.

THIRD SESSION

WEDNESDAY, JUNE 26, 1929, 2:30 P. M.

The third session was convened under the chairmanship of Rev. Miles J. O'Mailia, S. J., Dean of Graduate School, Fordham University, New York, N. Y.

The Report of the Committee on Personnel Work was presented by Rev. Maurice S. Sheehy, A. M., the Catholic University of America, Washington, D. C. Two phases of the important

work were presented by Rev. Daniel A. Lord, S. J., *The Queen's Work,* and Rev. William F. Cunningham, C. S. C., Ph. D., Dean, College of St. Thomas, St. Paul, Minn.

The report was illustrated by stereopticon slides of statistical material, and a mimeographed sheet of the relations existing between colleges and the alumni. Recommendations were made for a more adequate study of the students during their undergraduate periods, and encouraged the use of the follow-up system.

The latter part of the session was devoted to the important topic of "Publicity". The first paper, read by Rev. Albert C. Fox, S. J., LL. D., M. A., Dean John Carroll University, Cleveland, Ohio, dealt with "Publicity for Our Catholic Colleges" from the viewpoint of the college itself. The second paper was presented by Mr. Peter J. Zimmerman, News Editor *Catholic Universe-Bulletin,* Cleveland, Ohio. It was entitled "Publicity for the Catholic College from the Newspaper Point of View".

Both papers elicited thought and generous discussion.

FOURTH SESSION

THURSDAY, JUNE 27, 1929, 9:30 A. M.

The final session was opened on Thursday, June 27, at 9:30 A. M., under the guidance of the president, Very Rev. John W. R. Maguire, C. S. V.

The first paper scheduled was not read. Mr. Earl S. Dickens, South Bend, Ind., was not present and his paper was not available. The title suggested was "The Raising of Endowment Funds for Catholic Colleges".

The second paper, "Lay Cooperation in the Financial Administration of Catholic Colleges", was read by Mr. Edward A. Fitzpatrick, Ph. D, Dean Graduate School of Marquette University, Milwaukee, Wis. It brought forth very valuable discussion in which Fathers Maguire, Fox, Schumacher and Reiner took part. The discussions indicated that a very suggestive paper for future deliberation would bear upon Financial Statements and the Colleges.

The remaining part of the session was devoted to business matters pertaining to the reports of the Nomination Committee and the Resolutions Committee.

The Report of the Committee on Nominations was read by Rev. Daniel J. McHugh, C. M.

Immediately after the reading of the report, it was moved by Rev. Charles F. Carroll, S. J., that the report be rejected and that nominations be made from the floor. The motion was seconded. Discussion followed; and then it was decided that a vote should be taken by secret ballot. Roll call of colleges followed while the ballots were being distributed After the distribution of ballots, the original motion was withdrawn.

It was then moved that the report be accepted as read. This motion was duly carried and the secretary was instructed to cast one ballot for the report.

The officers for the year 1929-30 follow:

President, Rev. James A Reeves, D. D., Greensburg, Pa ; Vice President, Rev Daniel M. Gallıher, O. P., Providence, R. I.; Secretary, Brother Jasper, F. S C., M. A., New York, N. Y.

Members of the General Executive Board: Very Rev. Bernard P. O'Reilly, S. M., Dayton, Ohio; Very Rev. John W. R. Maguire, C S V., Bourbonnais, Ill

Members of the Department Executive Committee: Rev. Francis M. Connell, S. J , New York, N. Y.; Rev. Charles F. Carroll, S. J , San Francisco, Cal.; Rev. Paul J. Foik, C. S. C., Ph. D., Austin, Texas; Rev. Thomas F. Ryan, C. M., M. A., Brooklyn, N. Y ; Very Rev. Lorenzo C. McCarthy, O. P., Providence, R. I.; Brother Thomas, F. S. C., New York, N. Y.; Rev. Albert C. Fox, S. J., LL. D , M. A., Cleveland, Ohio; Very Rev. Matthew Schumacher, C. S. C., St. Paul, Minn.; Rev. J. Roger Smith, C. M,. M. A., Brooklyn, N. Y.; Very Rev. Alfred H. Rabe, S. M., San Antonio, Texas; Brother Edward, F. S. C., New York, N. Y.; Rev. Felix M. Kirsch, O. M. Cap., Washington, D. C.; Mr. Eugene S. Burroughs, A. B., Emmitsburg, Md.; Very Rev. M. A. Hehir, C. S. Sp., LL. D., Pittsburgh, Pa.; Rev. Miles J. O'Mailia, S. J., New York, N. Y.; Rev. Francis V. Corcoran, C. M., D. D., Ph. D., Webster Groves, Mo.; Mother M. Ignatius, A. M., New

Rochelle, N. Y.; Sister Agnes Clare, St. Mary-of-the-Woods, Ind.; Sister M. Aloysius, A. M., Ph. D., Winona, Minn ; Mr. Edward A. Fitzpatrick, Ph. D., Milwaukee, Wis.; Rev. Daniel J. McHugh, C. M., M. S., Chicago, Ill.; Sister M. Augustina, M. S., Convent Station, N. J.; Very Rev. F. D. Sullivan, S. J., New Orleans, La.; Rev. William F. Cunningham, C. S. C., St. Paul, Minn.

Commission on Standardization: Brother Thomas, F. S. C, New York, N. Y.. Chairman; Rev. Daniel M. O'Connell, S. J., Cincinnati, Ohio, Secretary; New Member, Very Rev. John W. R Maguire, C. S. V., Bourbonnais, Ill.

In the absence of Rev. Miles J. O'Mailia, S. J., the report of the Committee on Resolutions was read by Rev Daniel M. Galliher, O. P.

RESOLUTIONS

The Department of Colleges of the National Catholic Educational Association begs leave to extend to His Lordship, the Right Reverend Samuel A. Stritch, D. D, Bishop of Toledo, and to the clergy and laity of the diocese, its profound gratitude for their cordial welcome and gracious hospitality, and for the many other evidences of assistance and cooperation which they have manifested in our work.

With deep regret we take note of the resignations of our beloved President General, the Right Reverend Thomas J Shahan, D. D , whose kindly counsels and paternal interest have contributed so much to the furtherance of the aims and development of the College Department; and of our loyal friend and co-worker, the Right Reverend Francis W Howard, D. D., Bishop of Covington, Secretary General of the Association. We offer to both our sincerest good wishes and whole-hearted gratitude for their tireless and unselfish efforts in our behalf.

Our grateful thanks are also due to those of our Department who during these days of convention assembly have favored us with such learned and exhaustive studies in the fields of research assigned to them. We urge the members of our Department to give careful attention to their painstaking study and to utilize

them for the greater good and development of Catholic higher education.

Adjournment followed in order that the members might attend the last general session of the Association.

BROTHER JASPER, F. S. C.,
Secretary.

REPORT OF THE COMMISSION ON STANDARDIZATION

During the past year the following Colleges applied for inspection by the National Catholic Educational Association:

(1) Marymount College, Salina, Kans.
(2) Mount St. Joseph College, Philadelphia, Pa.
(3) Nazareth College, Rochester, N. Y.
(4) St. Francis College, Brooklyn, N. Y.
(5) St. Mary's University of San Antonio, San Antonio, Tex.
(6) Good Counsel College, White Plains, N. Y.
(7) Loyola College, Los Angeles, Cal.

The following Junior Colleges:

(1) St. Joseph College, Ottumwa, Ia.
(2) The St. Mary College, Leavenworth, Kans.

Inquiries were had from two other Colleges; one High School applied for inspection but as the authority of the present Standardization Commission was not determined in regard to High Schools, the application for inspection was deferred.

The above Colleges were duly inspected by the following representatives of the Standardization Commission. Rev. Sylvester B. Schmitz, O. S. B., Dean of St. Benedict's College, Atchison, Kans., for Marymount College, Salina, Kans ; Very Rev. James A. Griffin, O. S. A., A. M., LL. D., President of Villanova College, Villanova, Pa., for Mount St Joseph College, Philadelphia, Pa.; Rev. Hubert F. Brockman, S. J., President of St. Xavier College, Cincinnati, Ohio, for Nazareth College, Rochester, N. Y.; Rev. George P. Mulvany, C. S. V., Chaplain, Incarnate Word College, San Antonio, Tex., for St. Mary's University of San Antonio, San Antonio, Tex.; Rev. Albert C. Fox, S. J., LL. D., M. A., Dean of John Carroll University, Cleveland, Ohio, for St. Joseph College, Ottumwa, Ia., and the St. Mary College, Leavenworth, Kans. The thanks of the Commission and the National Catholic Educational Association and my own are due to the above inspectors.

The Commission on Standardization considered these applications at its annual meeting to-day.

During the year the State Department of Public Instruction of Florida approved for teacher-certification such colleges as are members of the National Catholic Educational Association.

The following colleges were recommended for admission into the National Catholic Educational Association:

(1) Marymount College, Salina, Kans · (2) Mount St. Joseph College, Philadelphia, Pa.; (3) Nazareth College, Rochester, N. Y., with reinspection during 1929-1930; (4) St. Francis College, Brooklyn, N. Y., with reinspection during 1929-1930; (5) St. Mary's University of San Antonio, San Antonio, Tex.; (6) St. Joseph College, Ottumwa, Ia.; (7) The St. Mary College, Leavenworth, Kans.; (8) Good Counsel College, White Plains, N. Y.; (9) Loyola College, Los Angeles, Cal., with reinspection during 1929-1930.

Respectfully submitted,

DANIEL M. O'CONNELL, S. J.,
Secretary.

GRADUATE STUDY IN THE CATHOLIC COLLEGES AND UNIVERSITIES

REVEREND ALPHONSE M. SCHWITALLA, S. J., CHAIRMAN OF THE COMMITTEE ON GRADUATE STUDIES

At the session of the Department of Colleges and Secondary Schools on June 22, 1928, it was voted that the Committee on Graduate Studies be instructed to continue the study and that it be requested to report progress at the meeting of the Association in 1929. The Committee was further requested by the Department "to keep its statistics up to date each year and to make these statistics available to members at each annual meeting".

In accordance with these determinations, the Committee hereby respectfully submits its second annual report.

The Committee met on January 7, 1929, and determined to continue its study of graduate schools by following out the plan previously determined upon, namely, that of studying the situation through a self-survey questionnaire. Accordingly, towards the end of April and the beginning of May, three questionnaires were sent out The first of these sought information on the points studied in Questionnaire one and two of last year and hence was designed to bring the statistics presented at last year's meeting up to date. The second questionnaire dealt with courses and instructors in our graduate schools with special reference to the criteria for graduate study and the amount of time devoted by instructors to graduate teaching. The third questionnaire dealt with the preparation of the faculty for graduate teaching and took the form of an individual academic record of those who are giving entire or part-time to graduate teaching.

The data obtained in Questionnaire No. 1 are summarized in Tables I to VII which are herewith presented:

No. of Degrees Conferred—Masters of Arts. It will be seen that the total number of Master of Arts Degrees conferred by

twenty-four institutions in 1927-28 was 527 and in 1928-29, 592. The corresponding figure for the same institutions for 1926-27 was 517. It is to be regretted that the figures in the two reports submitted by our Committee are not strictly comparable, since a number of changes and inadequacies weaken their statistical value of our tables.

Masters of Science A slight decrease in the number of Masters of Science took place in 1927-28, but a recovery was noticeable in 1928-29 the actual number of degrees conferred respectively for these two years being 40 and 54

Doctors of Philosophy. The number of Ph D. degrees which had increased from 35 to 64, almost 100%, during the five-year interval, 1922-23 to 1926-27, showed a decrease for 1927-28, when 46 such degrees were conferred but again recovered in 1928-29 when 64 such degrees were given As previously reported, the Ph D degree was conferred in 1926-27 by ten institutions, but from the figures now presented, it was given by only eight institutions in 1927-28 and nine in 1928-29. It is a matter of satisfaction that apparently our Catholic schools are aware of the great responsibility entailed in conferring this degree.

Number of students. In arriving with some degree of accuracy at the number of graduate students, several difficulties present themselves: the first of these is that in several cases those answering the questionnaire made no distinction between part-time and full-time students; secondly, comparable data are not available, as for example when Fordham presents its statistics for 1928-29 adequately but not as fully for 1927-28; thirdly, several of the schools last year presented totals which included their summer school students—this year they omit such students, etc. An effort to present strictly comparable data, therefore, would probably lead to considerable misunderstanding. Table II is, therefore, presented just as the figures were submitted to the Committee, and they must be accepted with the reservations indicated.

In reading Table II it will be noted that the larger number of our full-time graduate students are to be found in the seminaries which give graduate degrees. Thus, for example, in 1928-29 there were 265 such students at St. Mary's Seminary, Baltimore,

and 159 at St. Bonaventure's College and Seminary. The total number of graduate students at the Catholic University in the same year was 355, which includes 74 students of theology. A number of schools show a noteworthy increase in the total number of graduate students. Thus, at Boston College the number has arisen from 172 to 254 during the two years now under consideration. Loyola University, Chicago, increased its number of students from 172 in 1926-27 to 262 in 1928-29. Other noteworthy increases occurred at Marquette University and St. Louis University. More gratifying than even this situation is the noticeable increase in full-time students in many of the schools. St. Louis University has increased from 104 to 140 such students; St. Francis College from 72 to 91 during the two years here being considered.

For the year 1927-28 a total of 785 part-time and 883 full-time students were reported In 1928-29 a total of 1750 part-time and 1129 full-time. While it is to be regretted that a number of omissions in the column for 1927-28 occur, it is still gratifying to note the large increase in the number of full-time graduate students. If the number of students for the two schools which supply data for 1928-29 only were subtracted so as to make the two sets of figures comparable, the ratio of part-time to full-time students is practically the same for the two years. As the figures thus far submitted to the Committee show, there seems to be a slight, but it is hoped a significant, increase during the last three years in the number of full-time graduate students.

Instructors. Table III presents data regarding the number of instructors in graduate schools. Here again, unfortunately, the returns to the questionnaire were somewhat deficient in detail and the difficulty of arriving at any conclusion regarding the growth in the number of instructors is again increased by the fact that some schools included summer school instructors and others omitted them. For two of the schools only totals for one year are available and one school omitted answering this section of the questionnaire. In the schools which submitted the number of part-time instructors for both years 1927-28 and 1928-29 the number increased from 236 to 311 and the number of full-time

instructors giving graduate courses from 69 to 89. It is doubtful whether all of the schools interpreted the term "part-time" and "full-time" instructors in exactly the same way. Many of them interpreted these terms with reference to intra-college or intra-university activity and others with reference to college or university and non-college and non-university activity.

Subjects in which the A. M. Degree was Conferred. The subjects in which the A. M. degrees were conferred are tabulated in Table IV. It will be seen that in 1927-28 the order of frequency of the different subjects in which this degree was conferred was the following: English, 82; history, 82; education, 63; philosophy, 62; social science, 18; Latin, 17. In 1928-29, however, the frequency for degrees in education had increased to 120; the frequency for English was second with 100 degrees; history occupying third place with 73 degrees; philosophy, fourth, with 66 degrees; social science, fifth with 36 degrees; Latin sixth, with 26 degrees. The large increase of degrees in education is noteworthy, and even this increase is deceptive due to the fact that one of the schools conferring the largest number of degrees in this subject submitted figures for 1928-29 only Even if its total were omitted, a satisfactory increase would still persist. Gratifying also is the increase in the number of degrees in social science, although again all of the schools are apparently not using this term in exactly the same sense.

Subjects in which the Degree of M. S. was conferred. In the sciences, the M. S. degree was conferred upon 15 candidates in chemistry and upon 9 in biology in 1927-28 and upon 25 in chemistry and 6 in biology in 1928-29, these two sciences occupying the same relative position which they have held for the various years for which our data have been presented. Loyola University, Chicago, was the only school in which the M. S. degree was conferred in anatomy, St. Louis University, the only one in which this degree was conferred in biochemistry, Duquesne the only one in which this degree was conferred in economics. It might also be worth noting that Loyola University, Chicago, has conferred the first M. S. degree in a dental subject, namely, in orthodontia.

Considerable diversity is still noticeable in the interpretation

of the Master of Science Degree as contrasted with the Master of Arts degree. Thus, two schools give the A. M. degree only in economics, while one school gives the M. S. degree only in the same subject. Psychology has disappeared from the list of subjects in which the M. S. degree is conferred. Both the A. M. and M. S. degrees are conferred in biology, chemistry, economics, mathematics, physiology and physics. Creighton University confers a Master of Science degree in medical research.

Subjects in which the degree of Ph. D. was conferred. The Ph. D degree was conferred upon 32 candidates at 6 institutions in 1927-28 and upon 68 at 10 institutions in 1928-29. In 1927-28 the most favored subject was history in which 6 doctorates were conferred by three institutions, Education coming next with 5 degrees conferred by three institutions. In 1928-29, however, it is particularly gratifying to note that philosophy is the subject in which the greatest number of doctorates was reported, namely, 12 conferred by three institutions. For the two years taken together, the statistics available show the order of frequency for the different subjects as follows: Education 15 doctorates; philosophy, 14; history, 13 doctorates. Fordham University conferred ten Ph. D. degrees in "Science" in 1928-29, but details regarding the content of this degree are not specified.

Subjects in which Graduate instruction is offered An inspection of Table VII in which the data are tabulated regarding subjects in which graduate instruction is given in our institutions, reveals the fact that the number of such subjects has been increased from 56 in 1926-27 to 63 in 1927-28. Eleven of the schools have increased the number of departments in which they offer graduate instruction and eleven others have thought it wise to reduce the number of departments. The greatest variety is offered by St. Louis University, in which at the present time graduate instruction is given in 38 different departments. There are still several institutions in which graduate instruction is offered in one department only. Thus, for example, at Gonzaga University graduate instruction is restricted to philosophy; at Holy Cross College, to chemistry; at the National Catholic School of Social Service, to social science. Graduate instruction in philos-

ophy is offered at 15 institutions; in Latin at 16; in mathematics at 11; in English at 20; in education at 19; in chemistry at 12; in biology at 11; in French at 13; in history at 21 and in social science at 10 schools.

Both the increases and the decreases shown in this Table, when it is compared with Table VI which we presented last year would seem to indicate a gratifying attitude towards graduate studies in our various universities and colleges.

At Notre Dame University a new feature in graduate degrees has been introduced through the Degree of A. M. in the Department of Boy Guidance. Students in this department take most of their major studies in the Department of Education and their minor studies in the Department of Sociology. Five such degrees were conferred at Notre Dame University in the year 1927-28 and nine in the year 1928-29, indicating a decided increase in the popularity of this degree.

Summary To summarize these details Due probably to a relative inadequacy in the data supplied to the Committee, there are no positive indications for a strengthening or a weakening of the position of graduate studies in our Catholic institutions The necessity of a clarification of certain definitions not only for statistical but also for administrative purposes has become increasingly clear. Thus, for example, the value of summer school study for graduate degrees is emphatically raised by the data which have been submitted. Similarly, the evaluation of part-time graduate study and part-time graduate teaching must undoubtedly be faced with sincerity and determination if we desire to improve graduate study in our Catholic schools as a group. A clarification is also desirable in the definition of the various degrees All these matters, however, gain increasing emphasis from a summary of the answers to the second questionnaire presented by the Committee.

Questionnaire No. 3 pertained to courses and to instructors. The twenty-seven institutions which sent answers all clearly recognized the distinction between undergraduate, undergraduate-graduate and strictly graduate courses. While all three classes of courses are not given in all of these institutions, particularly

in those graduate schools which are largely seminaries, the answers to question No. 1 clearly indicated that the distinction between these three types of courses was kept in mind in administrative procedures.

Graduate Courses. An effort was made by the Committee through questions No. 2 and 3 to arrive at an understanding of the criteria for graduate courses employed in the various schools. Accordingly, question No. 2 simply asked: "What special designation do you employ in your catalogue to differentiate the various types of courses?" To this question twenty-five institutions responded, 13 stating that the catalogues indicated the various types of courses by their numbering, 10 by description, one by the use of asterisks and in one institution no special designation is made. There is, therefore, fair agreement on an extrinsic criterion for differentiating undergraduate from graduate courses.

The effort of the Committee to arrive at an intrinsic criterion met with very little success.

In Questionnaire No. 3 it was asked: "Has an effort been made to define graduate course and undergraduate-graduate course? If so, what are these definitions?" The answers to this question yielded no new definitions of graduate study nor even clear formulations of older definitions Some of the answers might be quoted:

"A graduate course is one in which the student does the major portion of the work."

"A graduate course is one in which the student forms his own conclusions."

"A graduate course is one in which the seminar method is used."

"A graduate course is one which presupposes a Bachelor's degree."

"A graduate course is one which is preceded by twelve hours of study on a special subject."

"A graduate course is one which features individual research."

"The interpretation of undergraduate and graduate study is so far left to the discretion of the professor in charge, acting under the direction of the Dean."

One institution states that a prolonged and consistent effort has been made to formulate some kind of a definition. To this end, the faculty has been circularized by the dean and the latter official is hopeful that from the mass of data thus far presented some unanimity of opinion may emerge to assist him in formulating a definition embodying a real intrinsic criterion.

It may be well in this connection to call attention again to the standards for a graduate school and, therefore, for graduate study, which were formulated by Dean Fitzpatrick, a member of this Committee, in his discussion at the Convention in 1927 (*N. C. E. A. Bulletin,* Vol. 24, Nov. 1927, page 154 *et seq.*) but even that formulation pertains to administration and is, therefore, largely extrinsic

Question 4 amplifies a possible interpretation of an intrinsic standard. It asks: "Do you attempt to enforce research as requirement for the master's and doctor's degrees? If so, how do you interpret this term?" While practically all of the answers to the first of these two questions were affirmative, very little attention is paid in the replies to the second, the interpretation of the term "research" Fourteen of the institutions definitely claim that they demand research for both of the graduate degrees. Seven do not answer the question at all Two institutions say they do not apply a research standard and one institution says that research in its interpretation pertains to a complete knowledge of the bibliography of a given subject Several of the answers might again be quoted· "We expect our graduate students to show independent thought, familiarity with the methods of research and some capacity for original investigation". Another says that "research consists in an original thesis or a discussion of some problem arising from the nature of the course studied". Another says "For a master's degree there is demanded very complete mastery of the literature of the field". Another interprets the research standard "as original work in the advanced phases of the major subject"; another points out that "interpretation of the research standard must vary according to the subject of the dissertation—the more frequent case is the investigation of historical sources and documents, the less fre-

quent is laboratory research". From all of this it is clear that considerable study should be given to this problem. It may be pointed out that any adequate definition of graduate study, graduate courses, etc., will have to include (a) The subject-matter. (b) The method of presentation. (c) The attitude of the teacher. (d) The attitude of the pupil. (e) The auspices under which studies are conducted (f) For practical purposes, the mode employed for certifying the quality of the results A discussion of each of these points would lead too far afield for the present purposes and it might well be contended that such a formulation lies beyond the competence of the present Committee The National Catholic Educational Association, however, should unquestionably take hold of this problem and by energetic study advance the solution of it. No more important undertaking in the entire field of graduate study could be suggested

In question five an effort has been made to distinguish between graduate courses offered, as stated in the catalogue, and courses actually given Unfortunately the amount of work entailed in an answer to such a question proved too large for most of the schools, yet these answers would have been invaluable for determining the present status of graduate study in our Catholic institutions Several of the institutions offer graduate courses in one, two, three or four departments, seven additional ones in from five to ten departments and the remaining institutions in a larger number To judge from the meager replies to question five, however, the number of departments in which graduate instruction was actually given during 1927-28 and 1928-29 was in some cases noticeably smaller than the number of departments in which such instruction is offered. Moreover, there is a wide diversity in the number of courses given in the various departments Thus, one institution offers ten courses in eight departments, another twelve courses in four departments, another forty-four courses in eleven departments. One institution is giving 219 courses in 33 departments in 1927-28 and 259 in 37 departments in 1928-29. Of this number of courses 69 in the first named year were strictly graduate and 101 in the second year named.

The significance of figures such as these, not only for successful administration but also for successful graduate study, is perfectly obvious. If a school demands six to ten hours of strictly graduate study for a master's degree, it must obviously offer and actually give courses of a graduate character to enable a graduate student to comply with these requirements. It is clear, therefore, that such statistical data afford some insight into the preparedness of the various schools for undertaking graduate responsibilities.

Instructors. In the section of Questionnaire No. III pertaining to instructors, an effort was made to evaluate the teaching load of the various instructors giving graduate courses. It is a hopeful sign for the future of our graduate schools that a comparatively small number of the instructors are regularly engaged in such professional activities as those of the sacred ministry, medicine, law and engineering. Several of the schools report that even though a large number of priests are engaged in giving graduate instruction, relatively few of them are used for regular duty in the sacred ministry. Again the teaching load of those who are giving their entire time to graduate teaching is rather small. Out of 22 institutions reporting, the answers of only ten contain significant data, but if these ten may be taken as typical, the situation in this respect is rather gratifying. None of the schools report a teaching load in excess of twelve hours a week and this number of hours was given by only five full-time instructors in three institutions. The others all had teaching loads smaller than twelve hours per week, the most common number of hours being between five and seven.

The answer to Question No. 3, however, reveals a situation which is somewhat less gratifying. In that question it was asked how many hours of graduate instruction per week are given by the various instructors who give part-time to graduate teaching. One institution reports two instructors giving 16 hours of instruction. Several institutions reported from three to six hours of graduate instruction for instructors who are also giving undergraduate courses and this number seems to be most common.

Several problems here present themselves. It has been frequently contended that no graduate instructor should be entirely free from undergraduate teaching. The reasons for and against such a contention are quite clear and probably convincing but mere figures alone will hardly serve as a justification for either policy. Other factors must unquestionably be considered. The individual instructor himself, the character of his class, the nature of his subject, the general atmosphere of the institution, these and perhaps many other features must be given adequate study before the safety of either policy in this respect can be considered established.

A second thought which occurs to one who is attempting to gain general impressions from surveying the various questionnaires is this, that a large preponderance of graduate instruction in our graduate schools is in the hands of the clergy. This situation undoubtedly merits congratulation. It is a situation which is most gratifying to us Catholics and which should, taken by itself, mean a great deal for the high plane upon which such instruction is carried out. On the other hand, in this matter also the position of the lay-instructor must be seriously considered.

Another impression is this, that generally speaking the teaching load of full-time teachers of graduate subjects is actually smaller than for those who are giving part-time to such instruction. While this is most gratifying from the point of view of the full-time graduate teacher, it also seems to indicate that our part-time instructors in graduate courses have been used rather to supply the needs for instructors than to stimulate scholarship.

The Committee wishes to call attention again to the pronouncement of one of its members two years ago: "Graduate schools cannot be maintained on the fag ends of the time and energy of teachers who are already carrying heavy schedules of undergraduate instruction". It is obvious again that statistics of this kind afford no little insight into the quality of graduate instruction.

The third questionnaire this year, as already stated, took the form of individual academic records of those who are giving their entire or part time to graduate teaching. The returns contain

a great deal of extremely valuable information, much of which, however, does not lend itself readily to tabulation. In going through them one cannot but be impressed with the deeply sincere efforts which are being made in the graduate schools under Catholic auspices to give instruction of a type which is fully adequate to meet present-day needs in so far as circumstances of person and institution will allow. It is true there is much that can and should be improved, but it is just as true that if we measure the progress which has been made in the comparatively short number of years since graduate instruction in our institutions began diffusing from a few well-recognized centers, one cannot but be impressed by the magnitude of that which has been achieved and by the greatness of the sacrifices which must have been made.

Not all of the schools found it possible to supply the information sought, but 19 of the 28 institutions did submit adequate data, in a few cases complete data. To understand the value of the facts which I wish to present, it is necessary to recall that in the 28 institutions participating in this present study, 393 instructors are reported as giving graduate courses. In the 19 institutions, however, which submitted academic records of their staff members, 257 instructors are reported as giving such courses. Of this latter number 233 actually submitted their academic records. In other words, we have available for study the academic records of 59% of the instructors of all graduate schools under Catholic auspices, or 90% of those instructors who are teaching in the 19 institutions whose deans or other officials submitted these records. In these 19 institutions there are teaching 109 instructors holding the doctor's degree, 106 holding the master's degree, 14 instructors holding the bachelor's degree and 4 instructors holding no degree; 46%, therefore, are doctors, 45% masters, and 7% have either no degree or merely the bachelor's degree.

According to present standards, it is important that instructors in graduate schools should confine their instruction to the subject in which they have attained their degree, or at least to cognate topics. Our graduate schools seem to meet such a

standard with fair satisfaction. One hundred and seventy-eight of the 233 academic records submitted indicate that the instructors are actually giving instruction in their own professional field, a total of 76%.

The charge has often been made that with the insistence which we Catholics place upon our attendance in our own Catholic schools, the dangers of inbreeding will soon make themselves felt in our educational system. The mass of data before us allow us some little insight into the presuppositions of this contention. An effort has been made to study the origin of the various degrees held by the instructors whom we are here discussing. Instructors holding as their final degree to date, one of the three, the doctor's, the master's and the bachelor's, were classified into three groups:

(1) Those who received their degrees from the same institution in which they are now teaching—the highest degree of "inbreeding".

(2) Those who received their degrees from other Catholic institutions, a more or less modified form of "inbreeding".

(3) Those who received their degrees from non-Catholic institutions.

The following table will give us the facts in so far as they could be ascertained in the present study.

	Total No	From Same Institution	%	From Other Catholic Institutions	%	From non-Catholic Institutions	%
Doctors	109	24	22%	41	37%	44	45%
Masters	106	51	48%	33	31%	22	20%
Bachelors	14	2	15%	5	35%	7	50%

It will be seen that while 22% of those holding doctor's degrees obtained them from the same institution in which they are now teaching, as high a number as 48% of masters obtained them from the same institution. 37% of the doctors now teaching in Catholic institutions obtained them from some other Catholic institution and 31% of the masters obtained their degrees from

some other Catholic institution. 45% of the doctors teaching in Catholic institutions obtained their degrees from non-Catholic institutions, while 20% of the masters obtained them from the same source Obviously there is much less danger of inbreeding for holders of the doctor's degree than for holders of the master's degree and the tendency seems, therefore, to be for our instructors to leave their own institutions to go to another when they are prepared to prosecute their further studies for the highest academic distinction.

Totaling the various numbers, we find that out of 233 replies, each of the three sources of the degrees which I have just mentioned contributed approximately one-third of the teaching body in our Catholic graduate schools Seventy-seven masters and doctors taken together obtained their degrees from the same institutions in which they are now teaching; 79 obtained them from other Catholic institutions and 73 from non-Catholic institutions. If these averages are maintained, when the data not as yet available are presented for the study of this Committee, the charge of ill-advised "inbreeding" in our Catholic institutions can surely not be substantiated It must be conceded, to be sure, that various institutions differ markedly from each other in these various respects. Thus, one of our largest institutions has drawn 70% of its 22 doctors from non-Catholic institutions, another one 60%, while some of our smaller graduate schools have drawn practically their entire faculty body from their former students.

We have, however, in this section not concentrated upon the study of individual institutions but rather on the general situation. An effort has been made in the evaluation of this data to determine the tendency of those obtaining their first and second academic degrees from Catholic institutions to migrate to non-Catholic institutions for their final degrees The data for such a study are available, but time did not allow the completion of this phase of our present investigation The impression, however, is well-founded that a very large percentage of those giving graduate instruction in our schools who have obtained their bachelor's or master's degrees in their own institution, have gone to a non-

Catholic school for their doctorate. This should impress us with the great necessity of discussing still more our Catholic graduate schools, to build them up with a more adequate student body, to increase the popular valuation of them and to lend them every assistance in the carrying out of their aims.

The other side of this question merits no less serious consideration. It seems to me that as time goes on our graduate schools are drawing more and more of their instructors from Catholic scholastic sources Is not this after all our aim? We have confessedly and frankly placed ourselves upon the basis of a fundamental difference between the Catholic and the non-Catholic institution. While we recognize the unity of learning, the importance of freedom of thought, of expression and of research, and while we fully appreciate the importance of integrating our schools into national and world thinking, we also appreciate the fact that after all the "Catholic viewpoint" is a distinct and clearly recognizable category which forms an indispensable factor in our civilization and culture. To keep the Catholic viewpoint alert, active, influential for these higher purposes is precisely one of the aims of our graduate schools. By a necessary corollary it would seem to follow that we are fully justified in ambitioning the day when our instructors in our Catholic Graduate Schools will be drawn from the perennial and never-failing, historical source from which has flowed the stream of human knowledge, moral achievement and spiritual culture.

Before leaving this trend of thought, I wish here to point out the bearing which many of the statistical conclusions here presented by the committee, have upon the development of Catholic scholarship. The situation is distinctly full of hope. Whatever we may hold concerning the elements of scholarship, this much seems certain that fundamental education, greatness of personality and high ideals must underlie such character traits as mental aggressiveness, curiosity and originality, joined to moral strength, courage and determination, which are basic in graduate study On all of these aspects it seems that the present investigation has thrown more light, even if this be as yet somewhat indirect. It can be admitted with pardonable pride that much has been de-

veloped which will prove dominant in the generation which is to come.

On the other hand, too, much still remains to be done if the germs of the present are expected to yield the fullest fruition in the future. The spirit of research must be stimulated, literary activity emphatically encouraged, opportunities for the intellectually capable but socially less favored student must be developed and the ambitions of those who can foster all of these partial purposes and can best contribute towards their unification must be even more enkindled. It is through such processes as these, no doubt, that the climax of educational achievement—the graduate school under Catholic auspices—can be made to realize its present partially fulfilled promises.

At the time when this Committee on Graduate Studies was formed by action of this body in June, 1927, a strong feeling had developed favoring the formation of an Association of Graduate Schools in Catholic Colleges and Universities. Two alternative plans for such an organization had been presented: (1) That it be formed entirely independent of the N. C. E. A. (2) That it be formed as a section of the N. C. E. A. or as a subdepartment within the College Department. The present Committee has carefully weighed the question. Arguments for and against the general policy, as well as for and against the various alternatives readily present themselves. We feel, however, that any form of separate organization for the graduate schools would still tend to defeat at least one of the primary purposes towards which this Committee is laboring, the purpose, namely, of bringing home to our Catholic educators the problems and the difficulties as well as the successes and the aims of graduate study in Catholic institutions. The graduate schools after all, depend for their student body upon the colleges and hence the colleges should be kept in intimate touch with the graduate school situation. Moreover, the instructors in many of our colleges and universities are enrolled as part-time or full-time students in our graduate schools. Hence it is advantageous and helpful to both the graduate schools and the colleges to maintain such an agency

for the interchange of stimulation and interest as the meetings of the College Department of this Association afford.

On the other hand, to further the purposes here suggested, it would seem desirable that somewhat more time and discussion be devoted to the problems of graduate study, not merely to administrative phases, but, what is much more important, to the intrinsic phases, those namely pertaining to the promotion of scholarship and graduate excellence. Accordingly, the Committee is making bold to suggest that next year at least a whole day be devoted in this College Department to papers and discussions on graduate study and that the arrangements for the program be left in the hands of the present Committee

As a final comment, the Committee wishes to suggest a further problem which might well claim the attention of this Department. In going over the list of courses for which graduate credit is given, one cannot but be struck by the number of such courses, which are either themselves professional or semi-professional in character, or which are given under the auspices of a professional school, though themselves accredited by the graduate school. Thus, for example, it is becoming increasingly frequent to find master's and even doctor's degrees given in the various subjects such as anatomy, biochemistry, physiology, which are really the fundamental sciences for the profession of medicine. Similarly, the degree of Master of Laws is being increasingly conferred Master's degrees, too, in such subjects as nursing, social service, dietetics, laboratory technique and other similar ones are becoming more and more popular If we neglect the development of courses leading to such degrees in our Catholic schools one of two results is bound to follow, either we shall be forcing our Catholic girls and boys who are ambitioning such degrees to go to non-Catholic schools; or we shall be preventing them from occupying later in life those positions of responsibility in the professional field for which advanced degrees in these subjects are deemed desirable as a necessary requirement. The Committee would like to suggest that some study be given to this matter. Unfortunately, however, this matter cannot be adequately studied from the graduate angle, unless discussion on

certain undergraduate phases of the problem has preceded. To the best of the Committee's knowledge, a long time has elapsed since a paper was presented before this Department upon the relationship between collegiate and pre-professional curricula and courses. Is it not time that some attention be given to this subject? Entrance requirements for medicine, law, nursing, engineering, dentistry have undergone great changes within the last five years—not perhaps so much on paper, as rather in their actual mode of application by the institutions. The Committee, therefore, makes bold again to suggest that another Committee be created by this Department on the relation of collegiate and pre-professional curricula.

In concluding this report, I respectfully move:

(1) That this report be accepted.

(2) That the Committee on Graduate Studies be continued for another year with the powers and obligations previously given.

(3) That the Committee be given the further responsibility of organizing a one day program on Graduate Study for this Department at its next Convention

(4) That this Committee be instructed to publish in the Proceedings together with its report and the tables such additional data taken from the academic records, as a further study may reveal as desirable or useful provided that permission shall have been sought and obtained from the various institutions to publish such data.

APPENDIX TO THE REPORT OF THE COMMITTEE ON GRADUATE STUDIES

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TABLE I

Number of Degrees given in Graduate Schools

Institutions	Masters of Arts		Masters of Science		Doctors of Philosophy	
	1927-28	1928-29	1927-28	1928-29	1927-28	1928-29
Boston College	51	60	5	5	0	0
Canisius College	26	20	1	0	0	0
Catholic Univ. of America*	89	95	2	2	16	24
College of Mt. St Vincent	5	7	0	0	0	0
Creighton University	19	30	0	0	0	0
DePaul University	14	11	0	1	0	0
Duquesne University	21	18	5	4	0	1
D'Youville College	0	0	0	0	0	0
Emmanuel College	4	12	0	0	0	0
Fordham University	71	72	5	12	15	27
Georgetown University	6	15	3	3	1	4
Gonzaga University	22	24	0	0	0	0
Holy Cross College	0	0	4	4	0	0
Loyola University (Chicago)	7	3	4	4	2	1
Loyola Univ. (New Orleans)	10	21	0	0	0	0
Manhattan College	0	0	0	0	0	0
Marquette University	11	15	1	2	4	1
Mt. St Mary's Seminary	0	0	0	0	0	0
Nat. Cath. Sch. of Soc. Serv.	6	9	0	0	0	0
Niagara University	10	9	0	0	0	0
St. Benedict's College	0	0	0	0	0	0
St Bonaventure's Col. & Sem.	22	21	2	1	0	0
St. Edward's University	1	0	0	1	0	0
St Francis College	6	17	1	2	2	2
St. Louis University	46	65	9	6	4	3
St. Mary's College (Notre Dame)	0	3	0	0	0	0
St. Mary's Sem & Univ.	32	29	0	0	0	0
St Xavier's College	0	0	0	0	0	0
Trinity College	2	1	0	0	0	0
University of Detroit	4	4	2	1	0	0
University of Notre Dame	42	16	5	5	2	2
Villanova College	0	15	0	1	0	0

* Including Catholic Sisters' College

TABLE II

Number of Students in Graduate Schools

Institutions	1927-28			1928-29		
	Part Time	Full Time	Total	Part Time	Full Time	Total
Boston College			172			254
Canisius College	66	0	66	56	0	56
Catholic Univ. of America*	92	263	355[1]	76	279	355[2]
College of Mt. St. Vincent	5	0	5	7	0	7
Creighton University	28	0	28	45	2	47
DePaul University	78	0	78	84	0	84
Duquesne University	43	1	44	62	3	65
Emmanuel College	7	6	13	8	10	18
Fordham University				562	8	570
Georgetown University	16	6	22	28	8	36
Gonzaga University	0	22	22	0	24	24
Holy Cross College	0	4	4	0	4	4
Loyola University (Chicago)				218	44	262
Loyola University (New Orleans)	26	0	26	43	0	43
Marquette University	142	16	158	171	19	190
Mt. St. Mary's Seminary (Cincinnati)	45	0	45	50	0	50
Nat Catholic School of Social Service**						
Niagara University	26	19	45	28	22	50
St. Benedict's College**						
St. Bonaventure's College and Seminary	0	149	149	3	156	159
St. Edward's University	1	0	1	2	0	2
St. Francis College	72	72	144	91	91	182
St. Louis University***	100	104	204	157	140	297
St. Mary's College (Notre Dame)	2	0	2	2	3	5
St. Mary's Seminary & University (Baltimore)	0	250	250	0	265	265
Trinity College	8	2	10	10	3	13
University of Detroit	6	0	6	3	2	5
Univ. of Notre Dame****	22	39	61	17	46	63
Villanova College	0	0	0	20	0	20

* Including Catholic Sisters' College
[1]Includes 109 Theology Students
[2]Includes 74 Theology Students
** No Report
*** 1928 Summer Session — 54 students
**** Summer Session — 136 part time, 241 full time students, not included

TABLE III

Number of Instructors in Graduate Schools

Institutions	1927-28			1928-29		
	Part Time	Full Time	Total	Part Time	Full Time	Total
Boston College						
Canisius College	2	0	2	2	11	13
Catholic Univ. of America*	38	33	71	39	33	72
College of Mt. St Vincent	4	0	4	4	0	4
Creighton University	9	0	9	15	0	15
DePaul University	9	0	9	9	0	9
Duquesne University	11	0	11	15	0	15
Emmanuel College	13	0	13	14	0	14
Fordham University						44**
Georgetown University	16	0	16	21	0	21
Gonzaga University	0	4	4	0	5	5
Holy Cross College	4	0	4	4	0	4
Loyola University (Chicago)				32	2	34
Loyola University (New Orleans)	4	0	4	4	0	4
Marquette University	23	2	25	25	2	27
Mt. St. Mary's Seminary (Cincinnati)	6	0	6	6	0	6
Nat Catholic School of Social Service***						
Niagara University	7	5	12	7	7	14
St Benedict's College***						
St. Bonaventure's College and Seminary	13	2	15	13	2	15
St. Edward's University	2	0	2	4	0	4
St Francis College	3	2	5	3	3	6
St. Louis University	41	13	54	60	16	76
St. Mary's College (Notre Dame)	2	0	2	4	0	4
St. Mary's Seminary & University (Baltimore)	4	6	10	5	6	11
Trinity College	6	0	6	5	0	5
University of Detroit	3	0	3	3	0	3
Univ of Notre Dame****	16	2	18	17	2	19
Villanova College	0	0	0	10	0	10

* Including Catholic Sisters' College
** From catalogue
*** No report
**** Summer Session 1927-28 — part time 29 full time 23 S S 1928-29 — part time 26 full time 27

TABLE IV

Subjects in which the Degree of *Master of Arts* was conferred

(a) No. conferred in 1927-28.
(b) No. conferred in 1928-29.

	Apologetics		Biology		Chemistry		Dogmatic Theology		Economics		Education		English		Ethics		French		Gaelic		German		Greek	
	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)
Canisius College																								
Catholic U of America*		1		2		1				3	32	30	11	5			2	1		1			1	
College of Mt. St Vincent											2	2					1	1						
Creighton University											5	8	10	12										
DePaul University											5	5	4	3										
Duquesne University			1										7	4										
Emmanuel College														3			2	1						
Fordham University												38		19										
Georgetown University											1	1	2	5										
Gonzaga University																								
Holy Cross College																								
Loyola University (Chicago)												3	7											
Loyola University (New Orleans)												4	7	13										

Marquette University												3	7	4	1								1		1
Mt St Mary's Sem (Cincinnati)																									
Nat. Catholic Sch of Social Serv																									
Niagara University . . .													3	2											
St Benedict's College																									
St Bonaventure's Col & Sem .													1	5	1				1				1		
St Edward's University																									
St Francis College														2	9										
St Louis University..	2	5					1	1				3	12	7	12	1		1	1						1
St. Mary's College (Notre Dame)															2										
St Mary's Sem & University .	4	4	2	3										1	5	3									
Trinity College.																									
University of Detroit				1										2	2										
University of Notre Dame										2		12	4	9	3			1						1	
Villanova College.....																									

* Including Catholic Sisters' College

TABLE IV (Continued)

Subjects in which the Degree of *Master of Arts* was conferred

(a)—1927-28 (b)—1928-29	History		Latin		Mathematics		Medical Research		Moral Theology		Philosophy		Physics		Physiology		Psychology		Romance Language		Scripture		Social Science		Spanish	
	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)
Canisius College																										
Cath. Univ. of America*	17	7	4	9	4	2					7	17	1	7					2	1			10	11		
Col. of Mt. St. Vincent	2	4																								
Creighton University	4	6						4																		
DePaul University	5	4																								
Duquesne University	5	1																								
Emmanuel College		2		2	2	4																				
Fordham University		3		2								5												2		1
Georgetown University	1										2	1												8		
Gonzaga University											22	24														
Holy Cross College																										
Loyola U (Chicago)																										
Loyola U (New Orleans)	3	3																								1

Marquette University		1	2	2	1	1					1													1	1		
Mt. St. Mary's Seminary																												
Nat. Cath Sch. of Soc Ser																								6	9		
Niagara University ...	3	3									3						2	3									
St. Benedict's College .																											
St. Bonaventure's Col ..	12	13	1	1								4										3					
St Edward's University																										1	
St Francis College ...	2	4																									
St Louis University..	5	6	3	10					3	2	18	13										1		1	2		
St Mary's College												1															
St Mary's Sem & Univ.	16	13									5	1													3		
Trinity College			1													1		1									
Univ. of Detroit		1	1								1																
Univ of Notre Dame....	6		3								3																
Villanova College.																											

* Including Catholic Sisters' College.

TABLE V

Subjects in which the Degree of *Master of Science* was conferred

(a) No. conferred 1927-28. (b) No. conferred 1928-29	Anatomy		Biochemistry		Biology		Chemistry		Economics		Mathematics		Orthodontia		Physics		Physiology	
	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)
Canisius College							1											
Cath Univ. of America*							1											
DePaul University								1										
Duquesne University							1		4	2		1						
Fordham University								12										
Georgetown University					2			2							1			1
Holy Cross College							4	4										
Loyola University (Chicago)	3	4											1					
Marquette University							1	1								1		
St. Bonaventure's Col. & Seminary					1		1					1						
St. Edward's University												1						
St. Francis College							1	2										

St Louis University.....			2	1	2	4	2					1			2		1	
University of Detroit.....					2	1												
University of Notre Dame...					2	1	3	3				1						
Villanova College																		

* Including Catholic Sisters' College

TABLE VI

Subjects in which the Degree of *Doctor of Philosophy* was conferred

(a) No. conferred 1927-28. (b) No conferred 1928-29.	Architecture		Bacteriology		Biochemistry		Biology		Chemistry		Economics		Education		English		French Literature		Geophysics	
	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)
Catholic Univ of America*	1							1	2	2			2	2		4				
Duquesne University												1								
Fordham University														5				1		
Georgetown University						1					1					1				·
Loyola University (Chicago)														1						
Marquette University													1	1	1					
St Francis College																				
St Louis University			1		1	1													1	
University of Notre Dame									2	1		1	2	1						

* Including Catholic Sisters' College

TABLE VI—(Continued)

	German		History		Latin		Mathematics		Philosophy		Physics		Psychology		Romance Language		Science		Social Science	
	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)	(a)	(b)
Catholic Univ of America*			4	5	2	2	1	2		3	2		1	1		1			1	1
Duquesne University																				
Fordham University		1		1				1		7								10		1
Georgetown University																				2
Loyola University (Chicago)																				
Marquette University			1								1									
St Francis College									2	2										
St Louis University			1	1								1								
University of Notre Dame																				

* Including Catholic Sisters' College

TABLE VII

Subjects in which Graduate Instruction is given

	Accounting	Anatomy	Apologetics	Architecture	Astronomy	Bacteriology	Biochemistry	Biology	Botany	Boy Guidance	Business Administration	Canon Law	Celtic Language	Chemistry	Church History	Civil Engineering	Dogmatic Theology	Economics	Education	Egyptian Language	Electrical Engineering	English	Ethics	Expression	Finance	French	Geology	Geophysics	German	Greek	History	Homiletics
Canisius College								x						x					x			x				x					x	
Catholic Univ of America*..				x				x				x	x	x	x	x	x	x	x	x	x	x				x	x		x	x	x	
College of Mt St. Vincent.....																			x							x					x	
Creighton University		x				x	x							x					x			x									x	
DePaul University																			x			x									x	
Duquesne University								x						x				x				x				x				x	x	x	
Emmanuel College																						x				x					x	
Fordham University								x						x					x			x				x					x	
Georgetown University					x			x						x								x	x			x	x			x	x	
Gonzaga University																																
Holy Cross College.....														x																		
Loyola University (Chicago)		x																	x													

| | | |

TABLE VII—(Continued)

	Internal Medicine	Italian	Journalism	Latin	Law	Liturgy	Marketing & Merchandise	Mathematics	Mechanical Engineering	Moral Theology	Music	Orthodontia	Ophthalmology	Otolaryngology	Pastoral Theology	Pathology	Patrology	Pharmacology	Philology	Philosophy	Physics	Physiology	Political Economy	Political Science	Psychology	Religion	Sacred Scripture	Sanskrit	Semitic Language	Social Science	Spanish	TOTAL
Canisius College				x																x										x	9
Catholic Univ of America*				x	x			x	x	x					x				x	x	x			x	x		x	x	x		32
College of Mt. St. Vincent																													x		4
Creighton University																x		x				x									10
DePaul University																				x											4
Duquesne University				x	x			x			x									x											13
Emmanuel College				x				x																							5
Fordham University				x				x												x				x							10
Georgetown University				x	x			x												x	x		x	x	x			?	x		18
Gonzaga University																				x											1
Holy Cross College																															1
Loyola University (Chicago)												x													x				x		5
Loyola University (New Orleans)																														x	4

Marquette University				x				x												x	x											x	15
Mt. St. Mary's Seminary (Cincinnati)						x			x					x		x			x										x	x						16
Nat. Cath School of Social Service																															x						1
Niagara University				x																x																	6
St. Benedict's College																																					
St. Bonaventure's College & Seminary				x				x												x											x						11
St. Edward's University								x																							x	x					5
St. Francis College		x	x			x		x		x	x									x										x						14
St Louis University	x			x	x	x	x	x		x			x	x		x		x		x	x	x										x	x	x				38
St. Mary's College (Notre Dame)				x							x									x												x					9
St Mary's Seminary & University										x						x															x						9
Trinity College				x																		x			x												8
University of Detroit				x																x																	5
University of Notre Dame				x	x						x																										16
Villanova College		x		x																																x	8

* Including Catholic Sisters' College

REPORT OF COMMITTEE APPOINTED TO STUDY SEMINARY TRAINING IN TERMS OF EQUIVALENCY FOR GRADUATE DEGREES

REVEREND WILLIAM F CUNNINGHAM, C. S. C., PH. D., DEAN OF STUDIES, COLLEGE OF ST. THOMAS, ST. PAUL, MINN.

At the 1928 meeting of the National Catholic Educational Association in Chicago a committee was appointed by the Department of Colleges and Secondary Schools to study the problems of determining equivalency in terms of graduate degrees for the training received by priests in seminaries, secular and religious

The North Central Association had already set up a similar committee This committee had been created primarily to work out some basis for granting equivalency in meeting the endowment standard in terms of the contributed services of priests, Brothers and Sisters serving on the faculties and administrative staffs of the various Catholic institutions within the North Central. The committee was further requested, however, to work out a plan for granting equivalency for the training received by priests and members of Religious Orders, in the matter of meeting the faculty training standard.

This Committee of the North Central on which Father Schwitalla of St. Louis University and Father Cunningham of St. Thomas College, St. Paul, with one non-Catholic member were serving, held its first meeting in Chicago early in January. At this meeting it was agreed upon that Father Schwitalla would draw up a statement of the training received by members of the Jesuit Order with suggestions for equating this in terms of M. A. and Ph. D. degrees and copies of this statement would be sent to all institutions in the North Central conducted by priests with the suggestion that these institutions draw up similar statements of the training received by the priests serving on their faculties This was done and replies were received from seven institutions. Three of these were colleges conducted by the diocesan clergy

which may be classed as one group. As just stated Father Schwitalla had already drawn up the statement for the Jesuit Order. Adding to this the remaining four Orders conducting colleges in the North Central namely:

1. Congregation of the Mission "The Vincentians", De Paul University, Chicago.

2. The Marionists, "Brothers of Mary", University of Dayton, Dayton, Ohio.

3. Order of St Benedict, St. Benedict's College, Atchison, Kan.

4. Congregation of Holy Cross, University of Notre Dame and College of St Thomas, St Paul.

We have a total of six systems of training for the priesthood for which equivalency in terms of graduate degrees for meeting the Faculty Training Standard of the North Central Association was to be worked out.

It was the opinion of all those submitting statements of the training received by the priest members of their respective groups, that this matter was very important and should not be decided upon except after due consideration since, if any mistake were made in submitting a statement of equivalency, it might be difficult to undo. Following this as a lead, the Committee included in its report to the North Central this recommendation.

"In view of the wishes of practically all of the parties interested the Committee recommends its own continuance for another year at which time a final report will be submitted to the Commission on Institutions of Higher Learning of the North Central Association."

This report was accepted

Following the acceptance of this report, a luncheon was held with a meeting immediately thereafter at the North Central Association meeting last March at which all the institutions concerned were represented with about twenty-five priests present. Practically the entire afternoon was spent in discussing the various phases of the problem As illustrative of the clarification of ideas resulting from this discussion there seemed to be rather general agreement on the following points:

1. Only a single statement of equivalency should be submitted to the North Central applicable to all priests, not one for each of the six groups represented.

2. In the determination of the subjects in which equivalency would be asked, although at first there seemed to be a great variety, this was due largely to a difference of names. There was general agreement that equivalency should be asked for in the following subjects: a. Religion, b. Philosophy, c. History, and to a certain extent in d. the social sciences, notably sociology and economics. The classical languages were suggested but finally left off the list The same was true of Psychology.

3. In regard to the extent of equivalency it was recognized by all that full equivalency could not be asked for, except in the case of religion, since the preparation of a thesis was not included in the training.

4. This matter should be discussed further at the meeting of the National Catholic Educational Association to be held in June

In conclusion your committee has the following recommendations to offer in the form of a motion:

1. That the Committee be continued for another year to bring in a final report a year from this date.

2. That one additional member be added to the personnel of the Committee to represent the colleges conducted by the Diocesan clergy.

3. That the matter be freely discussed in this meeting so that if the first recommendation of the Committee is approved—namely, its own continuance,—it may receive therefrom guidance for its further activities during the coming year as an outcome of this discussion.

PAPERS

HOW CAN WE SECURE MORE AND BETTER STUDENTS FOR OUR GRADUATE SCHOOLS?

MR. FRANCIS M. CROWLEY, DIRECTOR, BUREAU OF EDUCATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE, WASHINGTON, D. C.

My interest in this topic proceeds from my identification with the work of the National Catholic Welfare Conference. Undoubtedly many of you know of the work of our Teachers' Registration Section. During the past nine years, I have had an opportunity to observe its workings at close range, and I am firmly convinced that the type of service it renders is not only necessary but in many respects indispensable. During recent years most of the placements have been in colleges and universities. Of the 50 vacancies now on file, 36, or 72 per cent, call for the Ph.D. degree. We are finding it increasingly difficult to secure properly qualified candidates. The shortage of men holding the doctor's degree is particularly acute in such subjects as education, sociology, history, economics, biology and physics. It is true that certain men can be secured in some of these fields, but their training and background have been such that it would be impossible to trust them with the instruction of students in Catholic institutions. While the need is most acute in the subjects mentioned, there is a pressing need for men in almost all the subjects in the college curriculum.

The Department of Education has done everything within its power to stimulate interest in teaching as a vocation Special releases covering the teacher shortage have been supplied to the N. C. W. C. News Service. Articles prepared for educational journals by members of the staff of the Department have included sections discussing the teacher shortage. Appeals have

been directed to state and non-sectarian universities throughout the country each year. In previous years an appeal of this type brought to light the names of a number of candidates, but this year's canvass yielded only one. We have also carried on an extensive correspondence with the Deans of Catholic colleges and universities. It is now clear that the supply of properly qualified candidates is practically exhausted. In order to make sure that the future supply of teachers will in some sense of the word meet the ever increasing demand, a comprehensive plan of recruiting must be adopted.

Moreover, the competition between Catholic institutions for the services of outstanding lay teachers has become so keen that in some ways the practice of offering a higher salary, better professional standing, assured tenure, etc, may be looked on as unfair. The pressure, because of greater student enrollments, however, has made it impossible for administrators to respect the rights of other institutions, even when conducted by their own Religious Order Again, there has been a steady withdrawal from all levels of the public school system of talented men destined to fill executive positions and professorships in Catholic colleges and universities As a result there is a scarcity of Catholic men in executive positions in the public schools and secular and state universities throughout the country. Granted that the situation is acute now, what can we expect in five years after a number of new professional schools have been established and a much greater number of graduate students have been enrolled? It would seem that the real solution of the problem lies in the direction of securing more candidates for the teaching profession. More Catholic students must be urged to undertake graduate work, since at the present time our own graduate schools are not training men in sufficient numbers to care for the needs of our own colleges and universities.

Our discussion lends itself to classification under three heads: (1) A short survey of the present situation. (2) Reasons underlying the lack of interest in graduate work generally exhibited by Catholic students. (3) Means of stimulating greater attendance at graduate schools.

There has been a striking increase in the enrollments of graduate schools during recent years. Data drawn from United States Bureau of Education surveys show that between 1900 and 1926 the enrollment in graduate schools increased from 5,831 to 32,500; that is, graduate students in 1926 were almost six times as numerous as in 1900. Graduate degrees conferred in 1926 were almost six times those conferred in 1900. The report of the Committee on Graduate Studies of the National Catholic Educational Association at last year's meeting showed that during the short period 1923-27 there was an unusual increase in the number of graduate degrees granted by Catholic colleges and universities. Data for this five year period may be taken as representative of conditions in our own institutions

Increased enrollments in graduate schools of all types may be traced to the tremendous increase in undergraduate enrollments, with the resultant demand for a greater number of college instructors; and also to the upward trend in requirements governing the training of faculties of all institutions of higher education. Another source of stimulus has been the standard for high school teachers adopted by many public school systems calling for an additional year of professional study beyond the requirements for the baccalaureate degree Other factors that have contributed towards increased interest in graduate study are the establishment of research bureaus in public school systems, the creation of research bureaus in universities, and the demands of various industries for men trained in research methods. And lastly we have the pressure of standardizing agencies with demands for advanced scholarship for high school teachers and Ph. D. degrees for heads of departments in a standard college. It is as necessary for a teacher to-day to have graduate training and a graduate degree as it was a decade ago to have the baccalaureate degree. While we may quarrel with the methods of procedure of certain standardizing agencies, and may decry the tendency towards narrow specialization exhibited in the process of securing graduate degrees, the pressure is so great that nothing can be done except to accept the inevitable.

At this point we may well turn to a discussion of the number

of Catholic members found on the faculties of non-sectarian and state universities. It is surprisingly small. Earlier in our paper we indicated that there has been a steady withdrawal of talented Catholics from institutions in this group. As a result of this depletion the present representation is even smaller than it was at the time of Father Elliott Ross' survey of 1924, when he found that taking the country as a whole there were 2.27 times as many Catholic students relatively to the student body as there were Catholics relatively to the teaching staff. His conclusion was that Catholics were not going in for college teaching in proportion to their numbers and that very few were found in the higher positions. The policy of drawing constantly on non-sectarian and state universities for properly qualified teachers is short-sighted, to say the least. We should have adequate representation at these institutions.

But the lack of representation on the faculties of universities in this class is not to be wondered at when we consider that Catholics are not going to college in as large numbers relatively to their population as are non-Catholic students. We fall about 25,000 short of the number we should have in college, and the available number of candidates for graduate study is proportionately restricted. Our findings in a study of returns showing the post-school activities of several thousand Catholic high school graduates in six great industrial centers demonstrate the truth of this claim.

What are the reasons for lack of proper representation in colleges and graduate schools? One claim that has been constantly voiced in Catholic circles and that would seem to be substantiated by the outcome of the recent campaign, is the part that religious prejudice plays in placement after training is completed. I doubt seriously if it is such a potent factor. Its effects may be felt in certain sections of the country and on certain levels of the school system, but it does not manifest itself so openly in college or university circles, nor in other fields of activity in which Catholics with special training would be engaged. Too often lack of training is the real basis for apparent discrimination.

Earlier in our discussion we stated that Catholics are not going

to college in as large numbers relatively to their population as are non-Catholic students. The same condition holds true in the secondary school field. Our high school surveys, covering the post-school activities of 30,000 parochial school and 8,000 high school students, have yielded data that bear out the truth of the statement. We are too prone to temporize on this score of inadequate representation in our higher schools. Let us look at facts frankly and honestly, and do what we can to remedy conditions as we find them. It is true that Catholics as a body are not as well off in temporal means as non-Catholics. Available data also show that large families tend to limit educational opportunities for the children of parents in certain occupational groups. But the economic factor is only one of the elements in the question of school attendance.

Granted that Catholic parents are for the most part poor in the goods of this world, indifference to the advantages of higher education for their offspring still looms up as a potent factor Bishop McDevitt discussed this question at length some years ago. He said: "After due allowance is made for the material prosperity, or the lack of it among Catholics, as one of the causes of the present state of affairs, it may be truthfully asserted that certain Catholic children are not receiving the education they ought to receive, simply through the greed or the indifference of parents, or their lack of appreciation of the importance of a training beyond the acquisition of the elementary knowledge of the three R's".

A generation ago few Catholic parents thought it worthwhile to send their children to high school. Compulsory education laws, an appreciable betterment in the economic status of our people, and constant appeals through the pulpit and the press have brought about a greater attendance of Catholic children at high schools. The situation in the college field is undoubtedly better than it was some years ago, but still much remains to be done. In order to secure students for our graduate schools we must further stimulate college attendance. It seems a rather strange policy to advocate in view of the marked tendency at present to restrict college enrollments, but we must bear in mind that the total en-

rollment of Catholics in colleges of any type is 25 per cent less than normal. We have now educated our people to the point where a high school education is considered necessary. More interest is being displayed in college education than ever before but work on the university level has not as yet made a distinct appeal.

Many here can clearly recall the time when it was necessary for Catholic colleges to maintain preparatory schools as "feeders". Such institutions are rarely found in connection with Catholic colleges at present. No doubt the requirement of standardizing agencies calling for a separate plant for schools of this class contributed to their gradual disappearance, but I am rather of the opinion that the opportunity increased enrollments afforded colleges to devote all their facilities to collegiate instruction was the determining factor. I know of several institutions of high rating which abandoned their college preparatory schools long before they made application to standardizing agencies for recognition. It is even possible that within the next generation some of our institutions will be so fortunately situated from the standpoint of undergraduate enrollment that they will be able to abandon the first two years of college work and restrict themselves to caring for senior college and graduate students. In order to do so, however, we must carry on a persistent campaign looking to the creation in our people of an attitude that higher educational opportunities, embracing as they must the undergraduate and graduate levels, should be taken advantage of to the fullest extent.

Another fundamental reason is the great lack of guidance in our high schools and colleges. Our studies in the high school field convince me that a great deal can be done in directing students into proper life pursuits. I do not advocate any form of determinism, but I do feel that a good deal of floundering about can be saved to the normal student through at least placing at his disposal a knowledge of occupational opportunities A tremendous amount of talent is wasted through our present haphazard methods.

It is not an easy task to suggest feasible methods of securing

more and better students for our graduate schools. Much of the success of any of the proposals submitted depends on the attitude of college officials and the active interest of the N. C. E. A. Committee on Graduate Studies. Any agency intended to carry on propaganda for increased enrollments in graduate schools must operate during the entire school year. Our assumption is that those actually identified in such a campaign would not be interested in securing students for the graduate school of a university conducted by any given Religious Order, nor in robbing one college of students to bolster the enrollment of another, but would be concerned in such a vital way about the future of Catholic Education that their primary interest would be the recruiting of candidates, irrespective of their final destination We are really facing a crisis and the cause of Catholic Education is at stake. It is really no longer a question of extending the Church's sphere of influence; it is a question of self-preservation. We must as earnestly search for lay students for graduate work in the various fields as we at present seek aspirants for the Religious life.

Industry can teach us a lesson in this matter of recruiting promising talent. Certain great business and industrial organizations employ very able judges of men for the sole purpose of recruiting gifted college students During a recent visit to the Massachusetts Institute of Technology I saw the scouts from three of our largest corporations interviewing candidates. Promising students who would reflect credit on any university are thus constantly drawn into industrial pursuits Not that we should have field agents, but we could at least have a representative in each institution delegated for the purpose of directing promising students into the field of their greatest interest We can find no finer examples of recruiting methods than those now employed in Brooklyn and Pittsburgh, where a year round campaign is carried on in the elementary schools and high schools for Religious vocations. The method of procedure in each diocese is highly systematized and although in operation only four years splendid results have already been secured.

It is within reason to expect that we who are vitally interested

in the future of Catholic higher education should take some steps towards guiding promising students into the professions, particularly into our own. The teacher in the Catholic school — no matter how elementary or advanced may be the type of instruction — holds a key position in this matter of guidance. Early in their school careers, the reading of gifted students can be so directed as to insure the continuance, growth and satisfaction of the interest they may display in a particular field of endeavor. Since in its true sense guidance implies more than mere direction, an earnest effort should be made to train students in scientific methods of procedure, through more emphasis on the how and the why in the solution of problems Students should be taught that "knowledge, next to sanctity, is the thing most worthy of achievement" Our future champions in the great conflict being waged over the averred disagreement between the teachings of the Church and true science must be drawn from these gifted students. Productive scholarship is the cry of the hour. Not with words but with deeds, not with historical citations but with current accomplishments must our future victories be achieved Give our graduate schools promising students and we need have no fear of the outcome The Catholic teacher, fired by a crusading zeal in the great search for students, is our greatest hope

Articles prepared by outstanding men in any given field could be released monthly in Catholic periodicals Arrangements could also be made to release such articles through the N C W C. News Service, and mimeographed copies could be supplied for distribution to the undergraduates in our colleges and universities. I have in mind articles such as "Scientific Research and Religion", by Professor Herzfeld which appeared in *The Commonweal* in March this year, and Father Power's "Research in Catholic Schools", which was published in *America* late in May. A series of leaflets could also be prepared for distribution amongst upper classmen. Any given series would be planned in advance and the campaign would necessarily have to be carried on over a period of years.

The Dean of a certain graduate school has found talks to the senior classes of Catholic colleges to be very effective. During a

recent swing around the country he visited twelve Catholic colleges for this purpose. This plan, however, calls for cooperation on the part of college officials to the extent that they will give the deans of our graduate schools the opportunity to address their Seniors. It is an effective method of approach and merits wider adoption.

We are developing in our Department of Education a plan which will secure wide publicity for research now being conducted in our institutions. You are all aware of the service the United States Bureau of Education has rendered in supplying information of this type during the past two years. No doubt publicity of the right kind will do much to stimulate interest in research.

Perhaps one of the best methods we can employ is the establishment of additional fellowships The Knights of Columbus' Catholic University Endowment for Fellows, established in 1914, has made such a significant contribution to the interests of the Church in America that it merits discussion here. The original grant called for the appointment of 50 fellows each year. Since 1914 four hundred and thirteen fellows have been appointed To-day we find former K of C. fellows holding key positions in many professions and industrial organizations, but the most satisfactory outcome has been the record of productive scholarship. A number of publications and a steady stream of articles can be traced to this little group. Many of the lay professors in our universities to-day are former K. of C. fellows. The success of the K. of C. Fellowship Endowment justifies the extension of the plan.

Another example in point is the recent entrance of St. Louis University into this field. During the school year just closed thirty-two teaching fellows and graduate assistants were appointed in fourteen different departments of instruction, and a further extension of what the President calls the Graduate Service Scholarship Plan is contemplated. In referring to the operation of the plan recently the President said: "The University feels that it is helping in no small degree the problem of preparing Catholic lay people to grasp the opportunity so near at hand

in the college and university teaching field, and the university is doing this without special endowment for this specific purpose."

A sad corollary of the whole situation, however, is the fact that not enough interest has been shown in the St. Louis or K. of C. fellowships to guarantee the occupancy of all those available. St. Louis last year was obliged to throw them open to women and did so with some trepidation. Fortunately, such fears were unfounded, the women on the whole making better records than the men. At the Catholic University lack of applicants has for some years been a subject of comment All of which throws us back on our first hypothesis — that our people do not display a fitting interest in graduate work. But a knowledge of the existence of such conditions should stimulate and not deter us in our efforts to shatter the complacency of our people in intellectual matters.

More fellowships, the number to be determined by the student enrollment, the number of schools or departments, or the number of professors, must be established in our universities. No doubt there are a number now available that we have no record of, but the aggregate number is far from sufficient

It may seem that I have laid undue emphasis on the need of more candidates for the teaching profession, but such emphasis is unquestionably justified. Colleges and universities are the chief employers of the products of our graduate schools. Dean Hagerty in a study reported in the *Educational Record* for October, 1928, shows that of 5,789 holders of the doctorate studied, 4,197, or 72 5 per cent entered teaching and other educational work. Wilson in *School and Society,* June 22, 1929, reports that of 2,055 students of the University of Chicago upon whom the degree of doctor of philosophy has been conferred during a thirty-four year period, 68.28 per cent are employed in teaching at present. These comprehensive investigations show that a great majority of the holders of the doctorate find their way into the teaching profession.

It must not be inferred from my discussion that we must undertake a program looking to the indiscriminate enrollment of students in graduate schools. Such a policy would blast our

hopes of ever securing the type of instructor we need in our Catholic institutions. Even at the present moment, due to the tremendous increase in the enrollments of graduate schools, the question may well be raised as to the quality of the work done and the value of the degree granted. I would not advocate for a second the wholesale establishment of graduate departments of instruction within colleges and universities, even if such a step would relieve the present shortage of teaching personnel. We all agree that the real solution of our problem lies in strengthening our present graduate schools In time our graduate schools may adopt a policy similar to that now in effect in the department of education of the University of Chicago, where students are selected for graduate work on the basis of intelligence tests and full records of previous training and professional activities. Experience has shown that about 20 per cent of those who classify low under this rigid scrutiny are not competent to do graduate work successfully.

The graduate school in its true sense should be a "place where scholars are to educate themselves and learn the art of research, the professors helping them by guidance, advice, and contact" We want candidates for our graduate schools possessed of the innate power to make additions to our knowledge; we want pathfinders of the unknown and the possible We want students also who will make great teachers, that is, who will be so much on fire with the love of their subject that they will not only strive constantly to push forward the frontiers of knowledge but will do everything in their power to inculcate in the minds of others the great body of truths already at their disposal. While we are almost driven to a consideration of means whereby we may secure greater enrollments in graduate schools, we must not lose sight of the fact that our great hope lies in securing candidates who, through the possession of "the divine creative spark", will make great achievements possible and thus prove themselves worthy of the great trust we have placed in them

PUBLICITY FOR OUR CATHOLIC COLLEGES

REVEREND ALBERT C. FOX, S. J , M. A., LL. D., DEAN, JOHN CARROLL UNIVERSITY, CLEVELAND, OHIO

Whether others agree or not, I have consistently endeavored to maintain in my own mind a distinction between publicity and advertising as applied to our educational institutions in general, and to our colleges in particular.

Speaking generally, I believe that most of our colleges advertise sufficiently, in the sense in which that word is generally understood. However, it is not so clear that these colleges receive the publicity which, in most cases, is desirable and, in some cases, even essential to carry on their work as effectively as circumstances would often seem to warrant.

Too often perhaps, in an endeavor to humbly do the work we feel ourselves called upon to perform, we are content to function without any thought of the world's attention or notice. Without analyzing the why or wherefore, we more or less instinctively sense our duty to lie within the cloistral quiet of a college, to turn out our graduates in the course of time, and to let the world judge the college by its products. If this motive was true in the past, it is still very worthy and practical even at the present time. Nevertheless, strange though it may seem, the present generation does not know us and our work in the same way as previous generations did. Our circle of friends, admirers and well-wishers was smaller and closer in those days. With the passing years, that circle has not grown in a measure at all commensurable with the progress of things outside and around us. Even our informed Catholics, so-called, have often been at a loss, when questioned, to say whether a collegiate institution of well-nigh a century's growth in their very midst is a high school, a college, or a preparatory seminary.

There is a strange attitude on the part of Catholics toward Catholic institutions of whatever kind, including Catholic educational institutions that, in a measure, they have always been and

will somehow always continue to be. The history, growth, and development of such an institution is a closed book to the many and often to the majority of Catholics in the community. If they do know anything about the history and development of the institution, their attitude too often is that the college functions adequately and satisfactorily to-day if it does just what it undertook to accomplish fifty years ago. Many a father demands for his son the same education he received thirty years ago, meaning thereby that the same curriculum, the same methods of teaching and identical results must obtain for his son as they did for himself in his days at school

Lately, however, the colleges themselves have awakened to a realization that the world is passing them by. Contrary to the canons of other days, they have come to learn that they must actually search for new students in order to maintain a steady average total. At times it is embarrassing to find that even their best efforts in this direction are not at all as successful as they had dared to anticipate. Frequently they are asked by their publicity agents for some outstanding feature which may attract and hold public interest and draw to the college students whose attention is to be caught by some such supposedly outstanding feature.

Most colleges display an awareness of the canons of good taste in their dealings with other colleges; but in dealing with the public this awareness often seems to be pitifully befogged. On occasions this attitude may rest on the supposition that the public is not discerning. However, the fact is that the public includes thousands of college alumni throughout the land whose sensibilities are jolted by any manifest lack of *savoir faire* in a college pronouncement or public utterance. On this point a writer of the *Cornell Alumni News* pertinently writes as follows: "The world owes a debt of gratitude to Red Grange and Lindbergh. The example of neither would be quite complete without that of the other. As a team they've done more to make boys and girls grasp nice questions of good taste than all the books ever printed. A chap came in last week. He'd been offered a hundred dollars to sign a testimonial for a well-known commercial commodity which was to be run as an advertisement along with a photograph

of himself in athletic undress. Would it affect his eligibility if he did it? Was it wrong to do it? He needed the hundred. Of course it isn't wrong, but it would be a mistake Why? Well, it's hard to explain, but you know darn well Red Grange would do it in a minute and that Lindbergh wouldn't do it in a thousand years."

The prime requisite regarding all publicity is that it must unfailingly reflect the facts. Facts are not to be dressed up in the hopes and dreams of those at present charged with the administration of a college. Nor are they to be tinged with the memories of other days in the same college, nor with the remmiscences of other years lived elsewhere.

A college has been defined as, "the lengthened shadow of a man". But since that definition was written, the same thing has come to be as truly said of commercial and industrial enterprises, of law firms and banking houses, of insurance companies, and all the rest where "the lengthened shadow of a man" has brought them at least a passing prestige and undoubted financial success.

At the same time, a college is expected to have and to preserve an individual personality all its own, a personality not based or built upon snobbery, but upon a lasting awareness of what its contribution as a college is to be and which, in manner or measure, distinguishes it even in some small way, from other colleges, much as the personality of any one man differs decidedly from that of his fellows.

Colleges of late growth are inclined to talk too often and too much of brick and mortar They have too much to say about their "plants". It is a novel and tempting topic for the more fortunate colleges. But the public to-day are less and less interested in educational "plants" They want to be able to take it for granted that a college has modern buildings, adequate equipment, and outstanding facilities. What they do most want to know, and what they are curious about, and most anxious to learn is the mysterious interior of the college, the soul of the institution. They want to know what the college candidly contracts to do for the intellectual and moral development of the boys and girls entrusted to its charge. Platitudes or vagueness here are unpardon-

able in the minds of discerning parents. On its own part, the college only too frequently feels itself at a loss to express, in a language all its own, an educational scope and purpose so very largely identical with those of other colleges throughout the country. Nevertheless, this is precisely what parents and the public wish to know from each school about itself.

Some colleges satisfy themselves with the publicity of the sporting page. But discerning mothers and others do not read the sporting page; and if college publicity is confined to athletics, the assistance of influential women is lost, — influence the college to-day can ill afford to do without.

Again, we have so long been under the spell of standardization that we have learned to stress points of similarity or identity rather than telling and appealing points of difference

In conclusion, it were well to insist that one competent person be assigned all the publicity work of the college, and be further expected and required to produce results. This individual, whether faculty member or not, should be known to the press, and all publicity go to the press through him alone. Few of our colleges have any definite rating with the metropolitan dailies or with press agencies This is an undertaking in which our college alumni might assist very materially, and which they have not done hitherto, possibly because they have not been asked.

The number is almost negligible of our Catholic colleges who have availed themselves of the extraordinary opportunities offered in the use of radio. Mr. Grattan Kerans, of the National Council of Catholic Men, has called attention to the fact that while non-Catholics control fifty-one stations in the United States, Catholics control only eight. Despite this, Catholic broadcasts have increased considerably of late by the use of commercial stations for apologetical programs.

If I may be permitted one last word, it is this. that whether they are aware of it or not, our Catholic colleges are little known for what they are and for what they do, much less known than they dream of. The public to-day, including Catholics will not undertake labyrinthine explorations To them the college must become the city on a hill.

PUBLICITY FOR THE CATHOLIC COLLEGE FROM THE NEWSPAPER POINT OF VIEW

MR. PETER J. ZIMMERMAN, A. B., NEWS EDITOR, THE CATHOLIC UNIVERSE-BULLETIN, CLEVELAND, OHIO

In considering this subject, publicity for the Catholic college, it is of interest to recall that the first organized attempt on a large scale to propagate an idea, to foster a movement, by means of publicity, was made by the Catholic Church. She developed the idea of systematic propaganda. Her missionaries were her greatest publicity agents. H. G. Wells in his *Outline of History* gives her credit not only for the spreading of moral principles, but for bringing the common people into world affairs for the first time in history.

But it is a curious fact, recognized especially in newspaper circles, that Catholic leaders as a class are slow to utilize the press — one of the best *media* of publicity. Each Monday, on the Church Page of nearly every daily newspaper of the country, one reads what the Reverend Mr Jones of the First Baptist Church has to say about the Virgin birth, while Father Casey is seldom quoted. I hope you will pardon a personal reference when I recite an experience About five or six years ago, while still engaged in secular newspaper work, it fell to my lot each Sunday night to edit the Church Page, or most of it. I once questioned the Religious Editor as to why sermons of ministers and rabbis were duly reported, but seldom those of priests. "Why, the Catholics never send me their manuscripts. They don't want any publicity", he replied Regardless of the merits of the editor's justification of himself for failing to print Catholic sermons, his reply was significant. "Catholics never send me their manuscripts." Why not? Are they not losing a splendid opportunity of getting their message before the public?

In considering the case of the Catholic colleges, it is an appar-

ent fact that their record with respect to procuring newspaper publicity has vastly improved during the past few years. This may be ascribed to two causes: (1) Editors have discovered that there is news in the classroom, and (2) the colleges themselves, at least many of them, have become accustomed to submitting news material to the newspapers.

Until a few years ago the schools simply were not "covered", not only because the papers saw no news in anything so commonplace as going to school, but also because the school authorities never went to the trouble of pointing out to the newspaper people that they had any news to offer. To-day the news possibilities in school affairs are recognized, and reporters include the school board headquarters in their rounds just as they do the police station and the city hall.

Among the Catholic newspapers which make an effort to cover school activities, I should like to refer for a moment to the method employed by the *Universe-Bulletin* of Cleveland, with which I happen to be connected. I might say, in passing, that I refer to this paper not to hold it up as a model, but simply because I know more about it than about the others. Three years ago we introduced the *Universe-Bulletin* School Page Prior to that time we made no attempt to obtain school news, except perhaps the commencement programs, and the schools themselves made little effort of their own volition to get the news to us. Then it dawned upon us that we were overlooking entirely the Catholic men and women of to-morrow Accordingly, we addressed a letter to the heads of all the colleges and secondary schools in Cleveland, requesting each to select a student who had some natural aptitude for newspaper work, to act as school reporter for us.

It will be readily understood by you, of course, that because of the large number of these schools, it was impossible for us to send a staff reporter around to them each week Hence we had to resort to the expedient of hiring reporters from among the students.

One of our greatest difficulties in training these student writers was to impress upon them the importance of reporting objec-

tively. Being loyal and enthusiastic partisans of their respective schools, it was perhaps natural that they should view things through rose-tinted glasses, and report them as they ought to be and not always as they were. Hence inter-school sports events and other major activities were covered by a staff man, not by student reporters. Our plan has worked out very satisfactorily, we have had the fine cooperation of the school authorities, and the reporters generally have been dependable

In some localities the situation is exactly the reverse of the one I have been describing. There still are some editors who are unaware of the existence of the schools, and for that reason the more enterprising institutions themselves hire and pay a publicity man. Not infrequently this man is a newspaper reporter who, because of his contacts, is supposed to be able to get the school material printed. At least, that is the supposition.

To a newspaper man who himself attended a Catholic college, it is interesting to observe that year after year there is a more widespread awakening on the part of Catholic college authorities of the country to the importance of publicity. Practically every day, or at least several times a week, the editor of a Catholic newspaper receives publicity material through the mail from out-of-town colleges. Like modern business, these enterprising institutions have established their "press bureaus", and it may be assumed that these are paying dividends, at least, indirectly.

A questionnaire was recently sent to 136 colleges, ranging in enrollment from 300 to 1,000 students, with a view of ascertaining, among other things, how many of them made an attempt to gain publicity through the newspapers, and the methods they used.

Of the 100 which replied, 51 reported they have definitely organized systems for cooperating with the newspapers in the matter of publicity. As to the other 49, says Clyde M. Hill,* of Yale University, "either they think that the public has little or no interest in their affairs, and that their collegiate activities, therefore, have no practical news value, or perhaps that no real benefits will accrue of such publicity, and consequently, they main-

* "The Publicity Program of the Small College," *School and Society*, August 4, 1928

tain a traditional state of apathy in this respect". Be that as it may, editors have noticed that there is a perceptible trend in recent years toward placing the schools before the public through the medium of the press.

The survey reveals also that there is a decided difference of opinion as to the best methods of collecting school news, inasmuch as a great variety of agencies—sixteen in all—are employed. Heading the list, in their order, are: Director of publicity, individual faculty members, and a committee composed of faculty members. In other instances, individual students, the journalism class, or the alumni secretary are employed.

Another interesting point brought out by the above-mentioned questionnaire is the great difference of opinion about the question. "What constitutes the most valuable type of college news?" Of the replies received to this question, leading the list was "Student activities", then came "Straight educational stories, relating to educational progress and college accomplishment", while "Athletics", which receives the lion's share of newspaper space, was ranked third. I suspect, however, that at least some of those who voiced their news preferences under the general title, "Student activities", had athletics in mind as one of them

Now, since the purpose of this paper, in part, is to show how to "break into print", it may not be amiss to examine into the reasons why some items are not printed It should be made clear at once that an editor is just as eager to receive real news as a college is to see it published If he were asked his reason, therefore, for rejecting a certain story, he probably would say: "Too trivial" For school news, like other news, is handled strictly on its merits, in competition with other news If we interpret news as "useful or interesting information to a large group of readers", it follows that an editor in Toledo, for example, cannot print the results of a senior class election held in Baltimore; or announce a class play to be given in Omaha. His subscribers would not read it.

On the other hand if a son of the President had figured in that election, or a daughter of a famous playwright had written that play, the complexion of these events would have been changed

entirely. In the former case they might have received a few lines in the local papers; now they deserve space in the press generally. As a concrete example of an event which was very ordinary in itself, but which was reported in Catholic papers from coast to coast—and also in some secular papers—I might cite the old time dance exhibition held several weeks ago at St. Mary's Academy, at Monroe, Mich. Now, the news value of such a dance exhibition is exactly zero. But it happened that Henry Ford, with his wife, had gone to that Catholic school to witness the event and also had participated in the dancing. That fact lent interest to an otherwise prosaic event.

At this point it may be well to consider the prerequisites of a good school reporter. To see the real feature of an event, the school reporter should possess first of all what is known in the newspaper world as a "news sense". He should know instinctively what is dramatic, interesting, and likely to appeal to the public. He should have his eyes and ears open always.

You all have heard the story of the cub reporter whose "nose for news" was not as sharp as it might have been. He was sent to cover a funeral. When he finally returned to the office the city editor called him to task for not telephoning in his story. "There was nothing to report", he answered "The funeral was not held because the corpse came back to life."

One of the principles of news writing, except in a human-interest story, is that the story be as short as possible The essential facts, such as important names, dates, and a clear statement of the main news item, should be told in the opening paragraph. News writing—that is, in America—differs radically from other forms of writing in that the ordinary process of beginning at the beginning is reversed. The fiction writer, for instance, marshals his situations in an orderly manner until on page 276 he reaches the climax. The news writer, on the other hand, begins with the climax, and then tells what led up to it.

The reason therefor is that the "read and run" newspaper public demands that the news be served quickly. "What happened?" The reader finds out in the first paragraph. If he has

the time and the desire to know why and how it happened, he reads further.

In conclusion I should like to cite a few don'ts to be observed by student reporters in submitting publicity material to the papers:

Don't tell the editor your family has been a subscriber to the paper for many years, thus trying to bring pressure upon him to print your story.

Don't write that "the event was a great success". Such a term is relative, and means little. Besides, a reporter should not express his own opinion in a news story. He should tell what happened, and let the reader decide as to whether it was a great success.

Don't boost your college at the expense of another college. Be impartial

Don't, and this is important, submit the same story to one paper to-day and to another to-morrow Release it simultaneously to all And in the case of morning and afternoon papers, the procedure should be alternated.

Editors will appreciate these marks of courtesy And they always are, as was stated earlier in this paper, just as eager to receive real news of college activities as the college is to see it printed.

LAY COOPERATION IN THE FINANCIAL ADMINISTRATION OF CATHOLIC COLLEGES

MR. EDWARD A FITZPATRICK, PH. D., DEAN, GRADUATE SCHOOL OF MARQUETTE UNIVERSITY, CHANCELLOR, MT MARY COLLEGE, MILWAUKEE, WIS

I THE CATHOLIC COLLEGE, FINANCE AND THE LAYMAN

The Growth of Catholic Colleges—The statistics of the growth of the student bodies and faculties of the Catholic colleges, the multiplication of institutions, the increase of the scope of individual institutions and the number of buildings that have been built, make one wonder how, indeed, it all came about. In 1926 there were 76 Men's Catholic Colleges and 78 Women's Colleges in the United States, with over 5,500 instructors, of which approximately 3,000 were laymen, and a student body of over 74,500 It would seem that these colleges are built by faith and prayer rather than money, and while not displaying any lack of faith in either faith or prayer, one hears on every hand the question raised, informally at least, as to the financing of Catholic colleges. It is notoriously true that Catholic laymen do not understand, or are not sensitive to the prestige which comes by giving to higher education, or to the great social service that may be achieved in that way. That this is true among the general body of Catholic laymen, is evidenced by the amount of the annual collection for the Catholic University taken up in every diocese of the country. This is clear evidence that the imagination of the ordinary person has not been reached, or that he has no conception of the services which are rendered by the University, or that might be rendered if adequately financed; but perhaps it is to the layman merely another collection to which he adds his mite perhaps in addition to his regular donation.

Catholic Colleges Inadequately Financed—Practically every Catholic college is in need of money for current expenses, and

particularly for endowment. It is almost a safe statement to make, that compared to the non-Catholic colleges of the country, these institutions are inadequately financed, inadequately endowed, and by necessity, are forced to an educational program narrower than their conception of what might be done. Without the dedication of the lives of the Religious and apart from the fact that an overwhelming number of lay instructors are working at a salary level far below the averages of the best institutions in similar groups, which would provide a standard of living which might be reasonably expected for instructors of college grades, the whole structure of Catholic Education could not have been built up, nor could it last a minute

Catholic Millionaires on a Quantity Basis—It would appear that the great need of the Catholic colleges is more money With this need there has occurred in our social life a great social fact, the emergence of the Catholic millionaire, not as an exception but on the quantity production basis What sense of trusteeship has he for his new wealth? Would it be the best thing if he turned over his surplus wealth to the Catholic college in his city? Would it be an even greater thing if by some form of national cooperation these surplus resources that have suddenly come into the possession of at least an increasing number of Catholics, should be made available to deal with the Catholic social problem, or the Catholic educational problem on a national scale, in its unity, and in terms of a program of its ultimate development? The danger is that every Catholic administrator and social worker doing important work would bring to bear upon these men the several problems in all their multiplicity and variety, and urge upon each that social salvation lies in their particular proposal, and there is no way they can make an intelligent decision on the variety of projects that will necessarily call for attention It is an axiom that no giving or spending can be intelligent without a knowledge of alternatives, and of alternative ways of doing a specific proposal.

Two Problems—The subject-matter of the discussion may be conceived of in two ways: (1) Lay cooperation on the financial administration of a particular institution (2) Lay cooperation

with reference to the financial administration of the whole Catholic system. I shall bring together the material I have used elsewhere* in the discussion of the first problem; and open up the second for discussion, for proposals here can be only of the most tentative character.

Financial Reporting—On the financial side, one of the most significant facts regarding Catholic higher education is the absence of any periodic intelligent reporting of its financial conditions and its needs. There is no program of community information of conditions, needs and deficits. And the result—the presumption is that Religious Orders who are administering colleges are reeking in wealth, when the fact is the President is worrying about his next interest payment and the method of refinancing when the present notes or bond issues are due. This is the lamentable fundamental fact. There is apparently a lack of community responsibility, or a failure to educate the Catholic college public to the college needs on the basis of fact statements of conditions, educational and financial. Almost twenty years ago a Magna Charta for givers was framed which included the following points which Presidents of Catholic colleges should keep in mind:

The right to information before giving
The right to alternatives for giving
The right to know 100% about alternatives
The right to question
The right to report of results
The right to reports of work not done, separated from work done.

Lay Teachers—Catholic colleges are administered practically universally by Religious, and the form of government is that of a monarchy. The suspicion of lay teachers is fortunately gone—and, I am convinced, gone forever in many places; and even adequate salaries are paid, though continuity and certainty of tenure are not general by any means Father John McCormick's paper*[1] in this place last year was an important step in the process of understanding the problem and suggesting a program. In fact

* *Commonweal*
*[1] *The Lay Instructor in the Catholic College*

one of the great problems of Catholic higher education is the extraordinary turnover in faculty—apart from its quality. I say that here because financial factors are important in that development and in its solution.

Laymen in Educational Administration — There has been in some places a notable step forward in taking laymen into the educational administration of the colleges, though, let it be confessed, the selection of laymen has not always been intelligent.

Laymen in General Administration—The financial administration of the college is the last to permit of active lay cooperation. Perhaps the most notable plan in this particular is the one initiated by Father Albert C. Fox, S. J., when he was President of Marquette University, and continued by his successor, Father William M. Magee, S. J.

II LAY COOPERATION IN AN INSTITUTION

The Marquette Board of Governors—Marquette University, through its Board of Trustees consisting of three Jesuits, has constituted a Board of Governors, with definite and specific powers officially promulgated and printed. There is no doubt about the power, duty and responsibility of the board. It may consist of ten members, but for the present it consists of seven, five of whom are laymen; the two Religious are members practically *ex officio*—the President of the University and the Archbishop of the archdiocese Three of the laymen are Protestants. All in all they are an extraordinary group of men, and particularly well chosen for the responsibility placed upon them.

Educational Administration Independent — In a general way practically the entire business administration of the University is placed in their hands, subject only to the fact that the property of the University remains in the name of the trustees of the University. The educational administration is entirely in the hands of the President of the University, the deans, and the faculty. With the appointment of professors, the courses to be offered, the methods of teaching, the Board of Governors has nothing to do. Indirectly it may have something to do with educational policies, but only to see that there is adequate financial

support to finance proposals. The powers of the Board that have this indirect relation to education are as follows:

They shall approve all plans of affiliation of outside colleges in the University system.

They shall pass upon the establishment of new schools or departments and shall approve such establishment only when they are convinced that there is both a lasting need and adequate means of financing the addition over a period of years, in order to insure permanence and stability.

They shall set the amount of tuition and other fees that shall be charged in each of the colleges, and provide scholarships for worthy students unable to pay tuition, to such number as seem desirable, and under general rules and regulations to be administered by the President. They shall fix the salary scale of all grades of instructors, which scale shall normally prevail throughout the University. The Board will, however, make provision for such departures from this scale as may be necessary to enable the University to secure the services of exceptional scholars

They may establish or cooperate in the establishment of a system of pensions and retiring allowances for members of faculties whenever the University resources permit

They shall establish student loan funds

They may appoint advisory boards of men of high technical qualifications for the professional schools.

Business Administration—But their powers over the business administration are broad and explicit. These powers as formulated are:

This Board of Governors of Marquette University shall have charge and direction of the finances and business management of the University, subject to the corporate rights of the Trustees of Marquette University in the property of the University.

They shall examine and study the business methods and management of the University.

They shall appoint, upon nomination of the President, the business manager and other business officers of the University, and shall prepare rules and regulations for the salaries, tenure and conditions of employment of the clerical and business and non-educational administrative officers and employes of the University.

They may prescribe rules and regulations for the management of all the property of the University, and of its several depart-

ments, and for the care and preservation thereof, with penalties and forfeitures by way of damages in case of temporary lease of such property to others.

Financial Powers—The financial powers are as broad as the business powers. They are formulated thus:

They shall approve the proposed annual budget before it is finally made effective by the President of the University.

They shall direct the investment or re-investment of all the funds of the University and shall be charged generally with the financial administration of the University.

They shall authorize and supervise the construction of new buildings, additions to the campus and other matters relating to capital expenditures. In general, it shall be the duty of the Board to provide ways and means for the normal growth of the University, for the necessary expansion of the campus and addition of buildings and equipment, and for the replacement of superannuated buildings and equipment. In this matter the requirements of the normal growth of the University must be left to the judgment of the faculty as represented on the Board by the President of the University.

More General Powers—They may receive gifts in the name of the University. They are charged with seeing that the principal of gifts is maintained intact and carefully invested, and that the income is used in accordance with the terms of the gift; and the regulations provide: "no gift may be accepted which limits the research for truth or the teaching of truth by the University".

To make clear that the authority is adequate to meet the responsibility, and that no limitation in the grant of power may stand in the way of the full possibility of service, a general grant of authority is made:

The Board of Governors shall possess all the powers necessary and convenient to provide an efficient business administration and sound financing of Marquette University.

And in order that the rather strict division between the educational and business administration of the University may not stand in the way of an intelligent program of the business administration in the service of the educational administration, the

Board of Governors is provided the means of informing itself on all aspects of the University work, as the following shows:

They shall be provided annually at the meeting ending the fiscal year, with a comprehensive report on all aspects of the University, physical, financial and educational.
They may request a report on any aspect of the University's work at any time.

A Way Out—Under this proposal the University thus takes into actual partnership in its administration some of the leaders of the community. These men identified with the leading banking, commercial, industrial and social life of the community may authoritatively present from personal knowledge to their groups and to the community at large, "the true inwardness of the University", its service and its needs. In that process lies, it seems to me, understanding based on knowledge, an educational service based on more intimate knowledge of the needs, and, ultimately, what all colleges are bound to hope for—adequate financial support.

The Plan is Not Automatic—The plan is not automatic. It must be built around the President adequately informed currently of all the University activities. This current information should, in its extent and with utter frankness reach the Board of Governors. They should feel a real sense of responsibility based on adequate current information. Inspired by the need there should shift to these men the onerous burdens of financial responsibility. If the President of the University is a real educator, interested in the educational problem, we should keep in mind Rockefeller's statement: "We cannot afford to have great souls capable of doing most effective work slaving to raise money; that should be a business man's task".

III LAY COOPERATION ON A NATIONAL SCALE

The Making of a Catholic Civilization—Let me introduce the larger subject by saying that our whole Catholic social purpose through the Church, the school, the hospital, through all our educational and social effort is to create a Catholic civilization and thereby render to America the greatest service that can be ren-

dered to it in its imperative need. A Catholic civilization replacing the chaos, immoral electism, and empty shibboleths of our contemporary life, would substitute for these a religion twenty centuries old, taking on new life every day; a love of neighbor finding its inspiration in the love of God, a method of living raised to a supernatural plane by a faith that is alive with works, an intellectual life taking all knowledge for its province, which substitutes the inconvenient, the hard, the final causes, the ways God would have man serve Him for the convenient, the primrose way, the instant need of things, and the ways man wants to serve God.

What May Be Secured — In this audience it would probably be conceded that the way to manufacture the agents of this Catholic civilization in America is through the colleges, the professional schools and the universities And I think that is the fundamentally correct answer. If these institutions adequately do their jobs we shall have:

1. A group of men coming from the colleges of liberal arts, who are cultivated gentlemen, disciplined, able and ready to take the position of social leadership both in his vocation and in his social life commensurate with his opportunities. This depends in the main on our colleges of liberal arts.
2. A group of professionally trained men in law, in medicine, in engineering, who by virtue of their social service, and the economic returns to the more successful, are "radiant points of social control" in our society and if properly educated as well as trained, make the most effective kind of lay apostolate. This depends in the main on our colleges of liberal arts and indirectly on the professional schools.
3. A group of men as a result of first class graduate study under Catholic auspices could give the whole movement of a lay apostolate a germinal, fertile and constructive intellectual leadership. This depends in the main on our graduate schools.

I think you will concede that this third is the most important, and is the weakest part of the Catholic educational services If you concede that, I wish to press the point home more decisively by saying that the success of the other two in an eminent degree is conditioned on our performing the third service in an eminent degree.

Money is not Major Need—Keeping in mind the purpose we have implied of an intellectual leadership competent to create a Catholic civilization in our own democratic United States, I suggest that the need of our Catholic institutions of learning as such in the light of this purpose is not merely money. The gift of money to institutions would probably mean the increase of the physical plant, an extension of the scope of the institutions, under the influence of that false ideal, institutional completeness, or it might wisely enough, mean an increase of salary or improvement of equipment. But such expenditures would not affect vitally the education problem of the colleges and would create a demand for more money. Educationally our mass production might increase, but our quality would not materially change, and it is a change in quality, for the better, that we want.

I can see ten million dollars turned over to Catholic educational institutions and not change our present problems, but only aggravate them. I can see wise educational administrators in possession of this money to improve their particular colleges, sensing their major need of competent trained teachers, able both to teach, and to satisfy the standardizing agency, pursuing a wild goose chase because the men or women are not available.

The major need is not more money but money financing intelligent programs and plans. Without such programs or plans it is just as easy to waste or misspend money on education as in anything else. If what we need, or what we should have is not available anywhere what shall we do with our money?

Men are the Major Need—The major educational and social problem in a Catholic American civilization is the provision of a group of intellectual leaders, a constant supply of adequately trained teachers of fine personality for the Catholic colleges and universities. Laboratories, lecture rooms, architectural monuments, dormitories, or even *stadia* will not make an educational institution—only men, only first rate men, with a first rate training.

The Heart of the Problem and the By-Products—The manufacture of such agents of a Catholic civilization in America is the greatest social opportunity before American Catholic wealth

to-day. It is the real fundamental need of our educational institutions. Every other need is insignificant compared to this. The present fact is there is a dearth of men who meet the requirements. A supply of such men goes to the very heart of our Catholic Education and of a functional Catholic civilization. No phase of our intellectual and social life can remain unaffected by it. Our most difficult problem in our colleges and universities would be solved if the colleges had money enough to finance these men after they were available. The provision of the supply of such men is peculiarly a problem of national leadership and cooperation; the securing and maintenance of such men in local institutions is a need that local wealth can understand. These men guiding an adequate number of research workers, and themselves participating, could solve many of the problems before us:

1. The best organization of our parochial school system.
2. The re-organization of religious instruction in the elementary school, high school and college.
3. The formulation of a Catholic educational and social literature permeated with the Catholic viewpoint, and not unmindful of the history of the fields, and the contribution of non-Catholics everywhere.
4. The provision of vocational training in orphan asylums.
5. The provision of a series of text-books for Catholic schools conformable to Catholic ideals, and at least as good as the best, if not better than those used in the public schools.
6. A college course in philosophy capable of permeating all learning and functioning in the daily world-view of the student in college and after.
7. The application of the principle of the Encyclical *On the Condition of Labor* to the actual contemporary industrial life, etc.
8. Plans for teacher training in all grades of schools adequate to train students equal to the condition of "fundamental Christian living in a democratic society" Etc., etc.

A Catholic Foundation — Lay cooperation on a national scale in the financial administration of Catholic Education should collect a fund organized under a Foundation to make possible effective effort through existing institutions preferably to actually manufacture these agents of a Catholic civilization in America.

A Regional Plan—But no single institution meets the requirements. The ideal thing would seem to be to build up in the principal sections of the country regional intellectual power houses for this purpose. The minimum number should probably be three, one in the East, one in the Middle West, and one in the Far West, and perhaps one in the South. This regional development seems imperative in view of the fact that most of the students from our best known institutions come from a hundred miles of the center. Most of the Harvard students come from Massachusetts, most of the Yale students from Connecticut, most of Columbia's students from New York, and most of Wisconsin's from Dane County. But the personnel able to man four institutions of the type indicated, are not available probably in the United States or Europe, but some men are available and *next* steps should be taken if the complete program cannot be inaugurated.

The Immediate Step—If only one institution could be developed and because of the need of demonstration, I can see that this necessity furnishes a basis for a great dramatic appeal by a concentration of great scholars in one place. This would certainly be highly desirable, and should serve, in any case, as a source of supply for the regional power house, ultimately to be developed.

The Most Important Field—If there are any subjects that are more important than any other, that should have precedence in the scheme from the viewpoint of a Catholic civilization in America, they are, (tentatively, at least) · 1. Philosophy. 2. Classical Languages. 3. Education. 4 Sociology 5. Biology. 6. History.

These are the subjects that should be developed first, because of their importance in the contemporary world view, and in the Catholic world view. They are the fields in which the conflicts of these world views have taken place or are likely to develop.

About philosophy I presume there would be immediate agreement, and if not, Father Zybura's book, *Present-Day Thinkers and the New Scholasticism,* would be determining. The classical languages are the necessary tools, in understanding a Catholic civilization, as indeed all languages are. But the classical lan-

guages furnish Catholic colleges an opportunity for distinction, if its best men were trained a little more in the technique of productive classical scholarship. The explanation of the social inheritance and of evolution is passing from a biological base to a sociological basis. Biology is necessary to understand the historical setting of our problem; and sociology is the modern substitute for a genuine philosophy, witness, for example, Finney's *Sociological Philosophy of Education.* Education, particularly as the method of social progress, and the technique for the conservation, and extension of a civilization, is obviously of major importance. Among many reasons for including history, we may take the one stated by Hilaire Belloc in *The Catholic Church and History* (Pp. 8-9): "Much the most formidable assault delivered against the Catholic Church to-day is the assault delivered from the historical argument. There remains (as I have said in the Essay that follows) much of the old Protestant argument, towit, that an original excellent establishment or message of divine origin was corrupted in the course of the centuries and that the Roman Communion still defends that corruption, so that its claim to authority fails. This I have attempted to meet. But of far more weight in my judgment, at the present moment, is the general argument that, regarding history as a whole and adding to it what little we can guess, and what very little we positively know, about man before he began to establish records, the Faith is but an illusion, parallel to many another such illusion to which men have been subject by the process of projecting their own imaginations upon the void of the universe."

The English Language—English study on a graduate basis should undoubtedly be included in the foregoing list, but I wish here to emphasize its use as a tool. If the scholars, teachers and intellectual leaders are going to be effective they must have that achievement which President Butler places first on his list as the mark of a liberal education: Mastery of one's mother tongue. The students we train must be masters of the mother tongue, not only in its oral but in its written form, not only in conversation but in the forms of public discourse. The really effective scholars, intellectual leaders and teachers in our con-

temporary life are those who can use the press and the platform as their stage setting. The audiences are then unlimited, and whether they are influenced and retained will depend both on the content and the form of what it is. A wicked and perverse generation, or that part of the present generation that is wicked and perverse may reject what is offered because of an invincible ignorance, but many will be reached, and this is almost the only way they can be reached. The apostleship of press and platform must have an adequate intellectual foundation.

Modern Languages—May I add, here at least, parenthetically, that the extraordinary work of Catholic scholars in Europe both in quantity and quality, compared with American scholars, makes a practical knowledge of both the French and German languages indispensable. By practical knowledge I do not mean four years of college study under present methods, for that is, too often, futile. But a mastery of these languages so that this European thought is immediately available without the "crutches" of uncertain language knowledge.

You Can Cooperate—In any case, here is something to think about. Let us not be narrowly institutional and parochial, and let us see in its broad outlines the problem and scope of our holy religion and Holy Mother Church in a democratic society—for God and country, as the American Legion says. If every person in this room put this problem to the wealthy men or women he knew, and pointed out the opportunity of social service which lies open in it, even superior to his local or institutional interest, important as that undoubtedly is, you could bring it to pass if to your information you would add your prayers.

DEPARTMENT OF SECONDARY SCHOOLS

PROCEEDINGS

FIRST SESSION

TOLEDO, OHIO, TUESDAY, JUNE 25, 1929, 3:30 P. M.

The opening session was called to order at 3:30 P. M. in the auditorium of St. Anthony's Orphanage by the Rev. Joseph E. Grady, M. A., chairman of the section. The opening prayer was said by the Reverend Chairman, and the minutes of the last meeting held in Chicago were approved as printed in the Twenty-fifth Annual Report of the National Catholic Educational Association.

Brother Calixtus, F. S. C., M. A., of New York, Community Supervisor, read a paper on "Standardization—What It Shall Do For Our High Schools". The paper was discussed informally by several delegates. Announcement was then made by the chairman, Rev. Father Grady, that the section was now to be recognized as a separate Department of the Association with rights and privileges similar to those enjoyed by the other Departments.

The following committees were then appointed: On Nominations: Rev. Howard J. Carroll, D. D., Brother Benjamin, C. F. X., and Brother A. Cassian, F. S. C. On Resolutions: Rev. Percy A. Roy, S. J., Rev. John M. Jacobs, S. J., and Brother Albert L. Hollinger, S. M. The meeting then adjourned.

SECOND SESSION

WEDNESDAY, JUNE 26, 1929, 9:30 A. M.

The session opened with prayer. Following this was a paper: "Aims and Methods in Teaching Religion", by the Rev. John K. Sharp, A. M., S. T. B., Brooklyn, N. Y. In the absence of Dr Sharp his paper was read by Rev. Henry M. Hald, Ph. D., Brook-

lyn, N. Y. The formal discussion was by Rev. Howard J. Carroll, D. D., Pittsburgh, Pa., and Brother Albert Kaiser, S. M., Chicago, Ill.

The second paper read was on "The Teaching of American History in High Schools", by Sister Frances Teresa, M. A., Rochester, N. Y. Sister M. Ferdinand, M. A., Scranton, Pa., discussed the paper formally. Dr. Thomas B. Lawler, New York, was invited to take part in the discussion in the absence of Dr. Richard J. Purcell, Washington, D. C. His suggestions though general in their nature were practical. Several others took part in the informal discussion. The meeting adjourned at 11:45 A. M.

THIRD SESSION

WEDNESDAY, JUNE 26, 1929, 2:30 P. M.

The meeting opened with a paper on "The Teaching of Elementary French in High School", by Rev Paul Mallon, C. S. B., M. A., Rochester, N. Y. This paper was creditably discussed by Sister M. Ruth, M. A., Buffalo, N. Y., and Mlle. Noelia Dubrule, Boston, Mass.

The second paper of the session was on "The Teaching of English Composition in the High School", by Brother Samuel, C. F. X., Brooklyn, N. Y. Sister Eustochia, Washington, Pa., and Brother Thomas J. Treadaway, S. M., St. Louis, Mo., discussed the paper formally. Brother Albert L. Hollinger, S. M., and others took part in an informal discussion. The meeting adjourned at 5:00 P. M.

FOURTH SESSION

THURSDAY, JUNE 27, 1929, 9:30 A. M.

The fourth and closing session was opened with Brother A. Cassian, F. S. C., in the chair in the absence of Rev. Father Grady.

The first paper was by Brother D. Felix, F. S. C., M. A., New York, N. Y., on "The Teaching of Physics — What the College

Expects of the High School". Sister Rose Miriam, Ph. D., Rochester, N. Y., discussed the paper.

The final paper was on "Home Work in High School", by Rev. Raymond G. Kirsch, Toledo, Ohio. This paper was a summary of the results of questionnaires submitted to the 950 students and the faculty of the Central Catholic High School of Toledo, Ohio. The formal discussion was by Brother Philip F. S. C., Pittsburgh, Pa. Rev. David P. McAstocker, S. J., Tacoma, Wash., and others took part in an informal discussion.

The following resolutions were presented by the committee to the Chairman:

RESOLUTIONS

Your Committee on Resolutions begs leave to report as follows:

Whereas, it has pleased the General Executive Board of the N. C. E. A., upon the unanimous recommendation of the Executive Board of Colleges and Secondary Schools, to grant departmental autonomy to the Secondary School Section of this Association,

Be it resolved, that the members of the Department of Secondary Schools hereby express their sincere appreciation of this gracious act of the General Executive Board, and assure said Board of their unswerving loyalty to the officers and to the traditions of the N. C. E. A. together with an undying devotion to the cause of Catholic Education in the United States.

Whereas, the youth of our country are to-day, more than ever, exposed to the seduction of the world, with its ever lowering standards of morality and its blatant disregard of the teachings of Christ and His Holy Church,

Be it resolved, that we direct the attention of our Catholic Teachers, especially those engaged in our Catholic High Schools, to the importance of continually urging upon the youth entrusted to their care, the frequent and daily reception of the Holy Eucharist, as the most potent antidote against these baneful influences.

Whereas, the teaching of Religion in all its phases is the very *raison d'etre* of our system of Catholic Education, and desirous of making this teaching as effective as possible,

Be it resolved, that the Department of Secondary Schools urgently requests the officers of this Department to devise ways and means to secure a program outlining definite objectives as to content of courses in Religion suited to each year of a High School Course.

Whereas, His Lordship, the Rt. Rev. Bishop of Toledo, the Committee on Arrangements, the clergy and people of the city of Toledo, have extended so generous a hospitality to the delegates of this convention,

Be it resolved, that we publicly express our appreciation of the cordial reception, splendid entertainment, and many kindnesses accorded to us, all of which shall serve as a pleasant and lasting souvenir of one of the most successful conventions of the N. C. E. A.

The Resolutions were unanimously adopted as read.

The report of the Committee on Nominations was then presented by the Chairman, Brother A. Cassian, F. S. C., as follows: President, Brother Philip, F. S. C., Pittsburgh, Pa.; Vice President, Rev. Howard J. Carroll, D. D., Pittsburgh, Pa.; Secretary, Brother Edmund, C. F. X., Danvers, Mass.

Members of the Executive Board: Brother Philip, F. S. C., Pittsburgh, Pa.; Rev. Joseph E. Grady, M. A., Litt. D., LL. D., Rochester, N. Y.; and Rev. James F. O'Dea, C. M., A. M., Chicago, Ill.

Members of the Department Executive Committee: Rev. Percy A. Roy, S. J., New Orleans, La.; Rev. John F. Ross, Brooklyn, N. Y.; Rev. Joseph S. Keefe, Salt Lake City, Utah; Very Rev. George S. Luba, O. S. B., Cleveland, Ohio; Rev. Edmund Corby, M. A., Lexington, Ky.; Brother Albert L. Hollinger, S. M., San Antonio, Texas; Brother Benjamin, C. F. X., Baltimore, Md.; Brother Macarius, Mobile, Ala.; Brother A. Cassian, F. S. C., Syracuse, N. Y.; Sister Marcella, Rochester, N. Y.; Sister M. Generosa, O. S. F., Glen Riddle, Pa.; and Sister M. Godfrey, Toledo, Ohio.

On a motion from the floor the report was received and the nominees were unanimously chosen as the officers for the ensuing year.

The Department meeting adjourned at 11:45 A. M. in order that all might attend the final meeting of the Association at noon.

BROTHER PHILIP, F. S. C.,
Secretary.

PAPERS AND DISCUSSIONS

STANDARDIZATION—WHAT IT SHALL DO FOR OUR HIGH SCHOOLS

BROTHER CALIXTUS, F. S. C., M. A., COMMUNITY SUPERVISOR, BROTHERS OF THE CHRISTIAN SCHOOLS, NEW YORK, N. Y.

Our Catholic high schools are responsible to the Church, to the State, to life conditions, to one another, and to the colleges and universities that our students attend. This is, indeed, a varied and exacting responsibility. That Catholic high schools may measure up to this responsibility, it is necessary for us to have very definite, clear-cut plans and adequate methods. In other words we all must set up *ideals* or *standards* to guide us.

There are two sets of agencies—the one external, the other internal—that have assisted us very materially during the past three decades in setting up and readjusting these standards. Our reaction to the activities of some of the external agencies has amazed many. However, it has been a distinctively American reaction. We do not want outside control; we likewise resent anything that resembles bureaucratic interference in our educational work. Hence the ultimate results of the activities carried on by these external agencies have not measured up to the expectation of their more ardent advocates. The aims and ideals, at least of some of these agencies, would seem more typical of European thought and method.

The second assisting agency, the internal, has received a more healthy response from us. This second type of agency is the voluntary association such as the Association of Colleges and Secondary Schools of the Middle States and Maryland, the Diocesan Association, etc. As was stated at one of our annual gatherings a few years ago, we have through these associations invented our own way of setting standards and ideals. The very democratic

nature of these local, regional, and national voluntary associations, as well as the fact that "there is less danger of throttling the spirit of initiative", has but naturally made an effective appeal. The objective of these associations may be considered twofold—mutual self-improvement, and the maintenance of high ideals and up-to-date standards.

In the report of Dr. Arthur Jones, Secretary of the Commission on Secondary Schools, of the Association of Colleges and Secondary Schools of the Middle States and Maryland, issued on November 30, 1928, we note the same ideas:

"The general attitude and policy of the Commission, as well as of all state committees, has been that of service to colleges and secondary schools. There has been no thought of accrediting as a mechanical process. It is recognized that colleges must have clear evidence not only that a school is equipped to do efficient work but that it actually has turned out a satisfactory product, and, further, that this must be evidenced by the success in college of its graduates. On the other hand, it is clearly recognized that all schools, private as well as public, have important functions to perform for the young people enrolled, other than that of mere preparation for college. This is essentially true of the public secondary schools where only a small proportion of the students enrolled are preparing for college."

The aid given by the various internal standardizing agencies has assisted our Catholic high schools very materially in attaining their present-day efficiency, so superior in many respects to that of yesterday. The material equipment, the curriculum, both the quantitative and the qualitative phases of the education given therein, the training and general equipment of their teachers, have greatly improved during the past twenty years. This healthy advancement is due in no small measure to the fact that our Catholic high schools have conformed to the standards considered indispensable by honest educators. The impetus to this healthy growth may be credited in many instances to well organized diocesan associations.

These improved conditions are reflected in the attitude of our present-day students. They feel that they have no apology to make for the quality of their education. If they decide to matric-

ulate in institutions of higher learning, they find that our Catholic high school standards guarantee this privilege. If they must step into the world of affairs on graduation, they feel confident and well prepared to play a positive and decisive part in American life.

The majority of our Catholic high schools appear on at least one of the accredited lists with only a few not so privileged. However, it must not be assumed that the latter schools are not maintaining high standards. In the report mentioned a few moments ago, Doctor Jones states:

"It should be clearly understood that schools not on the list may be doing just as efficient work as those on the list. They may in fact be serving their community better. It is only because they do not prepare well, or at all, for college that they are not included. Approval by the Commission means merely approval for accrediting to college"

It is evident, then, that there is no such thing as a perfect list of accredited high schools, Catholic or otherwise. In his address to the Catholic Educational Convention in Philadelphia, June, 1922, Doctor Capen, Director of the American Council on Education, Washington, D. C, made a very pertinent statement bearing upon this subject of college lists His statement might likewise have been applied to high schools:

"There is no such thing as a perfect list In the last eight years I have visited some three hundred colleges. Some of these are on the most exclusive lists and some are off, but some of those that are off are unquestionably better in all the factors which really count in education, than some of those that are on. Any standardizing procedure, therefore, is to some extent unfair There is a twilight zone on the borderland between recognition and nonrecognition in which injustice generally prevails."

It is highly advisable then, if not actually imperative, that our Catholic high schools be listed with the very best and most progressive standardizing associations. Our Catholic high schools that are so listed, as well as those that are not, must, however, bear in mind that they are under grave obligation to maintain the qualitative phase of such standardization. On this matter

permit me to quote Doctor George J. Johnson, who in his address in Philadelphia, June, 1922, emphasized the same fact in the following terms:

"Another thing about standardization is the limitation of its promise. It must for the most part confine itself to the quantitative phase of education, on the assumption that once these are assured, the qualitative phases will care for themselves. The standards are but the setting of the stage; the action still remains to be completed. The real work of teaching, of educating, still remains to be done. If teachers mistake the means for the end, if they conclude that because the curriculum, the hours, the equipment, meet standard requirements, their responsibility is at an end and their function is simply to tend the machine, then of course the whole process defeats its own purpose. The fact that there is a temptation to do this sort of thing only emphasizes the need of caution and of wise direction on the part of administrators."

All standardizing agencies require a minimum of fifteen units of high school work. The local and regional avocations and needs, the entrance requirements of the higher schools to which our students aspire, as well as the character of the individual high school, determine in the main the nature of these units. Hence there can be no ready-made curriculum that would suit all high schools. The several standardizing agencies have recognized this fact and have ever pursued a very flexible policy in the evaluation of the *quantitative* phase of our Catholic high schools. Their aim has been to encourage standards that make for an *education.* They have exercised a healthy curb on that too prevalent American fallacy which considers a person educated in proportion to the number of credits, counts, or units, he may have amassed. Now and then, there is a tendency on the part of some of our Catholic high schools to overlook this all-important consideration. Hence how often they broadcast the fact that so and so graduates with ninety counts, eighteen units. This is all very well and good under certain restricting circumstances. If the student is gifted above the ordinary degree of intelligence, and has measured up to all standardized requirements, it may be in keeping with sound pedagogical principles to make an occasional exception.

There are a few important particulars relative to the qualitative

phase of standardized high school work that may, here and there, be considered of minor import. Are we all making a practical, methodical use of our high school laboratories? They are excellent mediums whereby we may develop not alone *thinking ability,* but likewise *doing ability.* If we merely *expose* our students to the necessary experimental work, and do not require them to personally perform, at least the minimum standard experiments, we are failing to make a proper use of this efficient channel of self-activity. We are thus neglecting a very effective means to develop *thinkers* and *doers* But in some instances our high school teachers of the sciences are badly handicapped, and in the absence of proper and adequate laboratory facilities they must rest satisfied with what we might term a "text-book-plus-imagination" presentation of the subject. Why is it, that some standardizing agencies appear to place a premium on this deplorable condition?

Of course one of the primary purposes of all education is to train to help self. Perhaps this principle applies with greater force to secondary education than to any other phase of education. Hence the library is a necessary adjunct, an essential workshop to every standard high school. Every standardizing agency expects that our Catholic high schools will maintain well organized, well balanced and last but not least, well patronized libraries. A high school that does not maintain this type of library is depriving its student body of an essential training, both for more advanced educational work and for lifework. Many of our Catholic high schools have made remarkable improvement in this phase of secondary training during the past two decades. They have well equipped libraries and trained librarians who introduce the students to an intelligent use of the library. Most of the credit for these improved conditions is due to the kindly interest and insistence of some of our standardizing agencies.

We readily recognize the fact that our internal standardizing agencies are actuated by the most democratic ideals. We have a very fine illustration of this in their acceptance of our evaluation of high school work. Judging as a community supervisor from personal observations, from representations frequently made to me by high school teachers and principals, as well as from state-

ments made at a few of the annual gatherings of this Section, I perceive room for improvement in the evaluations assigned by some high school teachers to the different subjects. My criticisms pertain chiefly to the evaluation of the students' daily, weekly, monthly routine attainments. Judging from these numerous and varied complaints there appears to be a necessity for standardization in our own household. If one high school teacher insists on starting his evaluation with O minus, and another assigns an A when C would be a more appropriate; and again a third hands out a failure where B, or at least, a passing mark was merited, it is evident that we have room for improvement in the more intimate qualitative phase of our high school standardization methods.

The qualitative phase of our Catholic high school curriculum is, then, of primary importance. Every standardizing agency assumes that the quality of the work maintained therein will be kept abreast in every respect with the highest prevailing standards Many of these agencies offer varied and effective means to aid in keeping these standards on a high level. Among the means at our disposal may be mentioned up-to-date standard tests and examinations. In some instances our Diocesan Associations are among the leaders in this mutual self-improvement project These tests serve as an impetus to teachers and students alike They guarantee the presentation of the entire subject-matter. They bring the teacher into closer contact with other minds, thus assuring the presentation of the subject-matter in a broader scope They generate a greater *thinking ability* among the students inasmuch as the testing may be given in a different form than that to which they are accustomed. It is to the best interests of our Catholic high schools, to make a practical use of these effective means of enhancing their efficiency.

We have a very good illustration of the flexibility of some of our standardizing agencies in their recent attitude towards high school religion. In many instances religion has been recognized and given its proper place on our high school curriculum. The standardizing agency known as the Regents of the University of the State of New York appears to be among the pioneers in

this movement. Our Reverend Chairman and the reader have some very pleasant and inspiring recollections as to the manner in which this particular agency received and honored our plans for high school religion. Many of the Catholic high schools of New York State are now receiving a *bona fide* unit for work in religion.

Catholic high schools as such should require for graduation one unit in religion as a minimum, otherwise they cannot claim to be truly Catholic. All standardizing agencies require a fixed number of units in English, mathematics and in other basic subjects. Why should not all of our Catholic high schools require at least one unit in religion? Is not the teaching of religion our first duty? In case the higher schools for which we train our students will not accept a religion unit as one of the required fifteen, (and it appears that even some of our Catholic higher schools will not), then why not raise our standard and make it sixteen, insisting that religion be one of them? This additional requirement will not work any hardship, but it certainly will elevate the attitude of our students towards this vital subject. At best a sixteen unit schedule implies an average of twenty periods of work a week, four a day, for four years of high school. Our Catholic high schools will then be giving religion its proper place. Can we possibly emphasize too much this all-important subject? We all recognize the important fact that religion plays a vital part in character formation In his *Means and Ends of Education,* Bishop Spalding thus expresses himself on this subject:

"Religion is the vital element in character, and to treat it as though it were but an incidental phase of man's life is to blunder in a matter of the highest and most serious import. Man is born to act, and thought is valuable mainly as a guide to action. Now, the chief inspiration to action, and above all the right action, is found in faith, hope, and love, the virtues of religion, and not in knowledge, the virtue of the intellect."

Furthermore the far-sighted Bishop states that:

"The education which forms character is indispensable; that which trains the mind desirable. The essential element in human life is conduct, and conduct springs from what we believe, cling to, love, and yearn for, vastly more than from what we know."

We have reason to feel proud of the progress that our Catholic high schools have made in recent years. In cooperating with the various standardizing agencies we have widened our scope of vision, and have kept abreast with the modern advancement in the educational field. Many of our high schools have so improved their laboratory and library facilities that their teachers are in a position to stress effectively these chief influences of personal work. They are thus enabled to develop more effective student initiative, or the power to find out for oneself. In this onward march of progress many of our Catholic high schools have not lost sight of the fact that religion must be given its rightful place on the program. Judging from the present onward march of events, and from the tendency to improve, where improvements are necessary, our Catholic high schools of to-morrow will even excel those of to-day.

AIMS AND METHODS IN TEACHING RELIGION

REVEREND JOHN K. SHARP, A. M., S. T. B., DIOCESAN NORMAL SCHOOL, BROOKLYN, N. Y.

In the short time at my disposal the treatment of the subject indicated must be somewhat summary and disjointed. I can do but little more than state some of the more important principles. There is little new in my remarks; they are based very largely on the findings of others of wider experience and deeper knowledge.

I—AIMS

Of its past experience, acquired by blood and tears, the human race speaks through the teacher. But God speaks through the teacher of religion. Such a one teaches the truths concerning God, neighbor and self, and trains her pupils in the way of noble living. Not by logic or reason or masterful knowledge will the child assimilate and practice the saving knowledge of the Gospel, but only by contact with the teacher's noble living, and sympathy and friendliness. For the spirit only teaches just as the real power of the teacher is moral, not intellectual.

The teaching of religion is quite the most important subject in the curriculum, and it is also the most difficult. Out, therefore, that so-called teaching that enters class without preparation, and asks stock questions, hears stereotyped answers and furnishes a mere commentary on strange words! The mind is not enlightened, the will is not moved, the heart is not touched by such procedure. The teacher of religion needs a genuine preparation for her task. She must know her subject; she must understand the child mind; she must know and apply the principles of correct pedagogy.

If the teacher is wise she will use a plan or teaching steps, consciously or unconsciously, call them Herbartian or what you will. The presentation will furnish the opening wedge and background: a story, a picture, a case of conscience or a problem, a childish experience. The explanation will beget an intellectual

work, not a memory cram. The application will apply the principles learned, in written synopses, in home-made catechisms and Mass books, and in the good works of charities, missions and reading. It will stir up desire; it will create a personal realization of need; it will form the beginnings of self-evaluation. In a word, the lesson will affect the child life of *hic et nunc*.

Half the catechism consists in questions. But *you* know that questions should grow out of living situations. We have too many fact questions and not enough thought or power; not enough topical which teach best Bible and Church history, giving a bird's-eye view of the unrelated details of the catechism page; not enough type questions, so useful for the application of abstract principles. And—do you not think we question too much? Teaching approaches perfection when the child itself questions.

Permit me, at this juncture, to make a plea for the better understanding of the child. The older we grow, the more remote and forgotten is the outlook of childhood. The more necessary, therefore, an effort to know the child we teach—his higher and lower nature and capacities, the laws of learning and interest, and the influences at work upon the child, natural and supernatural, inherited and acquired. Has the teacher a composite mental picture of the child life in her class? Its characteristics and principles of treatment? The pupil of nine years differs much in religious life and outlook from one of fifteen, yet both have more in common with the man of sixty than with the child of five Valuable studies of the stages of child life, their characteristics and treatments, are appearing from time to time. They are indispensable to the teacher. Yet the child, mind you, is no composite, but an individual.

I shall not discuss curricular arrangement save to say that the present nature and capacities of the child should be at least as important governing considerations as the content. But what shall be taught, what shall be lived? We define Catholic Education as a preparation for present and future living in accord with Christian principles. The whole child lives at once in the three chief realms of human activity: knowledge, conduct and emotion.

In addition to the dogmatic, moral and devotional knowledge

taught, habits of loyal and intelligent moral judgments must be formed. Positive teaching is needed to acquire positive virtue. Have we not given more attention to sin than to virtue?

Yet knowledge, though it be religious, is insufficient. Conduct must be secured. Moral ideas of themselves do not lead to action. They must be linked with opportunities for action, not only by choosing and reasoning in matters of right and wrong, but also by the doing of specific moral acts. Projects are invaluable to such a program.

But in our avoidance of the Scylla of the intellectualistic method and the Charybdis of the performance method, let us not starve the emotions. Man will ever be emotional rather than intellectual. Why not control and direct these instruments to be the handmaids of religion? It is our boast that the Church is mistress of the arts. But what of our religion lessons, our religion texts, our hymns—to cite a few sore spots?

Our aims thus far have headed toward this principle: the teacher of religion is not merely a tester of the catechism; she is called especially to fashion character so far as she may. She needs, therefore, to understand the laws of habit. She must lessen the evil of inevitable school routine's mechanical habits. She must see that the religious practices of home and church are not inseparably bound up with those of school. Natural habits and natural motives—how great their usefulness.

Will training and character formation are also neglected in our schools Happily, the consensus of educational opinion states that character is more improvable than intelligence. Does our teaching consider this? Have we specific syllabus suggestions for will training and character formation?

Yet another aim: To think with the Church, the body of Christ. Our people lack a Catholic sense and initiative in the Catholic cause. Shall we not train our children to feel that they are responsible for the advancement of religion in the world? Sodalities, debates, compositions and projects will develop interest in and support of Catholic works.

Finally, in addition to religious vocations, we bespeak the need of vocational guidance. The religion teacher can help the child

find its desires and abilities and the calling appropriate to them. Doing so, we avoid the levelling down, lock step education; we stop the wastage in misspent human lives; we enrich our country and our Church.

II—METHODS

A good packer puts half as much more into a box as one with no method. Possession of, but not slavery to, a method is the best guarantee of effective teaching. The teacher must be prepared by a course in methods of teaching religion. Though the allusion is local it may be encouraging to note that some of our Brooklyn public school teachers, who teach religion after school to the Catholic children of the public schools, will attend such a course and will receive State credits for it this fall. The Religious teacher cannot be behind such exemplary purpose.

Handing out religion in parcels unrelated to life, belief that prayer and faith alone suffice, the enforcement of religious practices—these yield place more generally to sounder pedagogical methods. The newer education tries to have the mind assimilate truth as the body does food. Yes, the new pedagogy and the old Gospel agree. For you will find, if you analyze the parables of Christ, the laws of adaptation, interest, attention, motivation, imitation, sense appeal, correlation and the association of ideas. And the principles of this new pedagogy have been exemplified in the liturgical faith and practice of the Church for well-nigh two thousand years.

But what specific method? Aye, there's the rub. Whichever we choose, it ought approach the warmer, persuasive method of an older day before the exigencies of the Reformation period made religion teaching the somewhat dry, apologetic, scholastic exercise it has become. Whether we confine our method to the perhaps rigid and involved process of the Sulpician method, or to the presentation, explanation and application of the Munich method, or to the Sower method with its three concentric cycles, or to the method advocated by the *Shields Readers,* or to the perhaps idealistic concordance method of Libica, or to the project method of McMahon, matters little, as long as religion be taught and lived properly. Perhaps it would be ideal if the teacher,

familiar with all these methods, used from them, within the prescriptions of her diocesan syllabus, what is more suitable to the American child. Need I add, the catechism text is not a method?

Two bug-a-boos need to be slain. They hover about the catechism and question and answer. There is much complaint about each, and a good deal of it arises, I believe, from a misconception and a mishandling of these teaching tools.

As to the text. Many of our catechisms still abound in long, complex and abstract reasonings. Their chapters would be improved if they consisted of an exposition followed by simple questions and answers based upon it. Fortunately, such features, as well as an improved format, are becoming more general. But concise question and answer will ever be the essence of the religion text-book. That book is essentially a skeleton around which the Christian life is to be built. It must always "preserve the form of sound words" in order to secure precision and avoid flabbiness.

The catechetical method. Tradition is against regarding this solely as question and answer. The error is, however, widespread and is the cause of much of our difficulty. Question and answer can only be the *final* term of that *true* catechetical method which *pre*supposes preparation, exposition and a host of *prior* devices.

A corollary. What shall be memorized? In the face of the swing away from memorizing, let us be cautious. Men do not discover God's revelation; they accept it from a teacher and it must be built into their memories. But, remember, children are not interested in abstract reasoning and that to reproduce exactly, without the play of free intelligence, begets a dead accumulation. Have the child first understand, then let it memorize, essential prayers, definitions, and texts, and whatever may possess apt and beautiful verbal form, valuable content and inspiring meaning. Finally, as we indicate, the catechetical method demands many auxiliaries.

Much is heard to-day of project teaching. Easily carried to excess, it is within proper limits, exceedingly useful. Let us define this teaching tool, broadly, both as thinking one's religion

and as practicing it. Thinking: The first aim in educating the intellect is to strengthen the instrument of thinking. The formal language of religion is often gibberish to children. Witness pronunciation and enunciation such as, *"Thency'll* come to judge", "to thee do we send up our *size"*, "for these and all my *mother's* sins", etc. Difficult words in text, prayers, and hymns, should be paraphrased, parsed, written out and understood. Practicing, or projects proper, (as well as the lesson application) relates the truth to the child's life. Too many children leave school with moral concepts but without seeing their need, or desiring or applying them. Projects in commissions of responsibility, in charities and works of mercy, in Catholic reading and missions, help to avoid such learning without doing.

Sense appeal is another useful tool The sense of hearing is overworked; that of sight, neglected. Numerous are the methods of sense appeal: models, verbal illustrations, examples, similes and comparisons, rhymes and mnemonics, graphic illustration and chalk talks, should be at the teacher's finger tips.

Story-telling is an old and effective art But there must not be too many stories and they should point the moral, not hide it. The Saints are capital models for imitation, but the model must not be harshly ascetic, and, as too often, dehumanized The Sacraments and the Mass can be fascinatingly explained by simple dramatizations.

Finally, the principle of correlation, which unifies knowledge, with religion as the synthesizing element, should be employed. Every lesson should be invested unobtrusively with a religious spirit. Without such correlation our schools have lost their very *raison d'etre.*

DISCUSSION

REV. HOWARD J. CARROLL, S. T. D : Father Sharp's paper is to be commended to the teacher of religion for its comprehensiveness and conservatism. The purpose of Catholic Education is to prepare for life. And religion is life.

Life dominated by principles we call character. Without an ideal, without a definite set of principles dominating life there cannot be character. The great business of training therefore, is first, to lay before the child the best and noblest possible ideal; secondly, to get that ideal stamped

into his mind in the concrete form of sound principles; thirdly, so firmly to establish the habit of acting according to those principles that it will last for the rest of his life.

Methods are useful only in as far as they achieve the end. They are assets or they are liabilities. Surely our end is so important and so difficult that we should neglect *no* instrument which will serve us better to grip the restless imaginations and intellects of our youth, and to develop their intellectual, emotional and moral powers

Scarcely any of the devices known to modern psychology and pedagogy has been left unconsidered by Father Sharp, and in his evaluation of them, one notes a happy tendency to preserve what is sound and proved by the experience of the past, and at the same time to take over from the more modern technique whatever seems useful and practical Certainly the advocacy of a mean between the two extremes of slavish adherence to conventional method, (which so often begets monotony if not absolute sterility) and utter disregard of all past experience, (which bears in itself the germ of superficiality and dilettantism) is an effort and a trend to be lauded

Father Sharp's point that the real power of the teacher over the pupil will come from contact with her noble living, her sympathy and her friendliness calls to mind a thought of Ruskin on this subject He says that education does not consist in teaching youth the shapes of letters and the tricks of numbers and then leaving them to turn their arithmetic to roguery and their literature to lust It means on the contrary, training them into the perfect exercise and kingly continence of their bodies and their souls It is a long and difficult task, he says, to be accomplished by patience, by watching, by warning, by precept, by praise, but above all by example.

There is a ring of truth in that sentence The process, however, by which the character of the pupil will be made to flower from contact with the character of the teacher is more intimate and more personal. Our object is to *train*, not merely to teach. Our subjects are individual personalities, — each a distinct and different problem, and upon the correct diagnosis of each individual case will depend the solution of the particular problem. If we are to avoid the danger of mass-diagnosis, or if we are not to run the risk of having our influence fade out as the child leaves the classroom, some knowledge of each child's environment is indispensable Visits to the home and consultation with the priests of the parish will supply information that will make it possible for the teacher to help the pupil solve those problems which his environment has made personal.

The teacher, leading a life of seclusion and retirement, lives in a world quite different from the world of her pupils, quite different from the world of reality; and therein lies the danger that she may be innocently unaware of conditions which her pupils must face and of the problems which they must solve.

The question-box will be of much service in the high school in giving that insight into the mind of the student which is the *point de depart* of all teaching. By this means we will uncover questions, often surprising and serious, which disturb the minds of our young people, and we will save ourselves misdirected and misspent effort.

I submit that if mass-diagnosis of the religious problem of our pupils is a blunder, mass-training in their religious exercises is equally a serious mistake. The formalism and regimentation with which our Catholic children are made to pray, to assist at Mass and to receive the Sacraments violates and frustrates a Catholic social ideal. It is another concession to the mechanical philosophy which regards man as a highly perfected robot. It is a fallacy to reason that what children have been taught to do in masses they may be expected to do as individuals. The defection noticeable in their performance of their religious duties during the summer vacation is a warning of a greater danger.

Let me join Father Sharp in his plea for a catechism more effective both in content and in make-up We are emancipated from the economic condition that made our present catechism a necessity—even a boon. Why not have a catechism as well constructed as our secular texts—a catechism children would open spontaneously and read and study—a catechism embodying such useful helps as pictures, verbal illustrations, similes, stories and the like, all of them apt, clear, and untainted with fiction, legend, myth, or fable? The method of learning is psychological and the method of presentation is psychological. But as a matter of history our methods of teaching religion have been those of criticism—the method of logic We have not capitalized one of the finest gifts of childhood—imagination. We have galvanized, not vitalized religious instruction.

The needs of youth today are such that we dare not be content until we have exhausted all our possibilities in religious instruction Father Sharp has indicated channels in which our efforts may be directed

BROTHER ALBERT J. KAISER, S. M.: We are all certainly grateful to Father Sharp for his refreshing treatment of the large subject that was his, "Aims and Methods in the Teaching of Religion". I was particularly glad to note that he was not the advocate for the exclusive use of any particular method, but that conversant as he is with many ways and means of achieving a desired end, he is tolerant of all avenues of approach, provided the desired goal be reached.

The teaching of religion being in its very nature a spiritual undertaking, we may hope to do little that will be effective, if grace be not a handmaid of our efforts. Now, the grace of God is the fruit of prayer, and you will bear with me if I stress the importance of personal prayer on the part of teachers, to bring down God's blessing on the work they attempt to do in the religion class. Next, we must induce our students to pray, to pray

with understanding, with fervor, with faith, with unction, so that a large measure of the heart-compelling grace of God be theirs. After that we may hopefully look forward to God giving the increase.

In perusing in advance the paper just read, I was forcibly impressed by the statement that in our courses of religious instruction not enough emphasis is placed on the training of the will and on character formation. It holds true in all stages of educational work, that to influence the will we must first arouse the emotions. In the field of religion this emotion must be love Though the fear of God be the beginning of wisdom, it is the love of God that alone can give permanency and enduring value to the life structure that each individual must rear for himself. Love of God, then, and its correlatives, the love of neighbor, the love of the beautiful and the virtuous, must permeate and motivate all imparting of religious instruction.

Now, the love of Christ logically begets a Christlike life. Fired with such a love the great Apostle of the Gentiles could say, "I live now, not I, but Christ liveth in me". It was in this sense that the great St. Augustine could admonish, "Love, and then do what thou wilt". It is the dynamic value of love which the Ven Wm Joseph Chaminade, sainted founder of the Order to which I am happy to belong, directs his spiritual children to make use of, in their mission "to multiply Christians throughout the world"

What requisites did Our Blessed Saviour demand for participation in His discipleship? Does the perusal of the Gospels lead us to gather that Christ demanded a great deal of theological acumen? Or, was it "doing the will of my Father who is in Heaven", that was to be the touchstone of such discipleship? In the bestowal of the primacy upon St. Peter what was the subject-matter of examination to which the Prince of the Apostles had to submit? It was this, "Simon, lovest thou Me more than these?" and here you have the winning answer, "Lord, Thou knowest all things, Thou knowest that I love Thee".

Having warmed up the hearts of our youth with this love of God, we must very early get down to the doing Youth is not very fond of theorizing Our adolescent boys and girls are doers They sense keen joy in action It is for us to open for them such fields of activity as will give a wide range for the play of their energies Failure to do this will leave the doors of their hearts wide open for the ravaging inroads of agencies inimical to the spiritual welfare of our charges, and later on result in the gradual drifting away from the Catholic fold altogether

In the work of helping our children to fashion themselves into other Christs it will become necessary to deal with them as individuals, then again in the mass. Considered as individuals, we must take to heart the plea just made by Father Sharp to get a keener appreciation of the child mind. Before many weeks of the school year have come around, the teacher ought to know the home conditions, environment, aptitudes, ambitions, of his

charges, so as to be in a position to advise and encourage with the largest prospect of success. Timely interviews of individual students and the occasional use of the question-box will give insight into the problems that beset and perplex the youth under our care.

Our teachers usually deal with large numbers. It so happens that much of the training to Christian virtues and Catholic practices must be done with groups. Groups are led to attend Mass, to receive the Sacraments, etc. There are some who contend that this dragooning is not for the best Though experience bears out the contention that many who went with the herd whilst at school discontinue the pious practices learned under our direction as soon as they get beyond the pale of our direct influence, we, nevertheless, cannot deny the enthusiasm begotten of numbers, we cannot minimize the consciousness of solidarity that comes of organized mass action. There is more than sufficient warrant, then, for bringing organization into our religion classes, and to lead our youth by groups, call them classes, sodalities, clubs, circles, units, or what not, to exercise of Catholic practices where the single-handed effort would soon weary and end in discouragement.

We all readily allow that where the boy or girl is in the parochial grade or parochial high school there is a solicitous care on the part of pastors to provide for the spiritual needs of the young of the flock But where we have district or central high schools drawing patronage from several dozens of parishes, an acute problem arises. The school must now do in great measure what heretofore was taken care of by the rectory

Instead of permitting the frequentation of the Sacraments to become a haphazard affair, left merely to the watchful care of the solicitous parents and such influence as former teachers in the grades may still exercise, why not have the students band themselves into Leagues of the Holy Eucharist, Knights of the Blessed Sacrament, and like organizations to foster the visiting and the reception of the Eucharistic Lord?

To fire the ardent and romantic natures of youth, what is there so apt as the appeal of the missions? Here is an arena in which we may let play to the fullest the generous impulses of our boys and girls Here the admonitions to self-abnegation find ready response

Another section of the class or group might be organized to answer the behests of charity. It would be mindful of the needy and of the charitable institutions at Christmas and other times, and would find ways and means of enlisting the interest of the entire student body in its charitable designs It would single out the ailing classmate on his bed of pain and would know how to bring prayer and comfort to the door where the Angel of Death had brought bereavement.

Opportunities for the exercise of the apostolate are not entirely beyond the reach of even the young. There are many ways in which the great boon of Faith, gratuitously given, may be brought to such as have never seen the

light of the Gospel In some of our high schools young men and women have dedicated themselves to the giving of catechism lessons to colored children and to the emigrant in Sunday School classes.

Highly organized religious activity in the high school lays itself open to the charge of diminishing interest in the parish organizations. To counteract such a tendency the boys and girls hailing from any particular parish should have a standing committee that interviews its pastor each week to find out in what ways its group may be helpful in parish undertakings. In a certain school each boy was obliged to render an account each week in writing (without signing his name) to the chairman of his band, of what he had done for the parish activity. You will readily see, now, what a wide range of opportunity is available to make our religion courses fruitful in forming the will and in the formation of character.

A happy suggestion that Father Sharp makes, is, when he says that we ought to teach our children to think with the Church Here, too, we have a wealth of material to hand. A study of history will bring home to our boys and girls the mind of the Church down the ages What should the lives of the saints of God be to our students if not the embodiment of what the Church intends all of us to be? Mission study tells of the great commission given to the Church to evangelize mankind Mission study will widen the horizon of our students from a mere parochial conception of the mission of the Church to one that is world-embracing

I would strongly advocate having the students prepare formal papers on some topic to which they have given thought and study, and then have them read such papers to the class with subsequent request for discussion During the past year the students of a school in Chicago which is under my immediate direction entered into a great number of essay contests conducted by various Church organizations It was surprising what a marked growth in the grasp of information was gotten, not only in the subject-matter immediately at hand, but also in matters only remotely related

Would it be asking too much of our young men to have some definite knowledge of how the Church views Socialism and the rights to property? Should not our graduates know why the Church stigmatizes certain organizations as forbidden societies? What about the Church's views on the subject of evolution? Of the compatibility of religion and science? Why does the Church maintain a system of education all her own in this country? What views does the Church hold on divorce? The knowing of the answers to these means thinking with the Church

Then, there is the rich liturgy of the Church which the year round brings home to her children, in prayer and symbol, the thoughts that are uppermost in her mind at that particular season of the year. Here, too, understanding the symbolism of the Church's ritual means thinking with the Church. To aid in this fuller understanding would not a timely visit to

the church and sacristy be of more help than reference to some crude engraving of the text-book?

I shall add but one word and then be done. Father Sharp makes reference to vocational guidance. That, I believe is part of the curriculum of most schools. My plea is for an accentuation of the needs of the Church herself. If we succeed in recruiting large numbers to our teaching Orders the future of Catholic Education looks bright Let us put forth every effort for this recruitment.

Such are some of the random thoughts that came to me upon the perusal of Father Sharp's stimulating paper. Though our discussions bring to light little that is startlingly novel, we shall yet take with us a keener sense of the importance of our mission, a renewed morale in carrying on, a device or two added to our stock in trade. "Go forth and teach" says the Master, and with high hearts we go forth in His Name and teach.

THE TEACHING OF AMERICAN HISTORY IN HIGH SCHOOL

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Once upon a time, a well-meaning but inexperienced teacher proposed this question at the opening of a class in Church history: "Give a brief summary of the history of the world from its creation to four hundred years after Christ, Miss Brown." Miss Brown rose in confusion. "You mean," she said, "a brief summary? Well, -er- I don't think I know, teacher." One after another pupil was called with the same result. A panic was upon them; all their minds were alike empty; the fault being of course that a brief summary of such history was difficult under any circumstances; and especially so, since all of us when suddenly attacked with a big question are not in the best condition for answering The teacher had forgotten to put herself in the pupil's place and imagine herself as bearing Miss Brown's burden Just now, I feel like Miss Brown. My problem is to deal with the teaching of American history,—a four hundred thirty-seven year problem —in the space of twenty minutes. I have this advantage, however, over Miss Brown. You have all the sympathetic gift of "put yourself in my place" which will help me to bear my burden.

Given, then, the problem of teaching American history to a class of forty senior pupils of varied abilities in one hundred eighty periods of forty-five minutes each,—how is the teacher to proceed in order to attain her objectives? Let us take the New York State syllabus which requires seven topics to be developed with no time allotment suggested so that the teacher may have complete freedom in the topical treatment. The seven required problems are these:

1. The Americans, a nation of immigrants.
2. The rise of democrative institutions in the United States.
3. The foreign relations of the United States.
4. Economic history of the United States.

5. Social development.
6. Development of our governmental system.
7. American ideals.

We'll take the first topic,—"The Americans, a nation of immigrants". Our objectives are twofold,—immediate and ultimate. The immediate aim is to lead the pupils to acquire knowledge (not mere information) which will lead them to an understanding of everyday problems of social and civic significance; second—to develop desirable study habits which will lead to the spirit of investigation; third,—to instill an appreciation of American institutions and American progress. Our ultimate aim of course is character training; a preparation for worthy use of leisure time; a preparation, too, for citizenship in our complicated American system; but most of all,—and this is our great opportunity—a preparation for citizenship in the kingdom of Heaven. So much for the objectives.

And the teacher? She must have an accumulated wealth of American historical knowledge; she must have a sympathetic imagination; she must have the ability to make American history what American history really is,—the scientific and genetic investigation and narration of past and present events in the lives of the American people, learned through analytic and synthetic criticism. To do this properly she must apply to the history of our nation what Leo XIII on the eighteenth of August 1883 wrote to Cardinal Peter Hergenrœther: "The first law of history is not to dare to say what is false; next not to fear to state what is true; nor to let arise any suspicion of partiality or animosity in writing".

The teacher and objectives being settled, let us see the procedure. We'll make a scheme of instruction technique dividing into these four sections,—"the steps in the learning process"; "the steps in classroom technique"; "the student activity involved" and the "method of testing results".

Our first step in the learning process is to see the problem,—here—"America, a nation of immigrants". To do this the following classroom technique suggests itself. We must recall experiences pertinent to the unit. Let us take a census of our class.

How many were born in America? How many of their parents were born in America? Grandparents? By this time our class of forty will be so narrowed that possibly not more than twelve will be able to trace ancestry to Americanism. This could be carried further—ancestry of other classes in this high school, this city ward, our city as a whole Isn't there a German district, an Irish district, a Polish district, a Hebrew section, an Italian settlement and so on? The conclusion that we are a city of immigrants, a state of immigrants, a nation of immigrants is reached. We are ready for the why, the how, the when, the where, the results of immigration. Right here the teacher must do some work. While the lecture method of the college course cannot be recommended for high school pupils, there are occasions where "lectures" may be advantageously employed The teacher may give a preview of the unit, a fifteen to twenty minute talk, on why white people first came to America, the kinds of people who came, the migrations from Europe since the American Revolution. A good device would be to outline the talk on the board as she proceeds. The student activity involved would be discussion in the first part of the lesson, research outside as the statistics required, and listening, observing, and note taking in these latter fifteen minutes. Five questions answered briefly in writing during the remaining class period would test results.

The next day we would advance to directed study and reflection as a means of solving our problem. Few pupils of high school age possess habits of systematic study so we must teach it early in the course. The use of the dictionary for unfamiliar words, allusions or expressions; the record of dates worthy to be remembered; the use of maps mentioned in the lesson; the proper use of library material (and, if possible, go over to the library and have various pupils find the reference books,—*Americana,* Nelson's loose-leaf *Encyclopedia,* Compton's *American Encyclopedia of Biography,* source books, various collections of American historical works, historical fiction, historical biography, letters and messages of the Presidents, how to use Poole's Index to *Periodical Literature*). This will be a valuable lesson while waiting for text-books and one which will save time later on.

Then in the classroom on the return from the library pass the current magazines, — *World's Work, Review of Reviews, Current History, Catholic World, America, The Commonweal, Catholic Historical Review, The Congressional Record,* and the *American Historical Review.* If the total class number of all pupils pursuing the American history is one hundred forty a goodly number of these magazines can be purchased for a year by taxing each pupil twenty-five cents. This accumulated wealth of American current history they can leave to our school library and let others benefit of "history in its making" in a way in which textbooks would not answer. Familiarity with these sources would be all one could accomplish on this second day; but here note-book work should begin and a page be devoted to possible sources for information for future assignments. While we are on the subject of note-books, no more notes should be required than the teacher can honestly look over, correct and grade. Require the use of note-books for two purposes only; namely for outlines made in class or required to be made outside of class after such facility has been acquired; for tests, reports and other papers returned by the teacher; also for filing original questions, for newspaper clippings, cartoons, graphs and maps in connection with appropriate units. Certain pages may be kept for sequence developments and added to day by day as the subject is studied. For example, under *Steps in the Growth of Democracy,* we might list together documentary sources like *The Mayflower Compact, The Fundamental Orders of Connecticut, The Declaration of Independence, The Constitution, The Emancipation Proclamation,* and Wilson's *War Message to Congress.* In like manner we could summarize and pigeon-hole such units as the tariff, the coal strikes, the development of our banking system, our territorial possessions. Too often the text-book neglects this sequence and indirectly the lesson comes home that as bit by bit our national history is made, so likewise day by day our individual personal history is being written on everlasting records in the note-books of eternity.

But,—to go back to our first unit. We were solving the problem. Extensive reading by the group as a whole and intensive

reading by the individual will be necessary here. These text materials may be used:

Cordy—*History of the United States;* West and West—*Our Country*; Bourne and Benton—*History of the United States;* Burton—*Builders of Our Nation;* Halsey—*Great Epochs in American History;* McFee—*American Heroes from History;* Husband—*Americans by Adoption; The Daily News Almanac and Year Book* (1926).

After such reading the teacher must be on the alert to correct what too many of our text-books minimize,—the part played by the Catholic Spanish colonists. We hear so much of their vices and so little of their virtues; but had not the English their vices as well? What of the unjust driving back of the Indian? What of the intoleration of the early days? Too many books are pro-English. Here it is that we must live up to Pope Leo XIII's dictum.

Next assign for outside reading works by immigrants, *The Making of an American* by Jacob Riis; *The Promised Land* by Mary Antin; *The Americanization of Edward Bok; From Immigrant to Inventor* by Michal Pupin; *The Trail of the Immigrant* by Steiner. Brief blackboard summaries of these by various pupils will acquaint all the class with the contents of the various books. The ambitious will be stimulated to do reading that appeals from their neighbor's account of the book. If we have a history club similar to the Oral English Club, excellent material for a Friday's recitation of eight five minute speeches can be found in *The Catholic Builders of the Nation* (Volume II) published by the Boston Continental Press in 1925. Ingenuity in selecting the best speakers would insure all of benefiting by the lesson. We could assign: 1. *The Church and the Immigrant* by Rt. Rev. Edmund Dunne, D. D.; 2. *Some Things Belgium Did for America*—Rev. J. Van der Heyden, D. D.; 3. *The French Element in the Upbuilding of America*—Blanche Mary Kelly, Litt. D.; 4. *The Catholic German Immigrant's Contribution* by Rt. Rev. Joseph Schrembs, D. D.; 5. *The Irish Racial Strain*—Thomas D. J. Gallagher, M. D.; 6, *The Italian Racial Strain*—Rev. Nicols Fusso, D. D.; 7. *The Spanish Racial Contribution*

by Thomas Walsh, Ph. D., Litt. D.; 8. *Our Hungarian Catholics* — Rev. Stephen Chernitzky, D. D.

This would have brought us to our third step in the learning process,—reaction or the use of knowledge. Before this, however, in the solving we would have developments from the readings of both teacher and pupil on the various periods of immigration, the contribution of each period to our American civilization, the restrictive laws, the new national origins law and reasons for and against further restrictions. Results could be tested by oral quizzes, by written quizzes involving true-false tests and completion tests, by summaries, by five minute debate exercises on some phase of the subject and by an immigration pageant prepared by themselves and showing the musical, artistical, mechanical, industrial, social and religious contributions of the immigrant.

Surely, the time spent in these activities would be worthy use of leisure time and would help to eliminate to some extent the theatre parties, bridges, tea-dances, and sorority dances that are sapping so much of the physical, mental and moral strength of our high school girls of to-day. If, too, we can interest them in the social settlement work of our city and give them an incentive through Americanization problems to spend an afternoon now and then teaching the Italian or Polish or whatever nationality's group is there, we will have taught them invaluable American history.

To complete our unit in the classroom let us have pupil outlines, connected summaries, accounts of the reading, visits to immigrant sections and these activities will be our testing process.

There are so many problems that we must pass over in silence. One thing, however, let us startle no one as Miss Brown was startled. Let us know the psychology of our class so that we can question to the best advantage. As for the questions,—let us apply three types, — memory questions, thought questions necessitating recall plus some reaction to the material used, and finally thought questions involving very little recall, — that is, those that are largely reaction.

Professor Monroe and Professor Carter of the University of Illinois and the University of Indiana, respectively, have prepared

type questions on these principles that will be of untold value to the teacher of history and the teacher of literature. For example:

1. Selective recall — "Name the Presidents of the United States who had been in military life before their election".

2. Evaluating recall — "Name three statesmen who have greatly influenced economic legislation in the United States".

3. Comparison — "Compare Jackson and Jefferson as regards democracy".

4. Decision — "Whom do you admire the more, Washington, or Lincoln?"

5. Explanation — Define abolitionism, socialism, prohibition, nativism, imperialism.

6. Discussion — Discuss the Monroe Doctrine.

As for the pupils, — let us give the more definite questions to the abler students, the less difficult to the less able. There will be the talkative, glib pupil, — careless as to fact — desirous only of "getting by". Let us hold him down to definite facts. There will be the skimmer, he who learns superficially at a glance and is satisfied. Let us give him the definite assignment for the Friday report. There will be the pupil who fails because of descriptive powers, but who excels in analysis. He could outline on the board and the pupil of loquacious, descriptive ability could interpret the outline. There will be the ones who will learn verbatim; these we must train to logical memory. There will be the timid who needs team work, the curious whose reading must be supervised, the too important pupil who must be made to consider others.

It seems then that by these methods our objective of knowledge acquisition would be attained, desirable study habits inculcated, and an appreciation of American institutions developed. Incidentally too we must make them feel their duty, in safeguarding Catholic rights. Our recent national origins law cut down the number of immigrants from Catholic Ireland, Germany and Scandinavia. At the same time it increased the numbers from non-Catholic England and northern Ireland. It is for our pupils of to-day to be on the alert for any like law proposed by Congress, — for example the more than a decade old struggle in the federal education bill question.

If we have given proper incentives for the use of leisure time, and if on the employment of time plus prayer depends our eternity, will not our American history course have helped to attain our ultimate object, — citizenship for our Catholic high school students in the "right glorious City of God"?

DISCUSSION

SISTER M. FERDINAND, A. M. My immediate reaction to the views set forth by Sister Frances Teresa in her splendidly organized survey of the subject we are treating was a general accord. Possibly her greatest contributions to the cause of good history teaching in the high school will be found in the well-graded technique of pedagogical procedure her paper outlines and in the method she proposes for the treatment of the universally troublesome problem of individual differences. In further appraisal of her estimate of purposeful history teaching, we must take note of the suggestions she recommends for giving prominence to the unexcelled work of the Catholic Church in the development of our country and to the aims and objectives of history from the viewpoint of the Catholic teacher

As a supplement to her topic on procedure, my discussion will deal principally with the question of what is to be considered a standard of achievement for high school pupils in American history, and with a consideration of some of the causes that make the subject of vital concern in the minds of our school men.

Changed conditions of modern living, as we know, have revolutionized teaching methods in general. In the field of secondary school American history in particular these changes have started a great deal of experimentation in an attempt to satisfactorily work out a means to help society keep itself in a state of self-readjustment to the changes in ideals and changes in cultural levels that result from the expansion of industry and from the rapid progress that is being made in the application of the findings of science As a result, some movements have appeared that are highly advantageous to the progressive teacher of history.

In most discussions by educators and statesmen of the underlying causes of present-day disrespect for law and order, assumptions appear that history should form the core of the high school curriculum. Society is now insistently engaged in the conquest of youth for the control of civilization, and history is looked upon as the one subject which builds up reliable thought basic to the emotional control that is necessary to direct the impulses of the young. Gradually the idea is growing among them that the teacher of secondary school history is not primarily a teacher of a subject, but rather a civilizer—an interpreter for the student of the right attitude toward life. The history teacher, through the matter taught, is charged with the task of equipping the high school graduate with the knowledge

that life, as far as it has value, means responsibility—he must be trained in certain attitudes toward his fellow man, his employers, his friends, his home, his country, and towards himself. In fine, this ethical trend shifts the concern of the teacher from the subject-matter to the student taught, from developing the mind to guiding the character, from heartless efficiency in money making to the goal of social betterment.

History for history's sake, then, has been abandoned, and the old-time practice of merely "hearing recitations", "covering the ground", "assigning pages", has been outwitted by the project, the problem, and the socialized recitation. The old chronological order of procedure has been superseded by a unitary presentation of the great movements in the course, which method of treatment calls for a wider use of reading material for assimilation purposes and increased pupil activity.

And this improvement in text-book organization and in teaching process has created a need for new teaching tools. Adequate source material—library and museum facilities, charts, maps, bulletin boards, motion pictures, historical fiction, travel, and biography—is practically indispensable In the matter of note-books, too, the pupil must now be equipped with something ready-made The history note-book of his own making has no appeal for the senior high school pupil—at least the boy—of this age. It is one of the bores that make our youth unwilling to go the distance necessary for the making of the scholar. Wilson's *Laboratory Manual* published by the American Book Company, has recommended itself to me for its completeness as the student's work-book needed by the teacher of large classes in our large high schools The references it lists, the questions framed, the debates proposed, the testing planned, make it a clearing ground for many of the student's problems. Furthermore, it practically organizes the lesson plan, and thus conserves time for the teacher to do the outside reading and to make the preparation needed to-day by the most experienced master of history who would keep revitalized the significant parallels, the telling anecdotes, the immortal phrases that make history the living thing it must appear in order to be productive of an intelligent and active citizenship.

In the matter of achievement in American history, investigation proves that there is a great lack of uniformity among high schools. Even among teachers there is little agreement with regard to the important points of the topics which they teach. Pupils of schools that enter competitive examination contests are the sufferers from this condition. Another point deserving of note is that the high school student of American history is so often left uninformed of the fact that he is about to make a new attack on the subject that we often hear him complain he does not want to study history because he already had it in the grades. This attitude is due in part to the absence of differentiation between the lower and upper schools in the method of handling the topics of history. In the lower school, more

time should be given to fact learning and to the development of the powers of speaking and writing. The high school requires more true thought problems—no new types of thought situations, but more of them. It also requires more mature answers The kinds of thinking required of the elementary pupil will answer, "Describe . . ", "Explain . . ", "Discuss . . . .". In high school, history should study causes and effects, should measure men and survey politics, should unveil the principles of progress and search out origins of decay. Certainly fact study should not be entirely overlooked, but for the high school student, the main element is *organization* worked out in the "Outline . . ." and "Compare . . ." type of question. This lack of uniformity in the matter of minimum essentials has been brought to light through the achievements of the standardized tests, and has led to the accusation that our teaching is inefficient. There is need, then, for at least a clearer definition of standards. Of course, with American history, much of the difficulty comes through the amount of material involved. Because of the broad field it covers and of the isolation of the facts, it is conceded to be the most difficult of the high school subjects to teach.

An examination of ten or more of our various state syllabi, made with a view to ascertaining what uniformity there may be in the way of requirements, showed me that except in the matter of objectives, there is a wide variety of tendencies. Grade XII, however, seems to be the logical place in the curriculum for this subject. As for aims, patriotism and the forming of high ideals predominate. In the matter of method, the *problem* is by far the most popular. There is little uniformity in the organization of the subject-matter into periods, although the ten unit course seems to hold favor over the seven adopted by New York No prescribed order is found for the division of the units into topics nor for the time to be devoted to each, but there is a general condensation of the units up to 1763 in order that sufficient time be left for intensive study of the Constitution in its historical setting and for the correlation throughout the remainder of the course of past history with the problems that we as a democratic people will always have to work out.

Both in the matter of method and achievement, then, we find that in the public school system as well as in our Catholic high schools, the understanding and judgment of the teacher is put to the test. This implies that the history department must have teachers prepared to present the subject so as to take in all the worthwhile methods that stimulate individual thinking and equipped to fill in backgrounds, to identify and rank great men, to develop tolerance of opinion, and to inspire pupils to the practice of self-control, self-sacrifice, sense of duty, responsibility to God and country. Certainly, as Religious teachers, we have in the ideals of our vocation the moral equipment requisite for the task Let us not be found lacking in the efficiency of our mental equipment through indifference to preparation.

THE TEACHING OF ELEMENTARY FRENCH IN HIGH SCHOOL

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The purpose of this paper is the discussion of some of the problems which present themselves to the American teacher of elementary French, and to bring forward in synthetic form the methods of procedure considered best by authorities of repute, in the solving of these problems. In the beginning, therefore, it might be well to put forward for your consideration some of these problems arising from the conditions under which we work.

To begin with, there is the really important difficulty which comes from the mass education of our day. To-day we are dealing with large classes which present grades of intelligence and ambitions of great variety. There are pupils whose natural gifts render them unsuitable for higher education and for whom graduation from high school marks the end of their educational life. According to the American Council on Education, two years is the average length of a high school pupil's French course. We must decide upon the objective for which we must strive. We have suffered in the past from the criticism of those who present for our admiration as a convincing proof of our failure, the European child with his facility in the use of a foreign language. On the other hand, we endure the thrusts of those who maintain that we fail in not giving our pupils a more thorough knowledge of pronunciation and grammar.

Whatever truth there may be in these criticisms, I think that we may admit that the teaching of French falls short of the attainable standard. Whether we ascribe this shortcoming to lack of incentive inspired in our pupils or to poor linguistic attainments in many of the teachers, it is our duty to look for those means of improvement that are within the scope of practical teaching.

Now in the first place, we fail if we make college entrance examinations our single goal. We fall at the starting-point, ignominiously tripped by our own narrow materialism. What then shall we set as our objective? Experience has taught us that it is futile to hope to develop ability to write or speak the language with a high degree of accuracy in the average student. One of the reasons for this is the limited time that can be devoted to obtaining these results within the scope of a two-year high school course. The truth of this is more apparent when we face the fact that two years of French is really equivalent to only fifty days spent in a French school or in purely French surroundings Hence there remains as the chief objective that we can truly call attainable, that of developing the power to read the language intelligently.

This does not mean that we must forego any effort at giving the pupil ability to understand and speak French. These are respectable motives of themselves although of less importance than reading ability. Moreover, oral work is a most important help in acquiring a fluent reading knowledge of the language. Reading presupposes a mastered vocabulary and a ready recognition of idioms and sentence structure. These linguistic facts are mastered more quickly through intensity of impression created by oral use.

Once we admit the principle of mouth and ear, the first few weeks of a language assume an enhanced importance. When we go further and adopt the practice of making mouth and ear co-equal with or even superior to the eye, in preparation for written examinations, — and experiments have shown them to be superior — the first few weeks become of paramount importance A college president has said: "If you wish to interest pupils in a new branch of study, you must contrive somehow early to give them skill." Now in language teaching for young people the only kind of skill that can be imparted early is skill in understanding and reproducing sounds. How shall we proceed and what is the setting? There must be a setting for all study if it is to command interest and inspire labor.

We can well preface our phonetic introduction by some simple account of the French people, their country and its history. There

should be, moreover, a general introduction to language study, asking pupils to dissect spoken sounds, note the syllables of different English words, and proceeding from this, an elementary study of the organs of speech. These preliminary lessons serve to make the idea of language a concrete reality; and when we apply them to French they do connect the reality with a definite group of people having their own way of thinking and their own way of expressing their thoughts.

So then, if successful, we have awakened a degree of curiosity as to the French language. Our class begins to wonder what manner of language this may be, its vocabulary and the sounds of it; and we are nearly ready to enlighten them. But before doing so, let us stress most emphatically the need for listening very carefully to each word, each syllable, and advise them to check the natural tendency to substitute an English sound that is nearly but not quite the same. I am inclined to think that the best way to present the first spoken French to the class would be the use of a few simple sentences to be repeated many times by the teacher. He should explain their meaning in action and in English, and should vary the repetition as little as possible in rhythm, pitch, and pronunciation. Since it is here a question of associating the sound and meaning, — the primary element of language—these sentences should not be written, even in a phonetic form, until the sound becomes thoroughly associated with the meaning in the minds of the pupils. The pupils have now became familiar with the sound of several French vowels and consonants to a certain extent similar to vowels and consonants used in English. We shall find it useful, therefore, to analyze the differences carefully, and in doing so we shall find the vowel triangle and the international symbols very helpful. Care should be taken to avoid trying to accomplish too much at a time.

This part of the work presents sufficient matter to fill up the time allotted to me but since my purpose is more general, I must be satisfied with referring you to an excellent article entitled, *Getting the Proper Phonetic Start,* written by Mr. Philip H. Churchman, which appeared in the February, 1929, number of the *French Review.*

Having sufficiently grounded the class in oral reproduction and recognition of common words and phrases, which embody the principles underlying phonetic approach, we are face to face with the difficult problem of grammar, and the question how much, and how. Recent advances in modern language teaching have established the advisability of leaving the formal study of grammar to a bare minimum, admitting it only to the extent which is warranted by the immediate end of the pupil and the practical use which can be made of it at the moment. At one time it was thought that the grammatical approach with all its rules and exceptions was the proper one in modern language study as in the classics. But to-day even in these studies we find an ever increasing tendency to reduce the study of grammar as grammar, and bringing it in as a necessary explanation required as the advance in the reading of the language proceeds. If this is true of the classics it is more emphatically true of the modern languages. I can imagine nothing more detrimental and damaging to a healthy interest in the study of French than to suddenly sidetrack a class and launch it upon an involved and bewildering combination of rules and exceptions.

Let each grammatical point be introduced separately as an incidental to our objective, rather than an end to be mastered for its worth in itself. Most modern text-books take cognizance of the advisability of this method, and have learned to ignore the doctrine of formal discipline which represented a tendency to require pupils to learn paradigms and grammatical rules independently of the activities which they are expected to assist. Paradigms like *donne, donnes, donne, donnons;* and so on, have no independent existence in language. The Frenchman knows them only as *Je donne, Tu donnes, Il donne, Nous donnons,* and so on, and indeed, as the verb is transitive, he unites it with an object and so it becomes, *Je donne le livre à mon père* Once a grammatical problem has been explained, the process of establishing it firmly in the minds of the pupils and giving them a mastery of it can be accomplished by the construction of new sentences employing this grammatical point. This can be done orally by the use of type sentences supplied either by the teacher

or the text-book. Grammar mastered in this manner, in no way retards the linguistic progress, presents no distasteful and discouraging drill, but, on the contrary, marks another step towards the use and mastery of the language.

In establishing a method in which phonetics, word recognition, and grammatical construction will be imparted, we have been guided by the main objective of the course in elementary French, namely, the development of an ability in the reading of the language, not merely the thumbing of vocabulary and grammar, but an ability to read French more or less comparable to one's ability to read English. According to Mr. J. D. Deihl in an article on "Junior High School Foreign Language Study in the Light of Psychological Principles of Reading", which appeared in *Modern Language Journal,* 1922, approximately three quarters of our time and effort with young pupils should be devoted to enabling them to read silently the foreign language with the greatest possible fluency. As aids to this and as a foundation for possible later development of ability to write and speak, twenty-five per cent of the time should be spent on pronunciation and phonic analysis, spelling, and grammar fundamentals Foreign language work will never be the success it should be until teachers realize that there must be two types of reading carried on side by side, one primarily for purposes of drill on form and pronunciation, the other for extensive training in thought-gathering and judgment-forming The fundamental method of handling this silent reading ought to be the oral and written reproduction method, at first exclusively in English, gradually working over into the foreign tongue as ability to handle the foreign sounds increases.

Following out a similar division of time, and concentration on reading, Mr. Jacob Greenberg, Director of New York Junior High Schools, has made an interesting contribution recently, in his *French Silent Reader,* a book intended to develop skill in the silent reading of French. This is a book of a new type. It applies to the teaching of reading in French, certain principles which have been thoroughly established in the teaching of reading in English.

One of the great obstacles to an attainment of fluency in read-

ing, has been the relative difficulty of the texts we have been giving our young people to work upon. It is safe to say that there are more books in use in the different years of French that are too difficult, than there are books of just the right difficulty. When a passage requires a constant appeal to the dictionary, it ends in nothing but a translation even though the teacher insist upon the fact that it must not be translated and will not hear a translation of the passage in class. The only way to avoid excessive mental translation is to give reading passages so simple that it will not be necessary to translate them in order to comprehend them. This means that fewer new words must be introduced at a time, so that the rest of the context, being well established in the pupils' minds, will have the necessary strength to carry the new words as they appear. The texts of this new *French Silent Reader* begin with familiar material and are so graded as to minimize vocabulary difficulties at the beginning, so that the pupil may gain speed in reading, and they are gradually varied so as to provide a wide range of vocabulary in the course of the book.

To my mind, it would seem that pupils must be tricked into reading without translation properly so-called; and I consider the use of French newspapers as a great aid in accomplishing this. Here it is not a question of the literary value of the work which is read but rather that quality in it which is likely to grasp the interest of the pupils. The pupil who is even below the average in ability will find an interest in the sporting pages and the comic sections. Now while we realize that this is not the best kind of literature, nevertheless a vocabulary will be acquired through the very novelty of seeing those things which most interest young people, told in a foreign language. Moreover, while browsing about in the pages of the paper, in all probability they will come upon some of the better articles and be inclined to read them. In this way the French which they are studying becomes a very practical thing. It becomes living and up-to-date, for the student reads the topics discussed in his own American newspaper. He finds advertisements similar to those with which he is familiar, and so adds the words used in these advertise-

ments to his vocabulary. It should be understood that the newspaper is to be regarded in no way as a text, but rather as a source of recreation to be enjoyed in a period set aside for that purpose or at home. If this serves no other end, it at least makes the pupil feel that he can easily continue his course in a practical way after he has left school. Besides the fact that he can procure *La Presse, La Patrie, L'Evénement,* or any of the papers printed in Montreal or Quebec, brings France closer to home, makes it American, dispels the idea that he must become a globe-trotter before he can find any actual use for the language other than that found in literature.

In preparing this paper, it was my intention to discuss a course in elementary high school French, which would meet with the requirements, prepare the pupils for their examinations, — for that we must do, — and yet hold the standard of instruction high above the bare limit required to pass. I have sought to emphasize those points which are essential to laying the foundation for an advanced course in the language, and at the same time to give those whose study ends with a two-year course sufficient equipment to proceed on their own initiative if they so desire. In doing this, I realize that I have neglected to touch on many elements that play an important part in the rounding out of such a course, but I could not bring this paper to a close without saying a word with regard to the most important factor in the teaching of French, or for that matter, of any subject. Perhaps you have already guessed that factor to which I refer. It is the teacher. Our own educational experience reminds us very forcibly that the interest in a subject and the liking and the energy which a class will display towards it, is commensurate with the capacity and enthusiasm of the teacher. In the report of the findings of a member of the American and Canadian Modern Foreign Language Committee, which investigated the Cleveland system of teaching languages, after praising the system, he admitted that he was not able to determine whether the success attained was the result of the system or of the efficiency and enthusiasm of director and teachers.

It does not require any fund of imagination to picture the pos-

sibilities which the teaching of French holds for the energetic teacher. A nation of forty million people with a history, a literature, a high achievement in scientific and artistic endeavor, in a word the culture of France is unlocked as a treasure-chest to which the skill in reading its language is the key. It is the proper function of the teacher to so arouse the interest, the curiosity, the spirit of conquest in the minds of those they teach, that the study of French will not remain the vague memory of an unpleasant experience, but as the most delightful of their educational endeavors, and one rich in returns in cultural, intellectual and spiritual development.

DISCUSSION

SISTER M. RUTH, M A Father Mallon out of his experience and study has given us a series of excellent principles, solid, conservative and practical for the teaching of elementary French in high school. I think it is still in order for me to offer my congratulations to Father Mallon for the scholarly paper which he has presented to this convention, and I do most sincerely. His treatment of the subject has been so learned and exhaustive that I am convinced that I have nothing to add and that nothing should be added Therefore, my imposition upon your patience for a few minutes is simply the result of the program calling for a discussion.

I think all educators interested in French agree with Father Mallon that the factors which have retarded the march on the road leading to a high standard for this subject in our schools are 1. Mass education. 2. Limited time for the work. 3 Inadequate training of the teacher.

What plan of action will best cope with this situation existing in all too many schools?

Right here is an opportunity for teachers who find themselves enveloped in these adverse circumstances to exert their own initiative in devising ways and means of advancement.

The teacher's sailing would certainly be more smooth if it were possible to exclude all but the "fit". Action in this matter should hinge on our answer to this question. Are the fit notably retarded in their work by the presence of a large number of classmates who have little if any linguistic ability? For my answer I cite a statement made by Professor Greenberg in an address to the New York State Teachers' Association wherein he said: "A study of results in uniform tests over a period of five years clearly shows that there is no relation between a high percentage of exclusion and excellence in achievement. Effective work depends upon the character of instruction and supervision."

Professor Greenberg goes on to say that out of 53,626 junior high school pupils, 26% were excluded from language study. In view of the fact that a

reduction of this high percentage seems imperative for the best interests of pupils as a whole, he has advanced the following measures.

Pupils who cannot successfully cope with the intricacies of grammar are allowed to follow a modified course consisting almost wholly of silent and oral reading. In schools where this plan has been tried out, the per cent of exclusion has been reduced almost to the vanishing point; and, moreover, many of the pupils are able as they continue the reading course to master a considerable part of the required work in grammar.

For the second measure a rule was established requiring all pupils to enter language classes Only those who have failed in two examinations during the first term are excluded from continuing the work Through this arrangement only pupils who are manifestly wasting time upon such effort are denied the privilege of following the study.

The dissatisfaction in regard to the time allotment for the study of French seems to be universal. As Father Mallon states, the criticisms that are made of the work done in the French classes seem to be largely the lack of ability on the part of our pupils to use the language while our syllabus outline emphasizes the technical side of the study. If the former is the goal set for us the latter, one would think, should be subordinated to the position of a helpful medium and the examinations which are accepted as tests not only of the accomplishment of the pupils but also of the efficiency of the teacher should be in accordance with this acceptation Recent pronouncements from those in our state who are in a position to bring about reforms in matters of this kind make us hopeful that changes will be brought about in which proportional emphasis will be given these two phases of our work.

Now, let me say a word in regard to the drawback—insufficient training of teachers. Certainly, in this direction marked advances have been made in recent years and these are not confined to a few select schools, but on the contrary, are quite widespread I am not familiar with the requirements of other states, but in New York State one long step has been made in this advancement through the Board of Regents making it obligatory for all modern language teachers in schools accredited by the University to have oral approval Through this minimum requirement, every teacher has gone far in the field embracing phonetics, philology, oral and written expression as well as the history and literature of the language in question. Consequently, as a result of this movement, it is clearly discernible that a high percentage of the teachers has become more efficient.

But why stop here? Through a little sacrifice of time and money other means of advancement in this work are within our grasp Many colleges and universities offer courses of a high type. French academies have sprung up The nationally known school of Dr. De Sauzé, the Modern Foreign Language School in Cleveland is one of this type

It is to be regretted that Dr. De Sauzé is not here to give you first hand information regarding his plan of work However, I venture to mention

one of the features of this establishment which is the demonstration school where teachers and prospective teachers who register in this school have an excellent opportunity to observe the technique of the "Cleveland Plan", the value of oral drill, dramatization, teaching grammar in the foreign language, reading without translation, singing, types of class activity that retain the interest of the pupils throughout the recitation, and classroom conditions that cause the pupils to live, think, and play in the atmosphere of the language studied.

A school similar in character has been established at Middlebury, Vermont, where the teacher is immediately introduced into a French atmosphere. He is greeted in French upon his arrival, hears nothing but French, speaks nothing but French, reads nothing but French during his stay there, and before his departure he makes the happy discovery that he is really thinking in French. Here he becomes conversant with the life, customs, institutions, literature and history of the French people. Could anything be more ideal for the development of fluency in the use of the French tongue? More conducive to the imbibing of the French spirit? Such a school provides precisely for the notable deficiency Father Mallon points out as evident in the personnel of the modern language teacher.

Leaving one of these academies, the teacher will carry into the classroom something of the French atmosphere. The French classroom will be permeated with the French spirit; the pupils, catching the enthusiasm of their teacher will grow to love the music of the French tongue and seek by feeble efforts at first, it is true, but with ever growing proficiency to give expression to their thoughts in this new language they have learned to love—a love stimulated by the enthusiasm of the efficient teacher such as these schools produce.

The results obtained by teachers who have had the good fortune to take courses in these institutions will be so marked, we feel sure the need for more such schools will become manifest; that the demand, in time, will be so insistent that state authorities will in this as in other instances, take measures to make this ideal, a supplementary course under these favorable conditions, a reality in the life of every modern language teacher.

May we not as a body, united in our one aim, proficiency, do something toward advancing the hour of its accomplishment?

In conclusion, let me say that since "only the best is good enough for our pupils" we should ever be on the alert to study and employ the best methods in our great work. Father Mallon has set forth in a scholarly way admirable suggestions in his paper. They deserve our most careful study.

MLLE. NOELIA DUBRULE: I wish to thank and praise Father Mallon for not including in his program for elementary French the ability to think in French. It is hard enough to make our pupils think at all without having the additional burden of making them think in a foreign language.

To think in a foreign language is the finishing touch, the final accomplishment which can be acquired only after years of study and by residence among the people whose native language is the one we are studying.

When we consider that 85% of our pupils study French only two years, we cannot place that goal before us. Our efforts should tend toward a less ambitious but more practical result, namely to teach our students to understand the civilization of the people whose language we are studying, and this by means of the study of their history, their institutions, their industries, their customs, and their literature should be at the basis of our program

It is important therefore that our pupils read more, much more than they do at the present Just as a child learns to swim by swimming, so a pupil learns to read by reading This extensive reading should not take the place of the intensive reading that is done now. It is right that a few lines or a few pages be analyzed and dissected, but with the object in view that this is a preparation for extensive reading.

When a pupil is given a long story to read, it has been my experience that, as soon as he becomes acquainted with the characters and the plot of the story, he wants to read the story by himself to know how it comes out in the end He should be encouraged in that ambition, because he will thus acquire the desire to read for the sake of reading. But to do this profitably we should study the first chapters of the story in class The teacher should bring before the pupils' attention the peculiarities of style and vocabulary of the author, telling them that these peculiarities will be met again throughout the book When the first fifty or sixty pages have been studied intensively, the pupils may be told that they must finish the story at home, and that they will be tested at a certain date on their comprehension of the text.

This test may be the résumé of the story or questions based on the story itself, but I think that a better way is to give the pupils questions such as these.

What character did you like best? Why?

What description impressed you as most striking?

What episode interested you most? Why?

Quote a sentence or a paragraph that pleased you more than others

Justify your choice Is it because of the facts themselves?

Is it on account of the appropriateness of the words?

Is it on account of the music or poetry of the language used?

Is it because of the thought expressed in the passage?

Is it because of its moral significance?

Is it because you associate it with past experience? With books read in English?

Who is the author?

What position does he occupy in French literature?

What do you know of his life? Of his work?

Name some new words you have learned. Some idioms. Etc.

The fundamental principles of grammar and language structure must not be neglected, but grammar should not be taught for grammar's sake. It should be made plain to the students that grammar is not an enemy, but an ally to help them solve linguistic problems. But I think that grammar should be taught in English. Not only grammar but also all or most abstract words or expressions.

This brings up the matter of the direct method, or the exclusion of the mother tongue in the classroom. I believe we should use French whenever it is possible. But to try to explain grammar or abstract words or phrases in French to first-year pupils is trying to teach the unknown by means of the unknown—a very slow process indeed. Our time is short, and we cannot afford such a waste as is entailed by the exclusive use of French. The pure, unadulterated direct method has been abandoned in Europe in favor of what we call here "Modified Direct Method" and what they call in England "Compromise Method", and in France "Active Method".

Last spring I had the privilege of visiting some French classes. I remember one class in which the teacher was using nothing but French in a beginners' class. She was well-trained, enthusiastic, and clever. She was explaining in French the idiom *"J'ai besoin de"*. She spent treasures of ingenuity to make her class guess—there is no other word—the meaning of that phrase After an initial effort of a few minutes, most of the pupils sat back, the boys first, then the girls, waiting for someone to find out what it all meant. After ten minutes of efforts on the part of the teacher, ten minutes of constant talking by the teacher, what was the result? A little girl in the front row exclaimed "Necessary!" Wrong word, of course But what impressed me most was that the reaction to all that French had been an English word, the very thing that *la classe en Francais* is supposed to eliminate

How much more useful that lesson would have been, if the teacher had explained, in French if the class could understand, in English otherwise, that *"J'ai besoin"* is an idiom corresponding to the English verb "I need" The expression is formed of the verb "to have" and the noun "need" (*besoin*). These are followed by the preposition *"de"*. *"J'ai besoin de"* means literally "I have need of". This explanation would have taken one minute, and the class would have had nine minutes of drill on the application of the phrase. As it was, the bell rang before the class had had a chance for another guess at *"J'ai besoin de"*.

This experience and many others have convinced me that, unless we deal with pupils of five and six years of age, it is better to explain any new ideas in English. In conclusion I would lay down this principle:

When the unit of teaching involves primarily the giving of a new idea to the students, that work should be in English. All other units should be in French.

THE TEACHING OF ENGLISH COMPOSITION IN THE HIGH SCHOOL

BROTHER SAMUEL, C. F X., ST. MICHAEL'S DIOCESAN HIGH SCHOOL, BROOKLYN, N. Y.

No subject in the high school curriculum is more important than English — written and oral. I am to deal with the former. What I have to say will not be startling — it may even be monotonous, since it will be something that you have heard and read often. My remarks will deal solely and simply with the fundamentals of English composition.

SUBSTANCE MORE IMPORTANT THAN MECHANICS

At the outset, let me say that some teachers insist so rigidly upon the mechanics of composition that they lose sight of the more important phase — the substance. They prefer the clothes to the man. This fault, of course, is bad. We should insist upon matter — upon clear thinking as the virtue of primary importance, and upon mechanical correctness as of secondary importance. For this reason, it is necessary for the student to know what he is going to write before he undertakes the labor of presenting his ideas logically and correctly. I mention this fact before submitting a method for teaching written composition because it should have first consideration.

INSIST UPON METHOD

And another fact, too, — one that vitally concerns the success of any plan is this: no method can be successful unless it is religiously followed. Simply to offer a plan for teaching written English and then mildly to await results is nonsensical. Such teachers will wait forever. To get results, they must go further; they must supervise and painstakingly insist upon the observance of instructions. The successful business man didn't gain his

laurels by telling what he wanted done. He gained them by seeing that his orders were obeyed. Neither is it enough for the teacher to give instructions and then hope that they will be carried out. Like the successful business man he must see that they are obeyed. I mention this matter at the outset, because it is very important.

FREQUENCY OF THEMES

In my opinion, students in the high school should not be required to write more than one theme a week. I prefer quality to quantity. Then the theme that each writes should represent painstaking labor. One theme, carefully and thoughtfully organized, will require the student's attention for several days and when finally drafted should represent more intensive and practical study than would five overnight specimens. But the student should be required to prolong his work over several days, first aiming for content or substance; later for mechanical correctness. Each evening he should make a revision. When finally complete, ready for the teacher's criticism, the theme should be as mechanically perfect as the student can make it. It should represent, in so far as the nature of the work will allow, the student's supreme effort.

Daily themes present unnecessary problems to teacher and student alike: to the teacher because he cannot find sufficient time to study properly each day the number of themes submitted for criticism; to the student, because he cannot, in the light of other tasks, give the time necessary to write each day a creditable theme. Even if he could, the practical advantages gained, in my opinion, would not be important enough to compensate teacher and student for the time utilized.

LENGTH OF THEMES

Themes in the first and second years of high school should range from 100 to 150 words; in other years, from 150 to 200 words. Longer themes, unless for special work in narration and argument, serve no useful purpose. Rather insist upon short ones, carefully organized, mechanically correct, and neatly written.

TIME ALLOWANCE ON A THEME

But a very important matter is the time allowed in which to write a theme. Fifty years ago, and I daresay even to-day, some old-fashioned teachers announced on Thursday afternoon the subject for a theme to be submitted on the following day Of course such teachers allowed their pupils no opportunity for adequate consideration of the work and very little time to organize and arrange material. How could they expect satisfactory work? But the fact is that they did, and the fact is, too, that they held the students, rather than themselves, responsible for unsatisfactory work. It is only fair to allow the student a week for thought and preparation. He'll need the time to ruminate upon his task. In the early part of the week, he should be encouraged to make a rough draft, then to revise his work daily until finally, say the night before presentation, he pens on standard paper, the finished product of his labor.

If it is no disgrace for eminent literary men to make rough drafts of their work and to correct carefully their efforts before submitting them to a critical public, certainly it should be no disgrace for a boy or girl, fourteen or fifteen years old, to imitate their example — the example of the masters. Be it clearly understood, however, that the finished product submitted to the teacher should be as perfect as the student can make it. It should not contain a sentence which he has not deliberately studied. Since ample time has been given for the preparation of the theme, no allowance should be made for slovenly or thoughtless work. Mistakes in grammar, spelling, punctuation, and careless omissions should not pass unnoticed or unpunished. Work that has been marked "Excellent" should reach the standard of excellence that has been set for the particular grade.

TYPES OF THEMES

A matter of importance is the various types of themes to be written. It seems to me that each year of high school should have a definite schedule of themes to write, each theme representing and aiming to achieve a specific result. What for example

does the teacher aim to teach in exposition? In narration? In argument? In description? Step by step he should reach his goal by planning in advance the specific results to be achieved. It would benefit the student to know this plan. No theme, regardless of its merit in other respects, should receive a satisfactory grade that fails to comprehend the definite purpose of the assignment. It is unnecessary for me to mention what the purposes should be. Unless, however, the work is planned intelligently, the result will be proportionately disastrous. In that event the teacher cannot hope for a greater measure of success than can the architect who attempts the erection of a building without first drawing a plan, or the mariner who goes to sea without a compass.

CORRECTING THEMES

In my opinion the teacher should not correct themes. Rather he should underline the errors and in the left marginal space direct attention, by the use of a symbol, to the nature of the error. A mistake in grammar, for example, will be underlined and in the marginal space the teacher will write "gr"; a mistake in spelling will be underlined and in the marginal space, he will write "sp". The same principle applies to all mistakes. Any rhetoric gives a list of correction symbols.

It is important for the student to give thought to his errors by finding out for himself the correct forms. If he is not required to do this work, he will forget almost as quickly as he learned Neither is it advisable for the teacher to require the student to re-write his theme, unless, of course, the manuscript is slovenly written and thoughtlessly organized. Better have him save time and energy by correcting definite errors.

How to make corrections is important. No better method, in my opinion, can be followed than by taking a standard sheet of paper, size 8x10½, drawing a line vertically down the center, labeling one side, *Correct Column;* and the other, *Incorrect Column;* and under *Incorrect Column,* writing the sentence as it appeared in the original theme; and in the *Correct Column,* writing it as it should have been written in the theme. It is not enough, however, simply to correct the sentence. The student should be required to give, by quoting the rule, text, and page,

the reason governing the correct form. Unless this requirement is exacted, the teacher may expect a repetition of the error. This work is too important to be overlooked.

Experienced teachers know that the average student violates only certain definite rules in grammar, punctuation, and rhetoric, all of which rules are not to be found in one text-book. I should advise, then, that the teacher prepare a list of rules most frequently violated, have that list mimeographed, and submit copies to each of his students. This is the system followed in St. Michael's High School, Brooklyn. At least this system deprives the indolent student of the commonplace excuse, "I didn't give a reason for the correction because I couldn't find the rule". Lazy students will give such an excuse. If it is accepted, the teacher's difficulties will multiply.

To further systematize and simplify the method of correcting and rejecting themes, we supply each student with a list of what we elect to call *General Instructions.* If for some reason the teacher finds it necessary to reject or withhold the grade on a theme, instead of taking time to note the reason under the student's endorsement, the teacher simply writes, Rejected — See G. I. No. 4 The student then consults his *General Instruction* sheet, regulation No. 4, to learn why his theme was not graded. Unless the reason is charged to deliberate carelessness, the teacher should allow the student to rewrite the theme.

The student should be required to keep in a loose leaf binder all themes, along with corrections This binder should be examined adn inspected monthly by the teacher. If the work is satisfactory, it should be stamped *Approved;* if unsatisfactory, it should be stamped *Rejected.* In the event that the work is *rejected,* no grade should be given to English work for the month or quarter until the binder is accepted. Moreover, the student should be required, at all costs, to take the necessary steps to have his work accepted

METHOD OF GRADING THEMES

It seems to me that the instructor should have a definite method for grading themes. I favor allowing 50% for content and 50% for mechanics. Certainly content is more important and should

be evaluated accordingly. A definite value might properly be subtracted for each mistake in spelling, grammar, and faulty construction. In this matter, however, as in all others, the teacher should not adhere to any ironclad rule. The students might be pardoned for violations reaching to isolated and infrequently used forms.

The fact that certain faults should call for definite numerical penalties does not mean that I favor assigning numerical grades to written work. I don't. The only intelligent method to follow is the letter system. An excellent theme should be graded A; a very good theme, V. G.; a good theme, G, etc. For his own convenience in striking an average, the teacher might assign small numerical values to all letters. We assign to A, 6 credits, to V. G., 5 credits, to G, 4 credits, etc. To explain this system of marking would require more time than I can properly take I mention it only to create thought.

MODELS FOR WRITTEN WORK

The student of English cannot hope to find anywhere better models for imitation than he reads in his classical literature. He is required to read much. His vast reading doesn't help or develop his writing so much as it does increase his vocabulary. But is it not a fact that much of his reading is done merely to fulfill a requirement rather than to derive profit? It is not within my province to say what he shall read or how much he shall read, but I would like to make a few observations which may, if followed, count to his advantage. It seems to me that were he to study one paragraph in Macaulay, Irving, or Addison carefully, he would derive more benefit than by reading haphazardly the entire works of these authors. In this study he should determine:

1st. The number of sentences in the paragraph.
2nd. The number of loose sentences.
3rd. The number of periodic sentences.
4th. The number of balanced sentences.
5th. The average length of each sentence
6th. The relative proportion of sentences — loose, periodic, and balanced.

Following this examination, he should be encouraged to study in the same way a paragraph in one of his own compositions. Has he too few loose sentences and too many periodic? Does he maintain the proportion? Are his sentences too short? In what respects does his work differ from that of the masters? What steps must he take to secure harmony?

Then, too, a study of words will be equally helpful. He should examine for:

1. Descriptive words.
2. Specific words.
3. Action verbs.

In this regard, it is in order to remark that the average high school student uses *is, was, are,* — neuter verbs, when he might with greater force and color use verbs describing the action.

More might be said, but we have at least touched upon the high lights in the teaching of English composition. After all is said and done, it must be remembered that success is impossible without the serious and willing cooperation of the student. He must pay the price as well as have the desire to succeed. If the price of heroism is sacrifice, then the price of success is work controlled by love. The great masters succeeded only because they had the will to do so and labored diligently to reach the goal. So, too, will the student satisfy his teachers and scale the heights if he moves with unflinching courage, toward the goal which he has set for himself.

DISCUSSION

BROTHER THOMAS J TREADAWAY, S M . In the interesting paper just read to us, Brother Samuel offers the benefit of his experience in teaching a subject whose importance is exceeded only by its difficulty He has valuable advice, suggestive rather than exhaustive, upon each detail of teaching English composition, but he speaks at greatest length, and possibly with greatest pertinence, upon the correcting of themes.

The plan he suggests is certainly to be commended, and will be productive of good results Nevertheless, the correcting of papers, however simplified, will always remain an uninteresting drudgery, and any chance to reduce its necessity still further will be welcomed by the teacher of composition.

One thing which will materially reduce the number of errors to be dis-

covered by the teacher and corrected by the pupil, is the spending of more time and trouble upon the adequate preparation for composition. The more carefully the assignment is prepared, the fewer errors will be made in writing it. Forestalling errors on Monday morning is more interesting and more profitable than correcting them in thirty papers on Friday night.

But no teacher can anticipate all the mistakes which a group of irresponsible boys can make Therefore the teacher must endeavor by each assignment to eliminate one particular type of errors If he wishes, for example, to train his boys in the use of concrete rather than abstract nouns, he will take a few minutes' time to explain and drill the effective use of concrete nouns, he will assign a subject which encourages the frequent employment of concrete nouns, and he will confine his correction almost entirely to errors made in the use of nouns

In order to attain success, however, and gradually eliminate all the common errors, he must proceed according to a careful plan, and this plan is also a part of the preparation indispensable to the teaching of composition. Most of the other subjects taught in high school—mathematics, science, languages—by their very nature demand a certain order and sequence of topics But composition prescribes no natural procedure, and the teacher must formulate his own method Possibly he may have a text-book in use which will provide a plan; if not, he must outline a system early in the year which will insure him against working at haphazard Otherwise a certain freshman teacher may find at the end of the year that he has confined his efforts almost entirely to narration, while another teacher in charge of a parallel class in the same school may have insisted almost exclusively on descriptive themes What is the sophomore teacher then to do who gets half his pupils from each of these classes?

The teacher must prepare his assignments, and he must prepare a general plan, but he must first prepare himself He must read and he must write. If it is part of his duty to write articles for the school paper or for other publication, he should rather welcome this writing as an opportunity than dread it as a burden

In speaking of the teacher's preparation, we should consider finally his professional training, and this should be at least as thorough for the teacher of English as for the teacher of any other branch The principal of a high school simply invites failure who assigns his best teachers to other curricular subjects and who believes that anyone not especially well-prepared to teach any other subject will do well enough as a teacher of English. The same mistake is made by the teacher who, with more courses to handle than he can adequately prepare, leaves the composition assignment unprepared. He walks into the classroom without a subject ready, he makes a random assignment, allows the boys to begin work without definite instruction, and he loses both time and patience in marking errors which he could have taught the boys to avoid.

In Brother Samuel's paper there is one other recommendation which I should like to emphasize, and that is the one regarding the length of the weekly theme. One hundred and fifty words for younger pupils and two hundred for the more advanced will be sufficient if his suggestions are followed so as to insure the pupil's best effort, and if we do not procure the pupil's best effort a thousand words are as worthless as a hundred.

I fear that we sometimes underestimate the time it takes a boy to do good work. A teacher himself will work a good many hours to prepare a thousand words for publication or for a university assignment. But such writing is no more difficult for him than is a high school theme for the pupil; in each case the author is required to work up to the limit of his ability. The speed at which the pupil composes can best be judged by having an occasional assignment worked out in the classroom, say for an examination. When the boy is anxious to produce a good paper, when he plans his outline carefully, revises his sentences, and weighs his words according to the teacher's instruction, he will not accomplish very much during a single period.

Long themes may be given occasionally with good results, say once or twice in a term, and for these papers research work may be required, but the weekly theme should not be considered as an exercise in research. It is the function of general education to furnish ideas, of composition to express them. Research work is good for older pupils, and they should be taught to do it thoroughly and systematically, but not as a weekly exercise In fact if the pupil gets the habit of turning to reference books as soon as a subject for composition is assigned, he will miss all that stimulation to his imagination and to originality which is one of the most important aims in the teaching of English composition The teacher will try therefore to assign subjects about which the pupil can write from his own experience and observation, he will store the boy's mind with ideas during all the other periods of the week, but he will be satisfied to have the composition hour remain, as it should be, a period for expression.

THE TEACHING OF PHYSICS — WHAT THE COLLEGE EXPECTS OF THE HIGH SCHOOL

BROTHER D. FELIX, F. S. C., M. A., MANHATTAN COLLEGE, NEW YORK, N. Y.

Bacon, listing the needs of his time, made a quaint statement concerning one great need: "A Traditive Lamp, or a Proper Method of Handing Down the Sciences to Posterity". Commenting on this remark of the author of *Novum Organum,* Professor William S. Franklin, of the Massachusetts Institute of Technology, says: "Would that we knew the proper method, now, after three hundred years! But we do not know the proper method, meaning, of course, the best possible method. Our traditive lamp is at best but a smoky contraption which is not sufficiently guarded, as a good lamp should be, against the uncertain winds of personal whim and fancy among teachers who lack a complete discipline in their chosen field of science. The greatest problem in teaching is the teacher."

Speaking before the members of this Convention, I am reminded that I am addressing a body of teachers. Were it not for the authority of the learned professor, I should hardly dare say that "our greatest problem in teaching is the teacher" And yet, considering certain facts which have come under my observation ever since I have been connected with the Department of Physics at Manhattan College, I feel bound to agree with him, and I stand before you to read to you a few words concerning the teaching of Physics in High Schools.

At the start, let me say that before placing the onus upon the teacher we might do well to investigate whether our high schools and their curricula may not be at fault with regard to the teaching of physics. An examination of the students' records at the time of their admission to Manhattan College for the past four years, shows that 188 students, out of 660, were never given an opportunity to become acquainted with this science, prior to their

college course. This represents 28.5% of the total enrollment. Now, I consider Manhattan College to be fairly typical of the conditions in most colleges. We draw our student body from all kinds of high schools: public, private, and Catholic. We offer a sufficient variety of courses in arts, classical and modern; in education; in science, pure and applied, — including, although not officially mentioned as such, pre-medical work;—in architecture, as a fine art and as an engineering science; and in engineering, both civil and industrial. Most certainly, the student body of Manhattan College may be said to constitute a representative body of high school graduates. Yet, we find that 28 5% of them are not, at the time of registration, acquainted with the rudiments of physics.

And to come closer to the point, let me state that of these 660 college men, 433 come from our Catholic high schools. Then we find that of these 433, 119 do not offer physics at entrance. That is, of the 188 who come to college without a high school course in this branch, 119, or 63 3% come from the Catholic schools

What are we to conclude from these findings? Simply that it will not do to pat ourselves on the back, and say that everything is as it should be. We cannot afford to remain blind to such conditions. After all, any system of education which does not develop the whole man is imperfect. Now, man lives in a physical world; he comes every day in contact with the things of nature and the laws which govern them. In our age, the high school student uses the telegraph and the telephone, the electric light and the radio; he enjoys the graphophone, and he delights in the use of his automobile, he rides in subways and in elevated trains; he sees airplanes and dirigibles; he looks upon skyscrapers and hydraulic plants; his house is steam or air-heated; and when he has nothing worthwhile to say, he speaks about the weather Surely he cannot be expected to be blind concerning those things. He cannot help but feel a certain amount of curiosity concerning their laws; he cannot but wish to know the meaning of the physical background of his daily experiences. Then why deprive him of the means of obtaining some understanding of his everyday world? Why condemn him to ignorance? And worse still, why so train him that he will feel no interest whatever in the things

of science; and, in his ignorance and lack of interest, let him believe that he is far superior to all that, or, as I happen to know it well, let him strike a pose of superiority to mere vulgar scientists? Systems of education that fail to arouse interest in matters of science are an insult to the God who has subjected the universe to the general laws of gravitation and electro-magnetism; they are not worthy of the name "educational systems". The lesson contained in Terence's famous line:

Homo sum humani nihil a me alienum puto,

should be the subject for our meditations, and for our resolutions as well.

Apropos of this subject of education, let me read to you the words spoken by Professor Robert A. Millikan to a nation-wide radio audience: "We need science in education and much more of it than we now have, not primarily to train technicians for the industries which demand them, though that may be important, but much more to give everybody a glimpse of the scientific mode of approach to life's problems, to give everyone some familiarity with at least one field in which the distinction between correct and incorrect or right and wrong is not always blurred and uncertain, to let everyone see that it is not always true that 'one opinion is as good as another' ".

Again, recalling Sir Oliver Lodge's definition of science as "classified knowledge", which one of the high school sciences comes nearest to this criterion? Which one is best adapted to the purpose of giving everyone a glimpse of the scientific mode of approach to life's problems? Which one deals most with the things of daily experience? There is but one answer, and you have already supplied it: it is the science of physics.

And so, let me conclude that physics ought to be taught in all our high schools. I might have modified my statement and said that this science should be taught at least to students who intend to enter college. Yet, I hope, that you now agree with me that it should be included in the curriculum of every pupil. The student who is to graduate from high school to the great college of life will never again have an opportunity of obtaining a systematic knowledge of the laws of nature. Why then deprive

him of this important part of his education? Let him get some slight inkling of the universe; and, incidentally, let him thus strengthen his belief in the God who has made all things with number, weight, and measure.

Very well, you will say. But why teach physics to the one who is going to attend college? Will he not find a course in this science listed among the branches of his curriculum? Here we may pause to differentiate. In most colleges, at the present day, students in science and in engineering are required to follow a collegiate course in physics. And these are the very ones of whom the colleges require physics at the time of entrance. The other schools of the college generally consider a course in this science a purely elective one. I am not going to discuss the wisdom or the fallacy of this arrangement, for I consider this point totally irrelevant. If the student never had this course in high school, and he does not elect it later at college, I should classify him with those who, less fortunate, do not pursue collegiate studies; and our previous reasoning applies to him. If he elects to take a course in collegiate physics, or if he has to, he finds himself greatly handicapped by the lack of proper preparation, granting of course that college physics is, as it should be, of college grade. A further handicap results from the way the course is taught at college, and especially from the vast amount of matter to be mentally digested during the short interval of one year, at the usual rate of three lecture hours and one laboratory session per week.

At the meeting held last summer under the auspices of the Society for the Promotion of Engineering Education, at the Massachusetts Institute of Technology, — where I heard Professor Franklin make the remark quoted before, — the engineering teachers of physics present were unanimous in deciding that a minimum of twelve semester hours should be devoted to the teaching of this subject in their schools. These men represented over thirty-five institutions of learning from the United States and from Canada; they came from the Ecole Polytechnique of Montreal in the North to the University of Florida in the South, and from the University of Maine in the East to the Montana State College in the West. These men, acquainted with conti-

nent-wide conditions, declared without a single dissenting voice that it was impossible to present a proper course in this subject in the usually allotted time Their chief argument was based upon the multitude of new concepts which the students must assimilate in so short a time. So many are these new ideas that the course generally results in cramming with all its evil consequences. If we discount the fact that these teachers were speaking in behalf of engineering schools where the science of physics is at the very basis of the curriculum, we cannot, nevertheless, close our eyes to the stubborn reality that the time ordinarily devoted to collegiate physics is rather limited; and, in this very limitation of time, I find another argument for a proper high school preparation.

As a further confirmation, let us recall how much we complain of the lack of observational power, the lack of insight and intuition into facts, the lack of ability to reason correctly about facts,—characteristics of so many of our college men The high school teaching of physics would have supplied them with what is wanting: the laboratory and the demonstration would have given them greater ability to observe; the lecture and the problem period would have trained their reasoning powers; the entire course with its inspirational historical background would have enthused them; they would have gained in insight and in intuition Are such advantages to be foregone?

Passing from the necessity of the course to the manner in which it is to be conducted, let me observe that, with all due respect to State scholastic regulations, Boards of Regents, school system examinations, yes, even diocesan curricula, the main purpose of teaching is not so much to impart information, important as this may be, nor is it to enable the pupil to pass an examination, however desirable that may seem to be; but it is chiefly to foster divine curiosity and the spirit of inquiry, to make this spirit flare into a flame of love towards the subject taught, and thus secure the interest that makes for real training and development. This primary condition being secured, the training value of the course will then be better realized: training in the ability to observe; training in the ability to reason; training in the ability to guess; and training in the ability to hold things in mind;—

these four types of ability constituting what is generally known as analytical thinking.

How is this interest to be fostered from the very start? The first few lessons could be devoted to some important local industry: water-power, electric machinery, automobile manufacture, farm machinery, optical instruments, etc. This would go far towards making the students appreciate the course as a means of talking intelligently of the things that make the city or town famous. Or again, let the teacher approach the subject from the viewpoint of its historical development I believe that nothing can be more inspiring than the knowledge of the hopes, and the struggles, and the difficulties, and the realizations that fill the lives of the famous scientists; and there is a real thrill in store for the pupils, and for the instructor as well, when the very methods used by the great discoverers are actually illustrated in the demonstrations or in the laboratory exercises. And here, ability to draw and sketch quickly and clearly upon the blackboard, and the judicious use of the projection views or of the moving picture film, will be found to be a very valuable asset.

Interest is enlivened by concrete appeal to the senses. One hundred and fifty years ago, Pascal stated that the only faculty needed in the student if one is to be able to implant precise ideas and fundamental principles in his mind, is eyesight. But, as Pascal says, it must be "good eyesight" because precise ideas and principles are so minute. In the language of Pascal, to "see" a thing is to sense it, it is to apprehend that thing by the senses. Hence, every statement that is made to a beginner in physics is to involve a vivid appeal to sense and to intuition. I firmly believe that this rule cannot be challenged. This rule requires one to be specific, highly specific. According to Professor Franklin, the teacher must always have in mind *one* particular condition or thing. Obedience to this guiding principle will cause the instructor to avoid the fallacious procedure but too commonly in use among those "who lack a complete discipline in their chosen field of science", namely the indulging in premature and meaningless generalizations which overwhelm all sense,—including common sense, — and bury all meaning.

The teacher will also remember that no branch of science is

without real difficulties, even in its elements. It is unfortunate, but it is true, that many elementary text-books are unnecessarily difficult, and the unnecessary difficulties are nearly always due to unintelligibility. The student does not "see" what the author is talking about. Hence the need of a wise selection in matters of text-books; hence the need of careful preparation on the part of the teacher; hence the need of his living voice to explain and to illustrate by well-chosen examples. One must talk sense if one is to lead a student to build up precise ideas and conceptions; one must talk sense if one is to establish mathematical formulations; one must talk sense if one is to enable the pupil to apply to a new problem the precise ideas and concepts that already exist in his mind. The greatest fault of an earnest, hard-working teacher is to be too exacting, after he has been unintelligible.

One of the best means of talking sense in physics is the use of the demonstration. Short and vivid experiments, intended to clinch one and only one point, should be thoroughly rehearsed before the lesson. In the presence of his class the teacher must *not* fail. However, he should not have recourse to what is vulgarly known as "cooking" or "doctoring" an experiment in order to make it seem to succeed. But nevertheless, he cannot afford to fail. Hence the need of preparation, no matter how well he possesses his subject. It is related in the life of Michael Faraday that this renowned popularizer used to spend many hours in his laboratory prior to any public lecture, going over the simple demonstrations and experiments which he would have to use to illustrate his talk. Can the ordinary mortal do less than the great Faraday?

The pupil must also be given a chance to see the apparatus used in such demonstrations, to handle it, to make it work for himself. Science apparatus, with the obvious exception of that which is too delicate to be handled by the beginner, is not so sacred a thing that the profane is not to be allowed to touch it under pain of sacrilege. Your refusal to permit students to come near and handle the apparatus is a chilling species of diffidence; it is often but mere nervousness on your part. Learn to be cool and self-possessed, and you will find that your pupils share in that same confidence. As to the "too delicate" pieces of equip-

ment, they are not for the high school collection; their place is in the specialist's laboratory.

This hankering of the student after the handling of scientific apparatus is given its more complete satisfaction in the laboratory of the school. There must be a laboratory, and it must be used. There can be no proper teaching of science without the actual and personal performance by the pupil of a certain number of basic and carefully selected experiments. At least two consecutive hours per week should be consecrated to this; more than once a week if it be possible. Notice that I used the word "consecrated". The laboratory time is to be held as sacred, and nothing is to take its place. If it be necessary to lose a period because of holidays, meetings, or owing to any other cause, lose a recitation hour or two rather than lose a single laboratory exercise.

The experiments to be performed should have been assigned several days ahead, and the necessary explanations given by the instructor. Then the members of the class ought to be required to prepare for them. Ways and means are to be devised to test the knowledge of the pupils with regard to them, prior to entering the laboratory: this testing may be done by a few well-pointed questions, or by mimeographed, hectographed, or printed questionnaire forms At the conclusion of the experiment, there ought to be given a series of questions and problems based upon the object of the laboratory exercise, to test the students' understanding of what they have just completed. I realize that all this means work and time; and I hope that every high school principal or headmaster will appreciate this and not begrudge physics teachers the time needed to do their work more efficiently. Sometimes, an overcrowded teaching schedule results in poor and inefficient teaching. In like manner, those charged with the direction of schools should allow the physics teacher to divide his laboratory classes into smaller sections. This will insure better supervision and consequently more satisfactory work.

To-day, the market of school supplies is flooded with what Professor Duff calls "highfaluting" pieces of apparatus with *all* the latest improvements. It is a case of the pupil not seeing the forest because of the trees. The principle which the apparatus is to illustrate is lost sight of in the multiplicity and com-

plication of details. The laboratory piece should be simple and substantial, illustrating *one* law only. Even the college equipment is not above criticism in this respect. More elaborate pieces should be used but in advanced review courses.

In the discussion that precedes I have often spoken of lectures, problems, demonstrations, and laboratory exercises. A question will very naturally arise here: In what order are these to be used? A logical order would seem to be as follows: (1) Definitions and principles. (2) Laboratory demonstrations and illustrations. (3) Practical applications. But this logical arrangement is far from being psychological. Pringle in his *Methods with Adolescents,* and C. R. Mann in *The Teaching of Physics,* criticize this so-called logical presentation as unsuited to the high school. As a matter of fact not a few of the difficulties experienced by students at college are due to this very method of teaching. C. R. Mann suggests the following method: (1) Application. (2) Problem. (3) Solution in the laboratory (4) Principle. And Pringle adds: "Further application, including the proper orientation of the new knowledge as it is acquired". Orientation here means direction. The student will soon see how the problem arises from the application, his own curiosity suggesting it; the solution will then emphasize the worth of the principle. Bagley, in *The Educative Process,* aptly asserts: "When the high school pupil finds that a rigidly controlled method of procedure gains results that are of service to him and to the race, it is likely that he will have more effective respect for the method and its rigorous qualities than he would gain if it were attempted to carry him through a series of experiences ending in the contemplation of a logical and coherent body of facts and principles".

This psychological mode of presentation will go far towards humanizing our teaching of physics. Thus, it is a fact that pupils, especially those who have reached middle adolescence, who were considered unsuccessful in high school, frequently reason well and apply the necessary tests to the results of their thinking when they face actual problems outside the school. Does not that show, as Pringle remarks, "that somehow we have dehumanized the work in science"? In all work with young people the

human note must dominate; and this requires two things: suitable motivation on the human side, and specific concreteness on the material side. Personal interest and urgent need must be felt by the pupils; then they must be provided with a means for the satisfaction of these interests and needs. The more points of correlation we can establish with situations outside the schoolroom, the more humanizing the result will be.

Furthermore, I believe that there should be orientation. This will help motivation. I here use the word orientation in the sense of guidance towards future vocational occupation. Don't you think that we ought to vary our courses with reference to the use they will be put to in after life? And this leads to another suggestion. Physics should be taught in the fourth year. There are many reasons for this: the subject requires much maturity; it demands quite a mathematical preparation, including algebra, geometry, and, in some questions of optics, some simple trigonometry. But, to my mind, the paramount reason for placing it in the curriculum of the year preceding graduation is that the course be orientated towards the students' future needs. Towards the end of their high school career, pupils generally know if they will enter college or not; and they also know the kind of college they will attend. In nearly all cases they have decided whether they will pursue a course in liberal arts, or in science, or in engineering. Now, I think that we ought to strive to form several sections of our classes in physics, and that the basis of our division should be their future needs. The course for the arts student is not the same as the one for the coming doctor or the prospective engineer. This would allow teachers to stress certain points which while interesting to some group will not present the same motivation to others.

I may be told that this is quite an innovation To this I answer that a thing is not inherently wrong just because it is new. You may tell me that even colleges do not do this. And I answer that because they are at fault is no valid reason why you should be at fault: two wrongs can never make a right. And you may also add that it is impractical: there will be too much work for the teacher, or the teaching staff will be found to be insufficient, and the expenses connected with the hiring of a larger staff may be

such as not to warrant this division into sections. Thus considered it becomes an administrative problem; and school authorities cannot solve it by simply refusing to consider it. I have raised the question, and once more I express the sincere hope that school administrators will devote some of their time to it. Developing the whole man, education prepares him for life. Shall our schools refuse to give him that which will fit him best?

Pending the administrative solution of this problem, let us at least strive to tell our pupils in what particular field or profession this scientific principle or that law is most useful. The zealous teacher will sacrifice some of his time, even to the extent of holding special lessons for future doctors and engineers. Or interesting lectures on the applications of physics to medicine, surgery, engineering, may be given, extra curricularly if needs be, all amply illustrated by lantern slides and films.

I should not feel satisfied were I not to add a few words concerning the intellectual equipment of the physics teacher. He should be a person of broad training. I do not think that a mere knowledge of the high school subject, or even of the college subject, is sufficient for him. It is true that some few teachers have but a very limited supply of information and are nevertheless eminently successful; but this is due chiefly to their experience and their personality. I dare say that great as their success is, it would be immeasurably greater were they in possession of a larger fund of learning. I believe that the teacher of this science should have pursued some graduate study in this particular field. I believe that he should personally carry on a certain amount of research: this will make him enthusiastic, and enthusiasm is most healthily contagious A greater knowledge of the subject will be for him a rich mine to draw from for illustrative purposes, for remarks anent the present state of science, for pointing out the worth and the application of this principle or that other one. To theoretical learning let him add the historical lore of the science he teaches: I have already spoken of the wealth of inspiration to be derived from this particular source. Also let him keep abreast of the times through the reading of scientific periodicals: he will find there articles of interest to himself and to his pupils. And let there be a reference library,

which he will use to prepare his lessons, and where the students may be allowed to browse: with technical books, books on recent inventions, books on the cognate sciences, books on history, biographies of eminent scientists. I consider these last exceedingly valuable, for, as we sing in *A Psalm of Life*.

> Lives of great men all remind us
> That we can make our lives sublime;
> And, departing, leave behind us
> Footprints on the sands of time.

Finally, let me respectfully suggest what may seem to be another innovation. You recall my referring to the meeting of the engineering teachers of physics at the Massachusetts Institute of Technology, last summer. For three weeks we met six hours a day discussing our problems. general principles of teaching, particular principles of teaching; general curricula in physics, engineering curricula in physics; lessons. lectures, demonstrations, problems, laboratories; the time to be devoted to the subject; examinations and their various types: oral, written, topical, and the so-called "intelligence tests". The characteristic feature of the meeting was the lack of all unnecessary formality. This made for ease and frankness of expression While the speakers had previously been assigned to the two or three daily talks, and others had been appointed to discuss the topic afterwards, nevertheless the discussion was for all. It was literally an open pedagogical forum, and most certainly it proved helpful. I believe that even in the high school field, conferences of physics teachers should be held in various centers, and that for a week or so our special problems be discussed by all present. I would further suggest that principals and school administrators be there, that they may learn at first hand the conditions of the classroom.

That most delightful philosopher, Abbé Dimnet, says that creative thought is the result of obedience to "two fundamental precepts: (1) Be yourself. (2) Find yourself". I would say the same of creative teaching, and I think that informal conferences of the type just described would better enable us to be ourselves and thus to find ourselves.

To summarize: Physics is not only important, but necessary to a complete system of high school education, and this importance and necessity are emphasized by subsequent conditions in college as well as out of college. The subject is to be taught in an interesting manner, with proper attention to the psychological method of presentation, the demonstration and the laboratory being essential parts of the method. The teacher should be a person of broad training and communicatively enthusiastic. Certain suggestions have been made: that the course be found in the curriculum of the fourth year; that, if possible, sections be formed according to the students' future; that regional meetings of high school teachers of physics be held to enable them to discuss informally and frankly their classroom problems.

In all this, what is wanted is a beginning and a method. The beginning belongs to God and to those He has placed over us; but the method belongs to us. It can be put into practice if we face the question with the honest desire to answer it. My sincerest ambition and my most earnest hope is that my remarks may have proved to be usefully suggestive.

SUGGESTED READING LIST FOR TEACHERS OF PHYSICS

Bragg, Sir William:—*Concerning the Nature of Things.*
Clifford, William K.:—*Common Sense of the Exact Sciences.*
Clifford, William K.:—*Seeing and Thinking.*
Darrow:—*Introduction to Contemporary Physics.*
Eddington, A. S.:—*Nature of the Physical World.*
Eddington, A. S.:—*Stars and Atoms.*
Haas:—*The World of Atoms* (in English).
Lewis, G. N.:—*The Anatomy of Science.*
Luckiesch:—*Foundations of the Universe.*
Mach, Ernst:—*Science of Mechanics* (in English).
Michelson:—*Light Waves and their Uses.*
Millikan:—*The Electron.*
Mills, John:—*Realities of Modern Science.*
Mills, John:—*Within the Atom.*
Poincaré, Henri:—*Science and Hypothesis* (in English).
Russell, B. A. W.:—*Relativity.*
Sullivan:—*Three Men Discuss Relativity.*

Brewster:—*Life of Newton.*
Buckley:—*A Short History of Physics.*
Cajori:—*History of Physics.*
Campbell & Garnet:—*Life of Maxwell.*
Ellis:—*Life of Benjamin Thompson, Count Rumford.*
Engineering Foundation:—*Popular Research Narratives,* Vols. I and II.
Jones:—*Life of Faraday.*
Koenigsberger:—*Life of Helmholtz* (in English).
Rayleigh:—*Life of Rayleigh* (by his son).
Thompson, Sylvanus:—*Life of Kelvin.*
Tyndall:—*Faraday as a Discoverer.*

The following college texts emphasize the modern viewpoint:

Crew:—*General Physics* (emphasizes the historical side).
Franklin & MacNutt:—*Mechanics, Heat, Light and Sound, Electricity and Magnetism.*
Little:—*College Physics* (a most unusual departure from the ordinary method of presentation).
Millikan, Gale & Edwards:—*A First Course in Physics for Colleges.*
Sheldon, Kent, Patton & Miller:—*Physics for Colleges.*

ON THE TEACHING OF PHYSICS AND ON TEACHING

Bagley:—*The Educative Process*
Curtis, F. D.:—*A Study of the Scientific Interests of Dwellers in Small Towns and in the Country.*
(A most enlightening article,—in Peabody *Journal of Education,* July, 1927.)
Herriot, M. E:—*One Influence of Out-of-School Activities in determining the High School Physics Curriculum.*
(Also very instructive,—in *School Science and Mathematics,* January, 1927.)
Hughes, J. M.:—*A Study of the Content of the Course in High School Physics, with Suggestions of Needed Changes* (in *School Science and Mathematics,* June, 1926).
Mann, C. R.:—*The Teaching of Physics.*
Pressey, L. C.:—*The Determination of the Technical Vocabulary of the School Subjects* (in *School and Society,* July 19, 1924).
Pringle:—*Methods with Adolescents.*

Powers, S. R.:—*A Vocabulary of Scientific Terms for High School Students* (*Teachers' College Record*, N. Y. C., November, 1926).

DISCUSSION

SISTER ROSE MIRIAM, PH D.: Our good Brother Felix pleads ardently for physics. I suppose that it would be claimed by any specialist in college work that his subject is not only important but necessary to a complete system of high school education. However, the discussions that were aroused by the meeting of the American Association for the Advancement of Science in December last emphasize a dearth of modern Catholic scientific work of high grade In *Commonweal* Doctor Herzfeld of the Johns Hopkins presented our status in physics, and very properly held that the high school years were best suited for inspirational teaching, to awaken passionate curiosity that might result in eminent attainment. The *Catholic News* of New York made the comment. "If Catholic truth is to receive a sympathetic hearing from intellectual leaders to-day, one important approach is by way of the natural sciences. Unless and until Catholics establish their status in the field of natural science through ample original contributions to scientific knowledge, this approach is for all practical purposes barred."

No persuasion is necessary to convince us that our greatest problem in teaching is the teacher That there is some connection between this admission and the number of students who come to college without acquaintance with physics is likewise evident Yet locally we find that our boys almost without exception elect physics in the high school and when our girls fail to do so, it is rarely due to the absence of physics in the program, but to the selection of what are sometimes considered more cultural and less difficult subjects, included in the three-year sequence for New York State University scholarships. That this does at times result in an indifference to science and even a pose of superiority is pathetically true Our State association of science teachers is trying to correct this condition by including in the syllabus a major sequence in science

Doctor Taylor of Princeton prefaced both his elementary and advanced text on physical chemistry with a quotation from Chesterton's *Saint Francis*. The complete expression reads: "It is not only true that the less a man thinks of himself, the more he thinks of his good luck and of all the gifts of God. It is also true that man sees more of the things themselves when he sees more of their origin; for their origin is a part of them and indeed the most important part of them. Thus they become extraordinary by being explained. He has more wonder at them but less fear of them; for a thing is really wonderful when it is significant and not when it is insignificant." In the thirteenth century St. Francis charmed the world because he loved the woods—yes, all the beauteous gifts of God,—more truly than did the nymphs or satyrs, more than did Pan himself. If our Father permits us to examine His tiny building units and the running of His motors, shall we

surrender our heirlooms, our privileges to those who disbelieve or doubt everything that His Divine Son said? Shall we not rather be the court of last resort on the properties of *alpha* particles, electrons or even sub-electrons? We can only hope to show that science and theology, in Father Gillis's words, lead *pari passu* to God, when we have Catholic representatives measuring the speed of light as accurately as Michelson; atomic weights with the precision of Aston; investigating cosmic rays and using *quantum formulae* with the assurance of Millikan and Dirac; explaining the nature of light at least as luminously as Compton

Scientific curiosity stimulated and properly directed should make us pioneers. Professor Bridgman in his *Logic of Modern Physics* says: "When experiment is pushed into new domains, we must be prepared for new facts, of an entirely different character from those of our former experience" But not one of these can disconcert us who believe in the infinity of the Creator. The more intangible matter and energy appear,—and surely it is a world of shadows that Professor Eddington describes,—instead of becoming extravagant in unfounded generalizations, facetious or even blasphemous, the more firmly shall we repeat "God made the world from nothing, by His word only, that is by a single act of his all-powerful Will" The sooner our aspiring scientists are made acquainted with their goal and their worthy competitors, the sooner shall we take our proper place in the scientific world Seldom do we attain our ambitions, very seldom do we surpass them Yet Themistocles dreaming of the trophies of Miltiades won greater; Joseph Cottolengo is on the way to canonization; Teresa of Lisieux is showering roses from Heaven We remember the effect of Ampere's rosary on Frederic Ozanam The unwavering faith of a Catholic Millikan would win thousands for the Kingdom of God

We who hold that in matters of religion one opinion is never as good as another can bring to our field of apologetics the argument that even in the physical order there is always the distinction between correct and incorrect, between right and wrong Physics, which is the most purely mathematical of the sciences, illustrates this rigor best, although, as a chemist, I would be slow to admit that it deals most with the things of daily experience.

I would not modify in any degree Brother Felix's statement that physics ought to be taught in all our high schools, to all students, whether they intend to enter college or not If this means one year less of Latin or Greek or of a modern language, I would say, let us sacrifice our traditions, our prejudices for the needs of the time As a recent reviewer advises, let us learn and use the vernacular, the language of the Fifth Estate, which is neither savage nor barbaric At Nazareth College in Rochester we have required all students who have not offered physics at entrance to take college physics This action has presented another problem· What does college physics of college grade mean? In fairness to all concerned, those who have presented the subject at entrance should not be included in a class with those who have no training in it. This issue has been so thoroughly

discussed in relation to general inorganic chemistry that no further argument need be alleged. Yet, as ordinarily taught, college physics of college grade presupposes high school physics. With large numbers there is little hardship in providing for individual needs, but multiplicity of classes is almost impossible in our smaller colleges. If physics were required of all high school graduates, orientation of college freshmen would be simplified.

All that Brother Felix claims as benefits of the course in physics has the sanction of the best educators: Training in ability to observe, to reason, to guess, to hold things in the mind.

The introduction to the subject is natural and easy. No inconvenience of weather or numbers ever prevents our grand old Sister, teacher of physics, from bringing her high school class to the reservoir, the old canal locks and the power houses. Not every city is the home of the kodak, the lens and the thermometer, but the wonders of physics are omnipresent According to Carhart and Chute, the automobile is probably the best application.

I am always glad to have at least one pupil who is addicted to frowning Whenever I move too rapidly or forget the complete discipline of my subject, she is my check. When the frown disappears automatically, I am sure that I have succeeded in becoming intelligible.

Pericles controlled the Athenians by his preparedness I doubt that he had a more critical audience than we who face young people who go everywhere and see everything Equipped with the professional training prescribed by the standardizing associations, teachers of physics would do well to emulate Faraday If time permits, even the words to be used during a demonstration should be arranged with care I heartily believe that the teacher of science should be interested in some research problem. It is many years since Roentgen's discoveries. The teacher of physics in the Auburn high school, then a very young man just graduated from Clark University, was one of the first in America to repeat Roentgen's work How well I remember the induction coil that he used and his carefully initialed photographs! That was one of the most memorable events in our high school years

In regard to delicate apparatus, I have always found that pupils examine it with the greatest care and that it must be guarded against only what might be termed pure accident. A motion picture machine with a few good films would illustrate more of it than we could possibly accommodate in our apparatus cases.

The psychological presentation of material—application, problem, solution in the laboratory, principle,—tends to keep the student working at his maximum ability and gives him the importance of a discoverer.

The laboratory of course is essential to the teaching of physics, and how inviting a physics laboratory may be, with its metallic trimmings and shining glassware! Attractiveness first and then something worthwhile to test out and explain within a definite time. The state makes laboratory

work compulsory and the normal student anticipates with pleasure his laboratory hours.

We are so accustomed to the sequence—biology or general science, physics, chemistry,—that the suggestion of placing physics in the fourth year seems a little radical. Of course students would be more mature and better prepared mathematically and for candidates in engineering this would be very desirable The importance of physical principles in modern chemistry, however, seems to justify the present order on our high school programs.

Regional meetings for informal discussion have been suggested. They would be an extension of our community round tables, and if properly arranged and conducted should be a fine way of unifying our teaching and clearing away difficulties At home we have perennial discussions, scientific as well as those more and less subtle. We should welcome opportunities to exchange our findings.

During the past two years whenever I have felt the missionary or scholastic spirit of our young women threatening to flag I have had recourse to the challenge from Father Patrick O'Connor of Saint Columban's:

"Who has a blade for a splendid cause,
Who has a heart that's true,
To live and fight for the grandest thing
That man could dream or singer sing,
Or ever soldier knew?"

We are all here because at least we should like to wield a sword in the grand cause, be it the blade of an Arthur or a Jeanne, or of a Catholic Newton or Einstein Catholic action needs each one of us. What would be the result if our good Brother's ideas were adopted and his suggestions strictly followed for say a period of twenty-five years? Sacrifice of time and money, hard work, manual labor in the interim. But we shall have learned to weigh and measure accurately to the sixth—maybe to the seventh decimal place, reverently approaching as close as human ingenuity may to the secrets of Our Father's ways. Glory beckons our young men. They will need encouragement, sympathy and understanding along the road and finally hearty appreciation of success. Our Catholic high schools and colleges for women have a noble work in supplying catalysts for the grand adventure Saint Michael and his angels will applaud

HOME WORK IN HIGH SCHOOL

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The topic, Home Work in High School, naturally suggests a number of possibilities of development. Each subject in the curriculum could be analyzed as to its aims and the contributions home work will make towards their achievement. Such discussion would, of course, involve a detailed analysis of each subject if it were to be of value and would take us too far afield in a space of time necessarily limited

As was perhaps the intention of the program committee this paper will, therefore, concern itself with the general problem of home work or the home task or out-of-school study or whatever we may call it, as that problem actually presents itself to the high school teaching staff Rather, it is more correct to say that this paper concerns itself with the problem as it presents itself to the teaching staff of Central Catholic High School of Toledo, whose experiences may or may not be typical but probably conform more or less closely to those of other similar teaching staffs Information was obtained from thirty-one teachers and 950 high school students about equally divided between boys and girls. A summary of and comment on the information thus obtained may be of value to us in the fixing of our attitudes towards home work in high school.

The teachers, who comprise Sisters from five communities as well as laymen and lay women, were asked to answer thirty questions while the students were asked to answer fifteen questions all of which were designed to be more or less exhaustive of the information obtainable on the general topic of home work. To forestall any tendency to evasion the students were requested not to sign their names to the answers given Some of the questions were of such nature that the answers could be assembled in sum-

mary form while others naturally prompted a variety of answers which must be referred to in a more individual manner.

To consider the information obtained from the teachers: To the question, "Do you assign to your students a home task each day?" the response from thirty-one teachers was twenty-six "yes" and five "no". About 84% of the teachers do make assignments daily Those who do not make such assignments daily make them from one to four times a week One teacher has obtained satisfactory results by making a specific assignment only once a week. However, the members of that teacher's classes must do some preparatory work on their own initiative if they wish to take part in the class recitation each day. The quite general practice of giving assignments indicates clearly that teachers are convinced that work must be done by the students outside the class period in school.

To the question, "Is the home work always to be written?" about 70% answered "no" while 30% answered "yes". The teachers who assign written work each day are teaching mathematics and Latin for the most part and seem to find daily written work desirable in the mastery of the mechanics of those subjects. Teachers of all subjects except art give at least some assignments which require written work The desirable medium as indicated by the average practice of this group of teachers is that home work consists of about 56% written work and 44% non-written work, i. e., slightly more than one-half of the assignments given are to be satisfied in writing and a little less than one-half of the assignments are in the nature of study and reference work not to be reported upon in writing

The type of assignment naturally is subject to so many variations dependent upon subject-matter that is impossible to review in summary form. A cursory survey of the various kinds of assignments given by the teachers would indicate a general aim of developing the work outlined in the respective texts together with some additional outside work as recommended by the experience of the teacher.

One of the serious considerations involved in the assignment of work to be done outside the class period is the checking of work done. Home work may be done by a student with manifest

benefit to himself. It may also be done with a minimum of profit and a maximum of undesirable results. If work is not checked carefully human nature has a way of assuring us that not much work will be done, or at least not well done. If written assignments are not checked with a view to the achievement of their aims but only to determine the fact of their fulfillment, the students will soon discover that the merits of their work are not of importance in determining their standing. Such a situation necessarily removes a powerful stimulus to good work. It is the experience of most teachers that students learn to value properly assigned written home work in the subjects which warrant it, provided that their work is carefully checked by the teachers and the errors pointed out in detail. Such checking is of a necessity laborious if it is well done but it seems to be the only guarantee of worthwhile results in certain kinds of work, as e. g., English composition.

Most students somehow learn to attach a more tangible value to written work with the consequence that they expect, and perhaps rightly, that their written work will be considered important by the teacher If they find that their written work accumulates with the teacher until it is no longer of interest and they have heard nothing of its value or lack of it they will lose a strong incentive to self-improvement. They have been led to believe that what they write is for their improvement and they expect to receive encouragement and correction that is specific A limited use of written assignments and a careful checking of those given seem to be the most satisfactory solution. Some teachers, however, find it advantageous to obtain a cursory check of written work with the entire class and to make a more careful check later with a minimum expenditure of time. Original work of course cannot be checked in this manner with satisfaction.

Among the thirty-one teachers questioned the average proportion of time devoted to checking written work is 41% of the teacher's total time for checking and preparation outside of class hours. These proportions varied from no time for checking to 75% of the teacher's time out of class, the subject taught being the chief determinant. Twenty-one of the thirty-one teachers answering indicated that they considered their time properly di-

vided between checking written work and preparing their classes. Ten felt that too much time was devoted to checking but knew of no way to reduce that work and still obtain satisfactory results in the subjects they were teaching.

Concerning the relative merits of written and non-written assignments in the opinion of the teachers, the preference must be given to written work. Of the thirty-one teachers consulted, nine definitely prefer non-written work while twenty-two indicate a preference for written work. Some of the latter, however, indicate as their conviction that both written and non-written work are essential. There are of course distinct advantages in both types of work as was pointed out by several teachers. For example, writing is perhaps more conducive to exactness of expression; it may be necessary as a means to skill in certain subjects; written work is perhaps a more convincing kind of work, i. e., students and parents consider it as a more tangible thing, making a definite contribution to mental growth. On the other hand, as the teachers pointed out, written work easily can become mechanical and thoughtless whereas the same amount of time given to study might produce much greater fruit. It may be well to point out in this connection, as mentioned by a number of the teachers, that there is danger of students developing the deadening attitude that only written work is counted as worthwhile with the consequence that skill in study and in oral expression of the results of that study are never developed. Certainly it is more important for a teacher to realize at all times that the ability to study an assignment intelligently and to fix essential facts in mind as well as the ability to discuss those facts clearly are definitely more desirable than the slow process of consigning facts to writing when such work is largely taken from text-books. Many written assignments are unquestionably of doubtful value if they are contrasted with the unwritten study work of a student who has been taught how to study intelligently and with the relish that comes from enlarged mental horizon. Yet most of us are inclined to be mechanical when we ask for the completion of an assignment, not because we are convinced that it is for the best but rather because it is a little easier, and ofttimes more satisfying.

There is another factor inclining the teacher towards written work that is perhaps not often analyzed, or if analyzed is not dealt with. That factor is the ignorance of how to study which is often evident in a group of students. As one teacher states it, the students after having received a non-written study assignment report the next day quite generally unprepared. The teacher is apt to be annoyed and to say, "Very well, if you will not study your lesson, you may write your assignments hereafter". Is it true that the class has neglected the work, or is it possibly true that the students have never learned how really to study? I am inclined to think with a goodly number of teachers that the latter alternative is quite probable. Students do not know how to study and to fix essential facts in mind, with the natural result that a non-written assignment is not well-prepared simply because the students for the most part cannot prepare it well. Would it not be well worth a very considerable effort on our part to help our students learn to study intelligently? Would it not be well for us in the case of all subjects requiring the use of text-books and reference work to expend considerable effort in helping our students learn how to read a text-book with comprehension? Any teacher of experience has repeatedly found students in large numbers who do not get the meaning of a portion of the text in one, two or even more frequent readings. This lack of comprehension is generally not due to unwillingness but to an inadequate vocabulary. The remedy, therefore, would seem to lie not in shifting to the written assignment but rather in helping the students to learn how to study with comprehension and the consequent pleasure of accomplishment. Most of us when we desire information on a certain topic, seek that information and obtain it with a certain amount of pleasant satisfaction and for the most part we are not inclined to make a written record of the information so obtained. Now the assumption is amply verified that the rank and file of high school students are eager to learn, jokes to the contrary notwithstanding. It is our duty to help them to that learning by the methods that will best insure a continuation of their eagerness to learn and an agreeable satisfaction in the progress of that learning. We, ourselves, have learned that to

put all our acquired information in writing is wasteful, for we know that what we write with a text-book or reference book at hand is not by any means a safe index to our knowledge of the subject. We should carry the same theory into the teaching of our students. Some written work is necessary as a means of developing a facility in organizing and expressing our thoughts. There is, however, little likelihood of neglecting written work while there is the probability that we have not reached the full value of non-written study work.

It is interesting to note that of 866 students who answered the question, "Which do you prefer, a written assignment or a non-written assignment?" 553 or 64% favored the written assignment, while 313 or 36% favored the non-written assignment. This seems to indicate the conviction that written assignments are more useful than non-written assignments. The reasons given by the students for preferring written work are, among others, that they learn better by writing, that they know better when they are finished, that they feel they have done something, that it is less likely to be neglected, and that they find written assignments easier because they cannot memorize The reasons for preference of the non-written assignment are, among others, that it gives more time for study, that it is less tiring, that it develops the ability to think about the subject. The preference for written work expressed by 64% of the students questioned indicates clearly that it has its value, yet the preference of 36% for non-written assignments is deserving of thought. Non-written assignments probably can be developed to a level of much greater accomplishment than has been obtained. Certainly non-written preparation is more rapid.

In this connection another item must be noted with regard to written home work, viz.: the ease with which it may be copied. The average estimate of the teachers consulted is that 16% of the girls show a tendency to copy, while 20% of the boys show the same tendency. On the other hand, the statements of the students themselves indicate that at least the inclination to copy written home work is quite strong. Of 822 students answering, 392 or 47% stated that at some time or other they had copied

written home tasks. 564 or 66% stated that at some time or other they had permitted others to copy their written work. This tendency to copy has always been present as a temptation impossible to remove from school life. Greater emphasis on non-written assignments and a wise procedure in the making of written assignments will do much to remove the temptation which will have its victims.

The amount of time which should be given by high school students to the preparation of lessons outside of recitation or laboratory periods has always been a matter of discussion. Closely associated is the question as to where the so-called home work should be done, at home or in school. Of the teachers answering, three favored a lengthened school day with more supervised study. Twenty felt that a longer school day was undesirable because it would induce fatigue on the part of the students When asked how much time they expected their students to spend outside the recitation period in the preparation of class work the average time for each period of class recitation, as indicated by the teachers, was 42 minutes. The average total time actually spent by the students daily in preparation of class work was 2½ hours per student or about 5 minutes per period less on the average than the teachers theoretically expect. It is interesting to note that of 922 students answering, 706 or 76%, state without any reason for inaccuracy of statement that they spend two hours or more on their assignments each day, while an additional 144 or 15% spend 1½ to 2 hours on their school assignments. Only 9% spend less than 1½ hours. It seems evident from these facts combined with the observations of teachers that high school students as a rule take their work rather seriously. About 35% of the students spend 3 hours or longer on the preparation of assignments. Almost 10% spend 4 hours or more.

The answers to several other questions may be stated in summary form for whatever value they possess:

To the question, "Do you ever find that home work assignments happen to be too large on any one particular day?" 625 answered "yes", 224 answered "no".

To the question, "Is home work distasteful to you?" 412 answered "yes"; 403 answered "no".

To the question, "Do you think home work regularly done has helped you to develop habits of industry?" 685 answered "yes"; 135 answered "no".

"Have you developed an ability to enjoy home work?" was answered "yes" by 510; "no" 333.

When asked whether they considered home work an important part of high school training, 688 answered "yes", while 166 answered "no". Although it could not be verified it is probably true that those who are doing satisfactory work in high school are convinced that work outside of class is a necessary part of their training.

Two more facts brought out by this inquiry deserve mention before we conclude this discussion The first of these, to repeat, is that a number of teachers are convinced that an over large number of students reckon home work as important only when it is written. This attitude is probably due to the fact that some teachers base the students' marks largely on written work even though other work may be assigned Would it not be much better to use more generally a system of weekly or bi-weekly tests of the type used in standardized testing, requiring very brief answers but giving a maximum of information to the teacher in a useful form? The second fact which inspires thought is that the average prompt response to written assignments as indicated by the teachers is 89% for the girls but only 76% for the boys A similar ratio exists in the promptness of fulfilling non-written assignments. In other words, girls respond more promptly to any assignment than do the boys. I have no theory to account for this difference but it is probably not unusual and is worthy of further investigation and study.

In conclusion, it appears from this brief survey of existing conditions in what is probably a typical Catholic high school: (1) That it is the conviction of teachers and students that home work is a necessary part of high school training. (2) That such work is a desirable part of each day's accomplishment. (3) That written work is probably overemphasized to the sacrifice of better

possibilities in non-written assignments. (4) That high school students generally are willing and eager to cooperate with the requirements set down for them.

It remains for us to be ever alert to the possibilities within our reach by striving to direct wisely the energies of the vigorous and enthusiastic young people who come to us into the channels that will best insure their proper training. We must not grow rigid in our attitudes but must seek to lead our students to the best that each succeeding year makes it possible for us to give.

DISCUSSION

BROTHER PHILIP, F. S. C.: I believe "home work" is a problem with all engaged in high school teaching in our day. A generation ago the problem was not so trying. Radios, movie houses and joy riding had not affected the morale of the high school to any extent. Social affairs were of such a nature that they often promoted school spirit and made for an increased interest in school activities. Athletics for boys or girls did not have the distracting influence upon young people as at present. Fathers and mothers spent more time in their home and the adolescent children guided by parental example stayed with them in the evenings and naturally gave much of their time to reading and study under proper supervision and control. Not that the parents were in a position to lend any material assistance, but they took a pride in the fact that their boys and girls in high school knew a few things more than they themselves. Hence the children were honored for displaying their knowledge and thus created a healthy mutual interest in home study which went far in stimulating the student in his pursuit of an education. Another powerful motive for study in those times was to be found in the home. Usually the father and mother had long hours of laborious employment and this was a constant reminder to their children of what was in store for them should they fail to profit by the educational opportunities offered them. In our day much of this has changed and the sooner we become fully cognizant of the fact the sooner will one of our most vexing high school problems be solved.

To-day the high school student is generally left by the parents to pursue alone the even tenor of his way. The average parent feels he does his duty towards his children and society when he sends them to a high school and he gracefully leaves to the teacher the entire task of creating and maintaining their interest in the work of education. But many of these children do not cooperate with their teachers. In many instances they feel, and they act as if they are doing a service to both their parents and teachers when they go to school. They would, if allowed, make of all study an incidental accompaniment to their games and social activities. They are

willing to acquire an education but they refuse to adopt the only means we have of reaching the goal. If they can be convinced at the outset of their school career that education is impossible to one who does not seek it earnestly and for its own sake, if they can be made to understand that they are the beneficiaries of a liberal and indulgent civilization we would soon be a better educated people.

The modern high school with its massive building, containing science and lecture rooms, gymnasium, swimming pool and auditorium; its athletics and campus is in some parents' minds sufficient to give any student a love for culture They have yet to learn that these things, good and useful as they are, do not make an education Just now there is, at least in some parts, an agitation against home study for elementary and high school students It is a reaction against the old order of things when boys and girls were sent from the school with a load of impossible work to be done in their homes. The cause of this agitation may be found in the fact that in nearly all public high schools and in some private and Catholic high schools one or more study periods are to be found on the daily program

The question then arises, should we expect our high school students to study and do written work at home? If home work is to be assigned how much should be given and what should be its purpose? Social agencies agree that home work for school helps to keep the young people off the streets at night Keeping our students busy with home work from such a motive is rather a weak argument in favor of the practice. I believe that a reasonable amount of home work should be required of all high school students, but if the assignment goes beyond these bounds we must expect that some students will neglect all while even the most industrious and willing cannot execute the work in a satisfactory way It seems little less than folly to send a boy or girl out of school with a burden of work to be done in a home where little or no help can be obtained if difficulties should arise. The experienced and sensible teacher who makes a careful preparation of the work to be done by the students will not make assignments entirely out of due proportion to the pupils' ability to accomplish Any person is capable of hearing a recitation when the students know the lesson but the educator displays his skill when he shows a boy or girl how to do something of which he or she had little or no previous knowledge What chance has the average high school student to secure help at home in solving problems in mathematics or acquiring skill in theme writing? How can we expect a student to read a mass of history or literature and assimilate it at home if no preparation of it has been made in the classroom? Only a few students' homes can boast of an encyclopedia or any other works of reference or collateral reading. The public libraries would be wholly inadequate were they to be freely patronized by all high school students. The school library could probably accommodate only a part of the enrolled students with reference books, but after a day spent in the classroom the

average student is anxious for a change of environment and this would militate against his spending extra hours in pursuit of knowledge in the library.

In my own opinion, based on fundamental laws and personal experience, no home work should be assigned high school students until some preparation or explanation of it has been made by the teacher. Several problems in algebra should be done by way of examples to illustrate the principle before we can reasonably expect the student to do a page of them at home. A proposition in geometry may be memorized but the principle involved will not be appreciated if the student has only his text-book to help him prepare his work. No theme can be well done nor should it be expected unless an outline of it is first constructed in the classroom. From its etymology educate means to draw out but before we can draw out we must put something in. We cannot draw water from an empty reservoir.

The times have changed and our generation has changed with them While there may be practices and even abuses rather common to-day which in former times were rarely heard of, yet we must admit that few of us would be willing to turn back the hands of Time and again experience the things of the past in preference to those of the present Let us therefore be sensible. Let us be educators and not simply catechists proposing the questions of the texts and listening to our students recite memorized answers Rather let us give part of each day's class periods to an intelligent explanation of the home work we propose to assign We may then find a better response and a greater willingness on the part of our students to cooperate with us in our efforts towards their cultural welfare. The young man who fails to study does so because he has not been taught an intelligent method of study. He cannot understand new truths or principles found in his text-books unless he can correlate them to some previous knowledge or experience. The possession of previous knowledge is of itself not sufficient. It must be prepared for the reception of the new matter This is the work of the teacher. Unless he gives his students a knowledge of how to study, and how to correlate the new matter with their previous knowledge he will never arouse in them an interest in study without which their education must remain an impossibility.

CONFERENCE OF CATHOLIC COLLEGES FOR WOMEN

PROCEEDINGS

FIRST SESSION

TOLEDO, OHIO, JUNE 24, 1929

On June 24, 1929, the annual meeting of the Conference of Catholic Colleges for Women was called to order by the Chairman, the Rev. Francis V. Corcoran, C. M., D. D., Ph. D., of Webster College, Webster Groves, Mo.

After the opening prayer, the Chairman welcomed the members and expressed the hope that the session would be a profitable one. The minutes of the meeting held in Chicago last June were approved

Dr. Corcoran in speaking of the progress made during the past year in the formation of the National Catholic Honor Society spoke of the two regional meetings held during the week of June 17th, one at Rosary College, Chicago, the other at the College of Mount St. Vincent, New York. The Chairman expressed his appreciation of the gracious hospitality accorded the delegates at both Colleges.

Sister Josephine Rosaire, A. M., Chairman of the Committee on the Honor Society, gave a report of the work done during the year and reported that of the twenty-six accredited colleges to whom questionnaires had been sent, twenty-four responded. Sister also reported that there are three hundred thirty-one Charter Members.

It was moved and seconded that the report as read be accepted. Motion passed.

Dr. Corcoran then reported that the delegates at each regional meeting voted on a list of ten Greek names which had been submitted. He remarked that it was interesting to note that the first

and second choice in each case were the same. The final choice will be made at the National Convention.

The Articles of the Constitution and the By-laws as modified by the vote of the delegates of both regional meetings were read. The motion that they be approved as read was accepted.

The deans of Mount Mary College, Milwaukee (formerly Prairie du Chien, Wisconsin), and Webster Groves, St. Louis, extended an invitation to hold the National Meeting at their respective Colleges. Motion to decide the time and place of the Meeting was lost.

No objection being raised, the chair authorized Sister Josephine Rosaire and her committee to adopt whatever means they think best for determining the time and place of the first National Convention.

Dr. Corcoran requested that the newly accredited colleges notify the secretary to this effect.

He further stated that scholarship was to be considered a prerequisite rather than a determining factor in selecting candidates for the Honor Society. Character, leadership, and service were also to be considered. The motion that action in regard to admitting women graduates of Catholic co-educational colleges be postponed indefinitely was passed.

The motion that Maryville and Fontbonne Colleges, affiliations of St. Louis University, be allowed to submit candidates for the Honor Society was passed.

After further discussion it was voted that Mary Manse College affiliated to St. John's University, Toledo, Ohio, be accorded the same privilege.

The motion was passed that members of the Honor Society who enter religion do not lose their membership It was understood, however, they would not have an active voice.

It was voted that a Committee on Credentials be named by the Chairman, whose office will be to decide any question that arises in regard to the eligibility of Colleges to submit candidates for the Honor Society.

Sister Wilfrid, S. N. D, Ph D., then read the report of the

Committee on Uniform Standards for Honor Students, which report was accepted as read.

Several questions proposed by the Committee were then discussed in turn and a vote taken. The result was as follows:

1. That there shall be a fixed standard for degrees with distinctions in scholarship.
2. That the standards of Phi Beta Kappa be not accepted.
3. That grades A, B, C, etc., have definite value.
4. That the four years' work be counted in the selection of Honor Students.
5. That there be no averaging of marks between semesters.
6. That a small number of C's be allowed for *Cum Laude.*

The motion that not more than twelve hours of "C" grade be accepted was lost. Another motion that not more than two courses of "C" grade (six or eight hours) be counted was tabled.

On account of the lateness of the hour, the meeting then adjourned.

SECOND SESSION

On Wednesday afternoon, June 26th, a short session was held at which eighteen colleges were represented. It was there announced that Mt. St. Joseph's College, Chestnut Hill, Philadelphia, Pa., and Marymount College, Salina, Kans., had been placed on the accredited list. Also College of Our Lady of Good Counsel, White Plains, N. Y. and Nazareth College, Rochester, N. Y.

It was then decided that only one in every ten of the graduating class be proposed as candidates for the Honor Society. Any exception to this ruling will have to be referred to the Credential Committee.

The meeting then adjourned.

MOTHER M. IGNATIUS, A. M.,
Secretary.

REPORT OF THE COMMITTEE ON THE NATIONAL CATHOLIC HONOR SOCIETY

SISTER JOSEPHINE ROSAIRE, A. M., COLLEGE OF MT. ST. VINCENT-ON-HUDSON, NEW YORK, N. Y.

As Chairman of the Committee on the National Catholic Honor Society, I take pleasure in submitting the following report on the work accomplished in the year 1928-1929:

Correspondence started as soon as the Committee learned the wishes of the Reverend Moderator, and has continued steadily. Letters to Deans gave notification of the October meeting which was to be held by the local chapter in each College on the accredited list of the National Catholic Educational Association for the purpose of discussing the Constitution and sending to the Chairman a report of its findings. The comments embodied in the reports of these meetings were collated and tabulated, resulting in the revised Constitution now available for final revision by this Conference. Questionnaires were sent to the twenty-six colleges on the accredited list of the National Catholic Educational Association, responses from twenty-four of which were duly acknowledged. The questionnaire had seven divisions, the purposes of which were to ascertain facts in regard to history, administration and eligibility for Charter Membership in the Honor Society.

Membership cards were sent to the three hundred thirty-one Charter Members, also an invitation to attend the first regional meeting of the Society held in Chicago and in New York during the week of June 17, 1929.

For the list of euphonious combinations of Greek words suggested by the local Chapters, as appropriate names for their society, the Committee expresses its thanks.

Data now at hand for the office of the Society's first Recording and Corresponding Secretaries include:

File cards in duplicate containing the names and addresses of all Charter Members and of the Colleges from which they were graduated.

Record books in duplicate containing the list of the twenty-six colleges accredited by the National Catholic Educational Association with all data necessary for future correspondence.

One hundred copies of the revised Constitution, as a result of the votes cast by the Charter Members at the meetings held by the local chapters in their respective colleges.

The Chicago meeting held at Rosary College on June 17-18 proved to be a great success as was reported by the Reverend Moderator who presided on that occasion.

The New York sessions held at the College of Mt. St. Vincent on June 21-22 were equally encouraging. One hundred twenty-three members representing fourteen Eastern Colleges were present: D'Youville, Emmanuel, Georgian Court, New Rochelle, Notre Dame of Maryland, St. Elizabeth, Marywood, Rosemont, St. Joseph's, St. Xavier, Seton Hill, Trinity, Webster and Mt. St. Vincent. All seemed to be enthusiastic over the plans of the society as outlined by the Reverend Moderator who presided.

The initial meeting at Mt. St. Vincent was held on Friday evening, June 21. Benediction of the Most Blessed Sacrament preceded the social hour which fitly attitudinized the delegates towards the proceedings that followed. Sessions were resumed on Saturday morning and afternoon, June 22. Benediction of the Blessed Sacrament closed a most successful meeting. A program is appended. The minutes of both meetings are on file.

The enrollment of to-day represents three hundred thirty-one members who are distributed among the states as follows:

Mid-Atlantic—		West Central—	
New York	81	Mo.	6
New Jersey	23	Iowa	6
Maryland	7	Kan.	1
Washington, D. C.	7	Nebr.	1
W. Virginia	3	Minn.	34
Penn.	21	N. Dak.	4
	142	S. Dak.	1
			53

New England—	
Mass	17
Conn.	17
Maine	3
R. I.	3
	40
East Central—	
Ill.	27
Ohio	11
Ind.	15
Wisc.	11
Mich.	10
	74
South—	
Texas	10
Ky.	8
Okla..	1
	19
West—	
Idaho	2
Utah	1
	3
Total	331

A report of the work of the Committee would not be complete without an expression of gratitude from the Chairman, on the encouragement given by the Reverend Moderator to the members of the Committee whose labors at times were attended by difficulties. The Deans of the colleges have shown a splendid spirit of cooperation and have heartily taken hold of the project to further the work of the Honor Society. The response from the Charter Members has been most enthusiastic.

Your Chairman hands in her report at the close of her period of service with the heartiest appreciation of the Committee, for the splendid response they have received from the Reverend Moderato· and the Deans who so generously assisted in facilitating the work preliminary to the organization of a National Catholic Honor Society.

REPORT OF THE COMMITTEE ON UNIFORM STANDARDS FOR HONOR STUDENTS

SISTER WILFRID, S. N. D., PH. D., TRINITY COLLEGE, WASHINGTON, D. C.

At the beginning of May, 1929, a form letter was sent to the Deans of the Colleges represented at this Conference, asking for the opinions of their respective faculties on the paper "Standards for Honor Students" which was read at this Conference in June, 1928, at Chicago. This request was in consequence of a resolution adopted at the Chicago meeting.

The results were rather discouraging, as about half only of the colleges addressed replied to the inquiry. In the belief, however, that those which answered represent a cross-section of the opinion of the whole group, this report is offered on these incomplete returns. There seemed, moreover, to be in certain cases a confusion of mind as to the purpose of the inquiry, and a consequent failure to distinguish its scope from that of the Constitution Committee of the Honor Society.

It might be well to re-state that the question of standardizing our college honors, or degrees with distinction, arose when the Honor Society was first projected. It was then discovered how widely the practice of the colleges varied in granting such degrees with distinction, and it became evident that the purpose of the Society would be frustrated if some uniformity were not introduced This uniformity becomes imperative if the granting of honors is to be the passport of entry into the new Society.

In the paper read last June, this divergence of practice was studied, certain conclusions were reached, and the following recommendations were made:

1) That there be a standard of value for the three degrees with distinction: *cum laude, magna cum laude* and *summa cum laude.*

2) That this standard be flexible enough to be workable by all the colleges; not so high as to be unattainable, not so low as to make our degrees with distinction too easily won.

3) That there be a separation of non-scholastic from scholastic requirements.

An analysis of the replies received reveals the following facts:

1) Unanimity on the need for uniformity, bewildering variety on the means offered for securing it.

Among these are:

a) That we adopt Phi Beta Kappa requirements. b) That we grant honors only after an international examination such as is conducted by the National Honor Society in Great Britain. c) That we establish a fixed ratio of students, and leave the colleges free in their methods of determining honors.

2) On the question of averaging courses, in order to secure the required number of A's and B's, there was a division of opinion, as also on the question of allowing conditioned students to qualify for honors, or to count grade C in awarding them.

3) On the question of non-scholastic requirements for degrees with distinction, there was also an almost evenly balanced division.

4) The matter of individual peculiarities in marking was also stressed.

In the face of these variations and divisions, the Committee offers the following recommendations:

I) That there be a separate vote taken on each of these questions:

1) Shall there be a fixed standard for degrees with distinction?

2) Shall this standard be that of Phi Beta Kappa?

3) If not, shall this standard set a definite value on A, B, C, or equivalent?

4) Shall four years' work be counted or only the last two years'?

5) Shall courses be averaged between semesters?

6) Shall grade C, or equivalent, (70 to 84%) be admitted in determining honors? If so, in how many semester hours?

7) Shall non-scholastic requirements other than the "good moral character" of Phi Beta Kappa be added to scholastic requirements? If so, what shall these be, and how shall they be estimated?

The Committee further recommends:

II. That in setting a value on A, B, C, D, as a means of computing honors, A be rated no lower than 95% and D no lower than 65%.

III. That the work of freshman year be not considered in awarding honors, unless a student has incurred a college condition in that year, in which case she should not be eligible for honors

IV. That the faculties of the various colleges be exhorted to strictness rather than generosity in marking.

V. That a College which consistently awards a large percentage of honors year after year, be asked to explain its system of marking, and be dropped from membership in the Society if its standards are proved to be too low.

This whole question is of the highest importance, and it cannot be too often repeated that college honors are worthwhile only when they represent a high level of effort and attainment. If the Honor Society is to be made up of honor students only, and if some of the colleges with easier requirements give large numbers of degrees with distinction, then the membership of the Society will in time consist of graduates of these Colleges, thereby doing an injustice to the colleges whose standards are higher. An unfortunate effect of this will be a disesteem of the Society among those who ought to be its strongest members.

The Honor Society could be made a powerful agency for raising and maintaining levels of scholarship in our colleges, if it is carefully organized at the beginning, and if its aims and requirements are high and definite. None of us, I think, will deny the desirability of such an aim. It remains only to work out the means for attaining it.

LIBRARY SECTION

PROCEEDINGS

The Catalog Round Table was held at 9:30 a. m Tuesday, June 25. In the absence of Sister M. Agatha, St. Ursula Academy, Toledo, Professor Edward F. Mohler, St. John's University, Toledo, Ohio, read her paper on "Some Aspects of Subject Headings For Religion". This paper is particularly timely in virtue of the fact that the Library of Congress is ready to begin cataloging their Religion books and are seeking aid in making up their subject heading list for this class of literature. There followed a lively discussion, and it was decided that a Commission on Technical Processes be formed to cooperate with the Library of Congress in the standardizing of subject headings for theology and religion; and to publish such procedures as might be departures from Library of Congress usage but expedient in a Catholic library.

The second paper of the morning was presented by Mr. Paul R. Byrne, University of Notre Dame Library, Notre Dame, Ind. He showed us that for the sake of accuracy and harmony of practice, the *A. L. A. Catalog Rules* need considerable modification and expansion to afford sufficient aid to the catalogers in Catholic libraries.

This offered another vital field for study and research on the part of the proposed Commission on Technical Processes. If the Commission takes counsel with eminent Catholic and non-Catholic librarians such as are found at the Vatican Library, Louvain Library, Library of Congress, and with the chief library authorities in this country, as has been proposed, the results of their endeavors cannot but be scholarly and creditable.

The first general session of the Library Section opened at 4 p. m., Tuesday, June 25. Dr. Paul J. Foik, C. S C., Ph. D., St. Edward's University, Austin, Texas, in his capacity as Chair-

man of the Section, appointed to the Nominating Committee: Miss M. Lillian Ryan, Loyola University, Chicago; Rev. Julius W. Haun, D. D., Ph. D., St. Mary's College, Winona, Minn.; Ven. Sister M. Reparata, O. P., Rosary College, River Forest, Ill. Dr. Foik urged the nomination of an entire new group of officers. The vitality of the organization could be better promoted by a freer distribution of the executive offices, he thought.

At this point we were honored by a delightful and enthusiastic address by the Bishop of Toledo, Rt. Rev. Samuel A. Stritch, D. D., which showed him to have a fine grasp of the position of the library as a factor in present-day education. Following this encouraging address, Bishop James A. Griffin of Springfield, Ill. added in his eloquent way a few words showing his sincere interest in the objectives of the Library Section, and his conviction that the library should be the handmaid of the child from his earliest years in the grade school, and not cease to be its support when the period of formal education has been completed.

The Chairman then read a letter from Miss Sarah C. N. Bogle, Assistant Secretary of the American Library Association, announcing the appointment of Mr. Earl N. Manchester, Librarian of Ohio State University, Columbus, Ohio and Mr. Carl Vitz, Librarian of Toledo Public Library, as official representatives of the American Library Association at the Library Section conferences of the National Catholic Educational Association Convention in Toledo. The appointments were made by Mr. Everett R. Perry of Los Angeles, First Vice President of the American Library Association, who was authorized to act for President Keogh then in Europe.

The papers of the afternoon were read by Mr. Earl N. Manchester, Librarian, Ohio State University and Rev. Colman J. Farrell, O. S. B , Librarian, Abbey Library, St. Benedict's College, Atchison, Kansas. The first was entitled "Systems of Classification" and the second "Problems of the Catholic Library". Mr. Manchester gave first an outline of the history of classification in both practice and theory, and then summarized the pros and cons in respect to the two dominant systems in this country as set forth by Mr. James M. H. Hanson and Miss Dorcas Fellows in

the *Library Journal,* vol. 46, Feb. 1921, and vol. 50, April 1925. He further pointed out that the use of two or more systems of classification in no way militates against good library service.

The discussions of Father Farrell's paper submitted by Mr. William Stetson Merrill, Newberry Library, Chicago and Rev. Henry H. Regnet, S. J., University Library, St. Louis University, St. Louis, Mo., are printed with the papers of this Section.

The second meeting of the Catalog Round Table was held at 9:30 Wednesday, June 26, in the Library of the Central Catholic High School. Sister M. Reparata's review of the *Code for Classifiers,* by Mr. William Stetson Merrill, is printed with the papers of this Section. A resolution was made and passed to forward to Mr. Merrill the sincere appreciation of this group for this new aid to librarians coming from his hands.

At 10:30 the discussion on the *Code for Classifiers* was closed and the business meeting was called. It was resolved that the new Chairman appoint a commission to solve the technical problems that arise in cataloging and classifying Catholic and ecclesiastical literature. This commission will issue printed aids and codify its decisions. It will seek to standardize these decisions and maintain a maximum of harmony in practice with the Library of Congress and the Vatican Library.

The Chairman, Rev. Paul J. Foik, C. S. C., Ph. D., on a motion of the house, appointed a committee to prepare a tentative constitution and by-laws for ordering the business and activities of this Section. The members of the Committee are: Rev. Henry H. Regnet, S. J., Chairman; Mr. Francis E Fitzgerald, B. A., and Rev. Colman J. Farrell, O. S. B.

There followed a discussion of a proposal for a survey of Catholic libraries, but no definite plan was agreed upon, and action was deferred.

The discussion of special standards for Catholic College libraries was postponed until the results of the North Central Association Commission are available.

By the motion to create a commission on technical processes the committees on nomenclature and classification were dismissed. Dr. Paul J. Foik, C. S. C., Chairman of the Committee

on the Catholic Readers' Guide, summarized the history of this committee's efforts to provide an index for Catholic periodicals, and concluded the report with a request that his resignation of membership on this committee be accepted. After further discussion it was decided that Dr. Foik's resignation should be deferred for another year.

The second General Session opened at 4 p. m., Wednesday, June 26. Mr. Carl Vitz, Librarian of the Public Library of Toledo, delivered an address on "The School Library" and Mr. Francis E. Fitzgerald, B. A., Librarian of St Thomas' College Library, Scranton, Pa., followed with a paper on "Standards for Catholic High School Libraries" A lively interest was displayed in the discussions of each of these subjects. One of the significant points in Mr. Fitzgerald's paper was the suggestion that, along with the office of diocesan superintendent of schools, there should be a diocesan director of libraries.

The officers of the Library Section for the year are: Chairman, Mr. Francis E. Fitzgerald, B A, Librarian, St. Thomas College, Scranton, Pa.; Vice Chairman, Ven. Sister M. Reparata, O. P., Librarian, Rosary College, River Forest, Illinois; Secretary, Ven. Brother Francis H. Ruhlman, S. M, Librarian, University of Dayton, Dayton, Ohio.

RESOLUTIONS

The librarians in conference assembled

Resolved That the Library Section strongly recommends the adoption of an adequate set of standards for Catholic high school libraries. Such standards might include provisions as follows:

A reading room near the study hall which seats at least 10 per cent of the school's enrollment Conference and lecture rooms. A librarian's work-room. Standard equipment including adjustable shelving, comfortable tables and chairs, filing and display cases, a magazine case, and bulletin boards.

A book collection approximating six books per pupil and providing — books for ready reference; books supplementing classroom assignments; books and magazines for the leisure hour at home and school.

For the large school a full-time librarian who is a college graduate and has completed at least one year in an accredited library school. A full-time professional assistant for every 1000

pupils. For the small school (enrollment 200 or less) a full-time librarian or a teacher-librarian who is a college graduate and who has completed an accredited library science curriculum of at least 16 semester hours, and who divides his work between the library and other duties. At least half of each day to the library.

For books, $1.00 per year per pupil enrolled.

For library salaries, amounts equal to those paid teachers with equivalent professional training and experience.

Systematic instruction in the use of books and libraries.

Intelligent service to the classroom teacher.

A center for socialized activities.

Opportunity for each pupil to use the library for reference and general reading. Be it further

Resolved: That in the attainment of these standards, consideration should also be given to Catholic ideals in education, especially in the selection of books. Be it further

Resolved: That these standards and ideals can best be attained through securing trained Catholic librarianship.

COLMAN J. FARRELL, O. S B,
Secretary.

REGISTER OF LIBRARIANS AT MEETINGS OF LIBRARY SECTION, 1929

Ven. Sister Louis, N. D., Notre Dame Academy, Toledo, Ohio; Ven. Sister Elvira, N. D., Notre Dame Academy, Toledo, Ohio; Mr. C. J. Brusie, The H. W. Wilson Co., New York, N. Y.; Rev. Mother Mary Gerard, Convent of Holy Child Jesus, Chicago, Ill.; Rev. Mother St. Andrew, Holy Child High School, Waukegan, Ill ; Ven. Brother Anselm, C F. X., St. Xavier High School, Louisville, Ky.; Miss Mary McCarthy, Public Library, Toledo, Ohio; Miss Jeanette Kahnweiler, Public Library, Toledo, Ohio; Miss Georgia Baker, Public Library, Toledo, Ohio; Miss M. A. Newberry, Director of Library Training, Toledo, Ohio; Rev. Peter J. Etzig, C. SS. R., S. T. D., Immaculate Conception Seminary, Oconomowoc, Wisc.; Mr. Edward F. Mohler, St. John's University, Toledo, Ohio; Mr Paul R. Byrne, B A., University of Notre Dame, Notre Dame, Ind ; Miss Effie Abraham, Toledo Public Library, Toledo, Ohio; Miss Louise Smith, Toledo Public Library, Toledo, Ohio; Miss Helen Frettieu, Toledo Public Library, Toledo, Ohio, Ven. Sister St. Genevieve, Central Catholic High School, Toledo, Ohio; Ven. Sister M. Josepha, O S. F, St. Joseph's Convent, Toledo, Ohio; Miss M. Lillian Ryan, Loyola University, Chicago, Ill.; Rev Paul J. Foik, C S. C, Ph. D., St Edward's University, Austin, Tex , Ven Brother Francis H Ruhlman, S M, University of Dayton, Dayton, Ohio, Mr. Carl Vitz, Public Library, Toledo, Ohio; Rev. John F. Malloy, C. S. Sp., Duquesne University, Pittsburgh, Pa ; Ven. Sister M. Stanislas, Sisters of St. Francis, Sylvania, Ohio; Ven. Sister Mary Rose, N. D, Notre Name Academy, Toledo, Ohio; Ven. Sister Mary Florence, N. D., Notre Dame Academy, Toledo, Ohio; Mrs. Anna M. Graether, Birmingham School, Toledo, Ohio; Ven. Sister Mary Austin, Our Lady of the Pines, Fremont, Ohio; Ven. Sister Mary Alphonsus, Our Lady of the Pines, Fremont, Ohio; Ven. Sister M. Helen, Our Lady of the Pines, Fremont, Ohio; Rev. C. A. Drexler, O. S. B., Cleveland, Ohio; Ven. Sister M. Reparata, O. P., Rosary College, River Forest, Ill.; Miss Mildred L. Walker, A. C. McClurg & Co., Chicago, Ill.; Miss Lucy Murawa, College of Saint Teresa, Winona, Minn.; Miss Josephine Hudzinsky, Public Library, Toledo, Ohio; Ven. Sister Mary Grace, St Gerard's Library, Lima, Ohio; Ven. Sister Catherine, Calvert High School, Tiffin, Ohio; Rev. Julius W. Haun, D. D., Ph. D., St. Mary's College, Winona, Minn.; Ven. Sister Mary Alvera, Central Catholic High School, East Chicago, Ind.; Rev. Mother M. Cephas, College of New Rochelle, New Rochelle, N. Y.; Rev Mother M. Loyola, Ursuline

College, Cleveland, Ohio; Ven. Sister M. Michaeline, Immaculate Heart of Mary Academy, Buffalo, N. Y.; Ven. Sister Mary Simplicia, Immaculate Conception Normal, Lodi, N. J.; Ven. Sister Mary Richard, St. Mary Convent, Monroe, Mich.; Ven. Sister M. Alice Clare, St. Mary Convent, Monroe, Mich.; Ven. Sister Marie Veronica, St. Mary Convent, Monroe, Mich.; Ven. Sister M. Aemilia, O. S. B., Librarian, Sacred Heart Academy, Lisle, Ill.; Mr. Earl N. Manchester, Ohio State University, Columbus, Ohio; Rev. Henry H. Regnet, S. J., St. Louis University, St. Louis, Mo.; Mr. Francis E. Fitzgerald, B. A., St. Thomas College, Scranton, Pa.; Rev. Colman J. Farrell, O. S. B., St. Benedict's College, Atchison, Kansas.

PAPERS AND DISCUSSIONS

SOME ASPECTS OF SUBJECT HEADINGS FOR RELIGION

SISTER M. AGATHA, ST. URSULA ACADEMY LIBRARY, WILMINGTON, DEL.

It is with a full knowledge of her limitations that the writer has yielded to the suggestion of Rev. Colman J. Farrell, O. S. B., Executive Secretary of the Library Section of the National Catholic Educational Association, for a preliminary paper on the matter of subject headings for religion.

All available lists, now in use, have been briefly reviewed Replies from representative Catholic librarians have been received, and there is a general agreement as to the need of a standard scheme of classification upon which to build a list of Catholic subject headings for religion. The problem seems to resolve itself into two complementary questions: 1. Which, if any, of the existing lists is most effective for our purpose? 2. What changes should be made, in any accepted list, in order to insure the fullest settlement of our objectives: i. e., intelligent service for general, as well as for particular classes of readers: students and scholars; users of the library.

The program of investigation falls naturally into three stages: (a) Detailed inquiry, by theologians and scholars, into present procedures. (b) Constructive criticisms and comparisons of present practice. (c) Definite plan for initial steps in launching the investigation, and for beginning the revision. If what is here presented elicits the interest of those qualified to discuss the subject, on its own merits, to the end that collaborators may be invited to work out a systematic, comprehensive scheme for solving the problem in all its relations, and functions, and to agree upon a terminology, to be offered for general acceptance, this paper will have served its only purpose.

Catholics, like Jews, are a people apart. Essential differences in fundamental belief and principles, create in religion and philosophy, corresponding variations in all forms of literature, interpretative of Catholic subjects. Consequently, any classification of knowledge, bearing on Catholic subjects, must be proportionately different from other adaptations.

That such distinction does not maintain, in present catalog building, may be seen from even a cursory view, and a brief comparison of any Catholic topics indexed.

The lists of subject headings examined were: American Library Association, the Brown, Dewey, Cutter, Library of Congress and Dr. Richardson's synthetic index. Space forbids inclusion of all the findings gathered, but those here set down will suffice to show the variations in methods now employed. (The Dewey Religion class (200), expanded some years ago by a Catholic in Belgium, was not available.) Replies from Catholic librarians point to the Library of Congress classification as the most logical basis for our purpose; yet, it was also noted that the Dewey standard lends itself to a very great expansion. Obviously, before deciding upon the matter of subject headings, a choice must be made of one or the other classifications now in use; or, we shall need to start from the ground up, and evolve an entirely new list: a decision to be made by the committee on investigation.

Should the latter alternative be followed, and a new method be devised the writer suggests, as a logical starting point, the index of subjects to the courses of reading in the Sixteenth Volume of the *Catholic Encyclopedia.* The *Universal Knowledge* reference work is also rich in resources for the proposed revision. In connection with this scholarly reference, there are a number of bibliographical aids, in pamphlet form, peculiarly suited to our needs. (The *Libican,* or key to the *Catholic Encyclopedia,* covers the entire Ecclesiastical Year It builds on the outlines of the Church year, coordinating Christian Doctrine — liturgy and the Bible) An idea of the scope of the *Catholic Encyclopedia* may be had from the fact that there are 534 articles on liturgy, and 671 articles on the Bible. The whole covers 30,000

subjects, grouped under 12,750 titles, topics to which are listed in the index, to the number of 350,000.

This international guide has been done by masters, theologians, philosophers and scholars; it is critically and historically exact, adapted for the studious and erudite alike. "It contains knowledge nowhere else available."—*London Times.* Pope Pius XI declares it a "scientific work". Giovanni Mercati, once Vatican Librarian, called it a "treasure, complete, rich, up-to-date for reference on any subject". Space forbids an enumeration of the testimonials paid to this outstanding literary masterpiece by American Churchmen and laymen. Surely, it merits our concentrated attention.

The *Official Catholic Year Book,* issued by Kenedy, has been recommended by Father Farrell as a splendid aid in building up a list of general headings for Religious Orders in U. S. In this outline will be found the English *form* as well as the Latin *initials* to designate a particular Order. For instance let *Franciscans* be adopted as a general heading, then Franciscan Fathers, (O. S. F.) followed by Franciscan Fathers, (O. M. C.) and so on for the forty-seven varieties. Following in order would be Franciscan Sisters, (O. S. F.) with their variations. "See also" references would be made from *Franciscans* to all the different related *forms* found in the catalog. Instead of *Sisters of St. Benedict,* the adjective form, Benedictine Sisters, (like *Benedictine* Fathers) would be more consistent. So, too, with the Carmelite Fathers, (Discalced), Carmelite Sisters (Discalced) Carmelite Sisters of the Sacred Heart; and it would naturally follow that instead of Sisters of St. Ursula, the form *Ursuline Sisters, Ursuline Nuns,* with a "see" reference from *Sisters of St. Ursula,* would better serve the user of the catalog. Works about the different communities or by members of various houses would logically fall under the specific title of the community.

Take the Library of Congress number for "Roman Catholic Church" (Bx 801-4793) p. 178-227, and we have over 4000 variations, covering 49 pages. In Dewey we find "Western, or Roman Catholic Church, 282", divided geographically, like 940-999.

Lack of uniformity may be noted for "Catholic Church" in all library catalogs, and lists of subject headings; for example, the Wilson indexes, United States Catalog and Sears, (See Catholic Church) list for small libraries, agree on "Roman Catholic Church", while American Library Association uses "Catholic Church"; British Museum Library, "The Church of Rome". According to the Library of Congress for Religious Orders (Augustinians) we find (Bx 2901-2955) p. 213-215, or 55 numbers each referring back to "Augustinians" for other Orders. Dewey assigns to each one number,

271.1 — Benedictines.

271.2 — Dominicans.

271.3 — Franciscans, chronologically.

"Doctrinal Theology" is found under class Bt, in the Library of Congress list; while Dewey separates it between 230 and 280-89, with a note: "General doctrinal works may be subdivided by Churches, like 280-89. See also, 252.3"; class here polemics, either offensive or defensive, when distinctly doctrinal; but class in 280, — History of a sect, even if largely controversial, and of a limited period. Class controversy *about* a special doctrine with its subject, i. e., "Controversy on the Atonement". The same differences occur for other subjects, as "Mass", "Grace", "Sacraments" to mention only a few.

These need give us very little trouble, once we decide which course to take. Instead of *prefixing* the word Lutheran, or Methodist, or Baptist to say, Catechisms, it is simpler to use the *form* heading, and give the denomination in a suffix,

Catechisms..... Catholic
———— ..... Lutheran
———— ..... Baptist
———— ..... Methodist

Would not a strict *subject* heading better interpret the subject reference? Take the heading:

Christian Doctrine..... Text-books
———— ..... Study and teaching
———— ..... Societies
———— ..... Periodicals, these entries

group the *forms* of the subject together instead of scattering them in many places. The word *Catechism* could be substituted for Christian Doctrine always using the singular for "subject heading". Further, if the denomination be required the entry would read:

Religious instruction (Baptist) *Catechism* (form)
——————— (Methodist) Periodicals (form)

No uniformity is found in the entries for Blessed Virgin, as subject. At one Catholic University library, "Mary, Virgin" is used with a subdivision *about* her:

Mary, Virgin ..... Art
——————— ..... Poetry
——————— ..... Liturgy, etc.

The Catholic form is generally — "Mary, Blessed Virgin", found also in Dewey; the non-Catholic, "Mary, Virgin". In his late book, *Code for Classifiers* by Stetson Merrill, no reference is made to the Mother of God.

Library of Congress uses, "Mary, Mother of Jesus Christ". (Why not, God?)

For all literature bearing on the constitution, doctrine, discipline and history of the Catholic Church there is a chaotic array of unintelligent terms.

The greatest violence to the ecclesiastical mind occurs in the treatment of liturgy. For this literature, the Library of Congress uses:

Catholic Church. liturgy and ritual. Breviaries. (Why the periods?) Does not the term "Liturgy" include "Ritual"? If it is a question of assigning books to their proper places, the only sane thing to do is to secure the services of a specialist in this field, one versed in the Sacred Liturgy. Bare mention of this subject is made in the new *Code for Classifiers;* i. e., under the caption "Chronological sequence . . . . (c) Liturgical books", p. 18.

Shall the term liturgy be regarded as a *form* or as a *subject* entry? This is a field of prodigious dimensions, embodying many possibilities; it is, likewise, of little significance to the unversed

reader. Is there not some justification for excisions and curtailments? The procedure to be adopted in this class will be determined by the specialist; yet, even a high school or a college librarian must choose between a *form* entry and *subject* entry for general purposes.

Father Farrell notes that non-Catholic usage gathers this literature under the *form* entry; while, in Catholic libraries it is collected under *subject,* with subdivision for *form.* For general works, there is no reason why the *subject* entry *liturgy* should not be adopted. When it is a question of assembling material on the various liturgical *books,* some such sequences as the following seems interpretative:

(General)
Liturgy..... Ceremonials
———..... Missals
———..... Breviaries, etc.

Then there are the Eastern and Western liturgies; Coptic rite (Coptic liturgy) would fall under the heading Liturgy-Coptic, with a "see" reference from *Coptic liturgy* and from *Syrian* liturgy The method to be adopted rests upon the decision to include, or not to include, the *general* literature on *liturgy,* with the *different* liturgical *books* as is the case with the Bible. But it must be remembered that liturgical *literature* and liturgical *books,* are far from having the close relation that exists between the *Bible* and its *books*). Father Farrell finds it impracticable to adopt the latter practice, preferring to follow the analogy of the *literature* class:

General	(*Forms*) *Subdivision*
Literature.....	Addresses
Literature.....	Bibliography
Literature.....	Collections
Literature.....	Dictionaries, indexes
Literature.....	History
Literature.....	Periodicals
Literature.....	Societies
Literature.....	Study and teaching
Literature.....	Year Books

"See also" reference to be used for Rubrics, liturgical seasons, names of liturgical books (six in all)—names of liturgies:—*Eastern, Western; Byzantine, Alexandrine, Roman, Ambrosian, Mozarabic,* etc.); then add — "see also" references for *languages* of liturgy; Mass, sacred vessels; altar, etc.

To the six liturgical books: missal, breviary, ritual, martyrology, pontifical, and the ceremonial for Bishops, must be added the ordo, ceremonial, gradual, vesperal, processional, lectionary, epistolary, etc. — all common to the *Western* liturgies; for the *Eastern,* another set of entries must be used. There is no end to the possible ways and means of building up a dictionary catalog to interpret these subjects, together with the treatises about them.

It is a problem of assembling this mass of minute particulars on the basis of *service* for *general* or *specialized* use. If we consider the authorized Catholic abridgments already in use, especially those afforded by the *Universal Foundation* it seems not a colossal task for the philosopher, logician and trained thinker. (The catalog rules by C. A. Cutter and J. D. Fellows are mentioned by way of suggestion.)

It must be decided whether or not the identical term for both *form* and *subject* is to be adopted. If so, is it to be expressed in the *singular* or in the *plural,* or is the plural to be used for *form* and singular for *subject?*

To illustrate:

1. Breviary (or breviaries) (form)
2. Latin liturgy — breviary
3. Roman breviary
4. Roman liturgy — breviary
5. Liturgy — Roman breviary
6. Liturgical books — breviary
7. Liturgical books — Roman breviary
8. Divine Office — breviary, or Roman breviary
9. Canonical Hours — breviary, or Roman breviary.

Of these possibilities it is evident that the following will be used for certain kinds of books:

(a) Latin liturgy
(b) Roman liturgy
(c) Liturgy
(d) Liturgical books:
    1. Canonical Hours.
    2. Divine Office.

The difficulties presented by *form* headings for liturgical texts will be considerably lessened if it be decided to use the *form* entry as author, as is the case with Biblical texts.

For subjects like *Catholic Church and labor; Catholic Church and Socialism,* the committee on investigation will need to determine which part of the phrase shall come first.

Titles given in the United States Catalog under *Roman Catholic Church,* as *subject,* afford concrete illustrations of the inadequacy of the few subject headings, now employed to designate Catholic topics.

In no field has religion so close a relation as in the province *of Education.* For this reason educational subjects, bearing on religion, claim a major part of our consideration. Newly awakened interests have grown out of religious prejudices. The *origin, history, principles and teaching* of religion are to-day attracting the attention of scholars outside the Church. Through its library facilities the college has a specific and exacting duty to perform. It must develop thinkers whose sense of proportion will enable them to distinguish between the *essential* and the *accidental;* between *form* and *content:* to determine the space and compass of relatively important and unimportant topics. The subject catalog, with its cross references, is designed to economize space and to avoid unnecessary repetition.

To extend its possibilities for service the card catalog may often express technical terms by their equivalents in familiar language, to the same end that the laws of the Church have been codified, and adapted.

Take the subject of *archaeology* as found in subject heading by Sears, for 1926, and Library of Congress, for 1927; neither recognizes any connection between religion and archaeology.

Where, for instance, would a research worker naturally look

for entries on "catacombs", "cemeteries", "bells"? Or, examine the lists of religious subject headings given in the Library of Congress scheme. There are three references: "schools", "school service", "School Sisters of Notre Dame". (What about the other school Sisters?). In this connection, there are two excellent lists of subject headings on Education published recently — the Loyola list, issued by the Loyola Press, Chicago, 1928; and the Ohio State University Press, Columbus, 1928. The latter abounds in ramifications, connecting *education* and *religion*. But the reader is not likely to look under *Education* for his information on religion. Like inconsistencies are to be found in all departments of the humanities as they are related to religion.

This unorganized presentation of some of the more apparent irregularities in making *subject headings* for Catholic literature, calls for the guidance of one less unfamiliar than the writer with the field to be explored. The practical illustrations given would prove the need of the revised analysis.

However, the usage now employed by the Library of Congress of amalgamating the religion and philosophy classes will offer some difficulties for Catholic catalogers. This over-emphasis placed on the utilitarian element is equivalent to sacrificing principles for expediency.

It is true that knowledge and truth are one: that medical science and psychotherapy are coming to be regarded as a help in the study of morality; that a reconciliation is on between physical and mental science. But, as custodians of the Faith can we afford to aid loose thinkers to spread their own assumptions and beliefs on such allied subjects as religion and biology, anthropology, ethnology and the other natural sciences? Science, philosophy and theology should be dominated by religion.

The past decade has seen such vast changes in the social sciences of history and sociology, and this new knowledge is communicating so much that is inaccurate and erroneous that religion is being affected; as a Catholic, one cannot go wrong in one without endangering the other. The old-time book lover, Aldus Manutius, has left this gem of thought: "Philosophy seeks truth; theology finds it; religion absorbs it".

Now, a subject catalog should express the truth in form and content, and in terms so clear as to leave no doubt on points of religion.

Father Farrell has set down a few headings relating to religious life, asceticism, and mysticism which I am submitting, hoping that they may be used as suggestive for an initial list of Catholic subject headings to be printed in the Proceedings:

Religious life
Vocation for religious life
Vocation for the priesthood
Vocations
Novitiate
Novices
Postulancy
Postulants
Vows (religious life)
Poverty (religious vow)
Chastity (religious vow)
Religious Orders
Religious Orders — Government
Religious Orders — Rules
Religious Orders — Congregations
— discipline
— spiritual exercises
— choir duty
— liturgy
— meditations
— customs and statutes
— history
— manual labor
— intellectual occupations
— missions
Religious Orders of men
Religious Orders of women
Contemplative orders
Teaching orders
Military orders
Mendicant orders
Hospitallers
Tertiaries
Oblates Monachism — Early

Monachism — Early
— Eastern
— Western
Angels
Angels — devotion to
Asceticism
Asceticism — interior practices
— exterior practices
Anger
Abandonment (asceticism)
Abstinence (asceticism)
Beatific Vision (Mysticism)
Benediction
Christian spirituality
Cardinal virtues
Catalepsy (mysticism)
Chastity (moral virtue)
Charity (Theological virtue)
Child Jesus — Devotion to
Character
Contemplation (mysticism)
Desire (asceticism)
Despair
Detraction
Devotions
Devil — possession
— obsession
— intervention
— magic
Distraction (asceticism)
Distraction at prayer
Diligence (asceticism)
Devotion (asceticism)
Eucharist — Devotion to; "see also"
Benediction;
Forty Hours Devotion
Ecstasy (mysticism)
Eremetical life
Examination of conscience
Evangelical counsels
Family devotions
Forty Hours Devotion
Fast; see Fast and abstinence
Fast and abstinence — Fast

Fast and abstinence — Abstinence
The Flesh (asceticism)
Fortitude (cardinal virtue)
Faults and failings
Faith (theological virtue)
God and the Blessed Trinity — Devotion to
Gratitude
Holy Ghost — Devotion to
Hope (theological virtue)
Humility (moral virtue)
Holiness
Hysteria (mysticism)
Idleness (asceticism)
Infused knowledge (mysticism)
Interior sufferings (mysticism)
Illusions (mysticism)
Interior life (asceticism)
Indulgences
Justice (cardinal virtue)
Joy (spiritual)
Love (asceticism)
Life in the world (asceticism)
Month of Mary (devotion)
Mary (Blessed Virgin)
Mysticism
Mystical phenomena
Mystical writings
Mystics
Marriage, Spiritual (mysticism)
Meekness
Magnanimity
Medals (devotional)
Murmuring (asceticism)
Mortification (asceticism)
Morbid states (mysticism)
Modesty (moral virtue)
Meditation (asceticism)
Meditation (asceticism) — Utility and Methods
Mental Prayer
Monachism
Obedience (moral virtue)
Our Lady of Lourdes — Devotion to
Patience
Perseverance

Pilgrimages
Private devotions
Parish missions
Particular examination of conscience
Passions
Priesthood
Prayer
Prudence (cardinal virtue)
Prophecies (mysticism)
Quietism (mysticism)
Quietude (mysticism)
Recollection (asceticism)
Revelations (mysticism)
Resignation (ascetical)
Religious life
States of life (asceticism)
Simplicity (asceticism)
Self-knowledge
States of the soul
Stigmatization
Sadness
Scapulars (devotional)
Sacred Heart — Devotion to
Saints — Devotion to
Souls in Purgatory — Devotion to
Supernatural locutions (mysticism)
Solitude (asceticism)
Silence (asceticism)
Spiritual reading
Triduum (devotional)
Temptation
Union (mysticism)
Virtues — moral
— theological
— cardinal
Vocal prayer
Vainglory
Visions — corporeal
— imaginary
— symbolical
Way of the Cross (devotion)
The World (asceticism)

The writer's contribution has been prompted by the desire to

be of service in bringing the library into the curriculum of Catholic Education.

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A. L. A. CATALOG RULES

MR. PAUL R. BYRNE, LIBRARIAN, UNIVERSITY OF NOTRE DAME LIBRARY, NOTRE DAME, IND.

The "A. L. A. Catalog Rules" has been in use for a great many years by Catholic libraries without any question being raised concerning certain rules which apply to purely Catholic material. I can find no trace of any such discussion in the past Proceedings of this organization. When this topic was presented to me I communicated with about a dozen Catholic school librarians to determine just what the present feeling might be towards this code and what rules were objectionable from a Catholic point of view. I had replies from about nine librarians. In one or two cases the reply was that their collections of religious books had not yet been classified or cataloged so the questions raised had caused them no concern. Only slight criticism was raised on the part of the remaining librarians.

I am going to give in very brief form my objections to some of the A. L. A. rules and then follow with the reasons for my objections:

1. Enter books written by Sisters under their name in religion, contrary to Rule 34.
2. Enter Councils of the Church under Catholic Church, not under the place of meeting, contrary to Rule 104.
3. Enter catechisms under the name of the compiler, not under Roman Catholic Church, contrary to Rule 80.
4. Enter Papal Bulls under the name of the Pope responsible, not under Roman Catholic Church, contrary to Rule 12, pt. 2.
5. Enter all saints under the English form of their name, contrary to Rule 48.

I found a wide variance in entering books written by Sisters. Rule 34 regarding Ecclesiastics — and Sisters come under this Rule — says to make the main entry under the surname. This

is the plan followed also by the Library of Congress. One library reported that they enter all books by Sisters under the heading "Mary". Such an arrangement may have an advantage but I cannot see it. It does bring in one file from Sister Mary Alma to Sister Mary Xavier all of the books written by Sisters. A few libraries follow the A. L. A. rule where it is possible to secure the family name. If it cannot be secured they use the name in religion. The majority of the libraries reporting seem to prefer entering the books under the name in religion. This is the name by which the Sister is best known and the one she will, barring some unusual circumstances use the rest of her life.

Last year the University of Notre Dame Library began the cataloging of all of the theses which had been presented for higher degrees since 1921. Up to this time we had maintained only an author list. This grew so rapidly and was consulted so frequently that it became more and more difficult to use with any degree of satisfaction. We found it necessary to include as part of the heading not only the abbreviation for the Order of which the Sister was a member but to include, where it could be secured, the family name. We interviewed as far as possible, members of the various Orders attending Summer School and secured the official name of the Order and the abbreviations used to represent it. Our thesis catalog as completed now is easy to use and there is no difficulty in tracing titles wanted.

Rule 104 directs that Councils of the Catholic Church be entered under the place of meeting. I object strenuously to this rule. Church Councils do not stand by themselves any more than the Senate of the U. S. in its deliberations stands by itself. These Councils are legally convened assemblies for the purpose of discussing and regulating matters of Church doctrine and discipline. We might say that they are legislative arms of the Church. We would not think of entering the deliberations of the Senate under the heading Washington, D. C., because the meetings take place there. Why then should we separate the deliberations of a Council from its proper head, the Church? To a person not familiar with Church history these Councils might just as well have been called by a bunch of Hottentots as

far as the catalog heading may show any relationship. I believe therefore that the heading for Church Councils should be Catholic Church. Nicea, Council of.

Catechisms according to Rule 80 should be placed under the heading Roman Catholic. Church, Catechisms. I can think of only one catechism just now that might rightly be entered under the Church heading. That is the Catechism of the Council of Trent. This catechism was one of the official publications resulting from this meeting and as such was an official publication of the Church. All of the catechisms that have passed through my hands have been the work of individuals. Considerable time and labor have gone into their preparation and many of them are known to-day by their compilers' names—Donlevy, Deharbe, Wenninger and there are others. Why then should we deprive these men of the prominence in the catalog that is theirs by right of authorship. It is possible that the compilers of the A L. A. rules considered these catechisms as official Church publications because they bear the imprimatur of the Church. This still does not take away the compiler's right to author prominence in the card catalog.

Rule 12, pt. 2, regarding Papal Bulls is also objectionable to me. Papal Bulls are letters or notices sent out over the name of the Pope to the faithful in a certain part of the world or to the Christian world in general. Is he not then by right the author of these Bulls? I believe that there is in the Vatican two officers whose duty it is to aid the Holy Father in the preparation of these Papal Bulls but it is said that Pope Leo the 13th dispensed almost entirely with their services and wrote his own Bulls. Why then enter the collected Bulls of a single pontificate under the heading Roman Catholic Church Pope. Dates (name of Pope). My experience has been that when readers want matter of this kind they do not look under the heading for the Church but go to the name of the person directly responsible for it. An edition of the Bulls of several Pontificates I would catalog under the name of the person editing or compiling the collection. Frequently much work is done on such a collection in the way of translation and the addition of valuable notes. Give the com-

piler-author prominence then even if he is only an editor or compiler.

Rule 48 is one that has been almost entirely ignored at Notre Dame. We have a great many entries under the names of saints and with very few exceptions they all appear under the English form of the name. Cross references even from the Latin form or the vernacular form if it is better known are conspicuous by their absence. The English form of the name suits us best and we have found no reason to change. Just at present some confusion is arising over the distinction between the Little Flower and St. Teresa of Avila. A newspaper article recently suggested that the Spanish saint be called after the English form of her name St. Teresa and the Little Flower be known as St. Therese. If such a distinction be not made in our catalog then it will be necessary, if the English form is followed, to use the full form of both of their names to distinguish them.

These then are in brief form my objections to certain A L. A. cataloging rules.

PROBLEMS OF THE CATHOLIC LIBRARY

REVEREND COLMAN J. FARRELL, O S. B., M. A., LIBRARIAN, ABBEY LIBRARY, ST. BENEDICT'S COLLEGE, ATCHISON, KANSAS

The most dominant element in library work to-day is cooperation. Libraries have found that no matter how large their resources may be, they can never hope to become self-sufficient, but must ever depend for much of their efficiency upon the cooperation of other libraries; in a word, upon the pooling of resources, not only book resources, but likewise technical resources and professional talent. In virtue of the growing system of inter-library loans, libraries are tending more and more to arrange with other libraries the particular lines in which each is to specialize; union catalogs in book form such as the *Union List of Serials* and the *Gesamtkatalog der Wiegendrucke* and union card catalogs made up of the printed cards issued by the large libraries here and abroad enable one to locate copies of scarce books almost anywhere in the world. Where an actual loan of the desired books is not practicable, a nominal sum will secure a photostat copy of the desired passages or entire book. Photostat machines have come to be a part of the standard equipment of a library.

Projects A and B*[1] of the Library of Congress are bringing this pooling of resources to an almost Utopian stage. Project A is an instance of international cooperation by means of which the materials relating to North America in the great libraries and archives of Europe are being transmitted in photostat copies to the Library of Congress. Project B, on the other hand, is restricted to the holdings of libraries in North America. Besides undertaking to keep the *Union List of Serials* up-to-date by a supplementary card catalog, it is making a union card catalog of the significant book resources of American libraries. By means

*1 For a fuller account of projects A and B of the Library of Congress see the *Report of the Librarian of Congress for 1928*, pp. 228-250.

of this union catalog the research investigator is enabled to discover what material (literature) exists and where it may be found. Another feature of this project is the compilation of a directory of special collections, that is, a directory of libraries especially strong in particular subjects, thus enabling the investigator to find not merely individual books, but places where may be found in abundance material connected with his studies.

Pooling of technique and professional services is especially notable in the field of cataloging. Cooperative cataloging is "cataloging so organized and executed as to be applicable and available to all libraries. . . The purpose of such cooperation is to avoid the duplication of an operation common to many, if not all, libraries The success of any such plan means concurrent effort among librarians so to agree in their methods of cataloging that all may profit by one and the same entry." *[2]

Uniformity of entry (together with uniformity of size and stock of cards) make it possible for any library to use the printed cards of the many large libraries both here and abroad that print their cards and offer them to subscribers. The most generally used printed card is that of the Library of Congress. These cards, which may be purchased for a nominal sum, provide the libraries that use them with a bibliographical service of a grade which would be impossible to secure if the cataloging were done in the average library where bibliographical tools are frequently wanting. The cataloging at the Library of Congress is done by experts; and in addition to the catalog entry proper, each card contains the subject headings used by the Library of Congress in its dictionary catalog, the classification symbol taken from the Library of Congress scheme, and all the added entries required to catalog fully each book.

Whilst the cooperative nature of library work is well known to the librarians, a brief sketch of its applications seems called for in order to give a background for subsequent observations concerning the adjustments which are coming to be recognized as necessary if the Catholic libraries are to derive the fullest possible value and benefit from these large cooperative movements. It

[2] Mann, *Cataloging and Classification of Books.* Ann Arbor, 1928, Chapter 14.

is assumed that in virtue of the immeasurable advantages which these undertakings offer, their economy and effectiveness, Catholic libraries will desire to take an active part in promoting those already operating, and in certain instances to inaugurate similar projects calculated to satisfy special needs that arise in Catholic libraries. With this thought in mind, the following observations of James Christian Meinich Hanson as given by Theodore Wesley Koch in a recent number of the *Library Journal*[*3] are significant:

"On his return to this country, after working three months at the Vatican Library, Professor J C. M. Hanson, of the Graduate Library School at the University of Chicago, said that the scholarly world, including some of the Vatican authorities, had not seemed to appreciate fully the real value of the printed books contained in that library

" 'It seems probable,' said Mr. Hanson, 'that the reorganization begun will have a far-reaching effect Should it prove successful, other libraries more or less directly connected with the Catholic Church should profit, perhaps also other Italian libraries, public and private. In fact, it is hoped that the Vatican Library may, through this reorganization, become a center of cooperation, such as our own national library at Washington has come to be for American libraries.

" 'The libraries of the Catholic Church are in need of assistance from a central library, and the Vatican Library is for them the natural and logical center' "

The reorganization of the Vatican Library, however, is too new an undertaking to warrant the expectation of immediate results in the manner suggested by Mr Hanson Nevertheless, the Vatican Library has recognized the fact that the needs of the Catholic scholar are not fully met by library science in its present stage of development, and that the best classification schemes, codes for cataloging, and lists of subject headings will stand in need of considerable adjustment and expansion. The Vatican Library is also conscious of the value of solving these problems on a cooperative basis and of securing as much harmony of practice as the circumstances of language and type of readers

[*3] *The bibliographical tour of 1928*, by Theodore Wesley Koch, in *The Library Journal*, April 1, 1929, 54 294-299

permit. The attitude of the Vatican Library is succinctly conveyed in the following statement taken from a letter of Monsignor Eugene Tisserant to the Secretary of the Library Section of the National Catholic Educational Association: "We are ready to help you in any manner we can".

Before entering upon a description of the problems with which the forward movement among Catholic libraries is chiefly concerned, the cooperative element in library work and the consequent necessity of considerable uniformity in practice, is to be recalled and kept in mind. Otherwise much of the significance of the questions to be considered is lost. This article will take up only those problems which are most important and which demand immediate attention. The program of the Library Section of the National Catholic Educational Association for the Toledo meeting in June provides for a fuller discussion of these topics.

The problems to be considered here are those arising out of: (1) The accepted classification systems. (2) The code of principles designed to maintain consistency in assigning books to their appropriate places in these systems. (3) The code of rules designed to secure uniformity of entry. (4) The accepted lists of subject headings.

CLASSIFICATION SYSTEMS

A considerable revision of the Religion tables as printed in the twelfth edition of the D C*[4] resulted in some improvement, but left much to be desired. The new Library of Congress classification tables for religion are exceedingly disappointing by reason of omissions and a lack of familiarity with the subject on the part of the compiler. The classification of philosophy both in D C and L C*[4] falls far short of meeting the needs of this literature in Catholic libraries. A comparison of the D C and L C tables for religion and philosophy with those of the Brussels classification*[5] will illustrate how seriously the L C and D C counteract, nullify, destroy, or ignore that logical arrangement, ordering of subordinate and allied subjects which together with

*[4] D C and L C are used throughout for Dewey Decimal and Library of Congress classifications, respectively.

*[5] Institut de Bibliographie; *Classification Décimale Universelle.* Bruxelles. 1928-1929. 3 vols.

the principle of the greatest utility and convenience form the basis of library classification. The authors of the L C and D C have no doubt produced classifications which will serve very well for the average non-Catholic library where religion and philosophy are not so highly systematized and not so important relatively as they are in a Catholic library. Mr. E. C. Richardson of the Library of Congress wrote in August, 1928: "The L C does not hold any special brief for its own classifications (of religion and theology) but has endeavored to make and believes that it has on the whole succeeded in making it represent modern usage as well as conditions permit. It is quite impossible in any classification on any subject to suit all tastes . . ." The Brussels classification, on the other hand, whilst it provides handsomely for Catholic libraries, is quite inadequate as it stands for many non-Catholic libraries. The Young Men's Christian Association, for instance, is allowed a single number in the Brussels classification whereas in the D C the subdivisions are expanded with meticulous precision over four pages of fine print. A Catholic classifier could scarcely have conceived that there existed so much literature relating to the Young Men's Christian Association as to warrant such an elaborate expansion of topics; furthermore it is not likely that any Catholic classifier would be sufficiently familiar with the subject to make an outline that would be anything but a series of gaps and distortions.

Similarly neither can non-Catholic classifiers be expected to provide satisfactory classification tables in religion and philosophy for Catholic libraries. If Catholic libraries are to have their books in these two important subjects arranged in such a manner as to provide for the highest degree of availability and the greatest possible convenience, then the classification schemes for these two subjects should be provided by a Catholic who is not only a qualified classifier but also a master of the subjects themselves.

Librarians need to keep in mind that the library classification systems now in general use are indelibly stamped with peculiarities which they bring from the libraries in which they originated, and that there can be no classification system which

admits of blind application, or application without definite modifications to meet the special needs of the library in which it is being used. The librarian who fails to make these modifications is largely wasting his time, is doing an injustice to the institution he serves, and is creating a harrowing situation for his successor. The cardinal principles of library science forbid the librarian to classify his books without giving serious attention to those features of his book collection which distinguish it from every other book collection, to ignore those objectives of his library which are not common to all libraries, to disregard the special interests and activities of the group served by his library in as far as they differ from those of other communities

The factors which tend to demand modifications in the scheme of classification when applied to a particular library or to a special class of libraries are: (1) The character of the collection. (2) The objectives of the library. (3) The interests of the clientele. These factors present far greater problems in some types of libraries than in others The more special and unusual the library, the greater becomes its problem of securing an intelligent and scholarly classification of its books For many special libraries the only satisfactory solution is the development of an entirely new and independent scheme by applying the scientific principles of classification to their own special needs. Catholic school and college libraries are not special libraries except to the extent that they acquire, exploit, and otherwise show an interest in a class of literature that receives little attention in the average non-Catholic library. This class of literature which tends to give Catholic libraries the nature of special libraries presents a prob lem which is rendered larger, not only by reason of its long history reaching as it does back to the golden age of the Roman Empire, but also by reason of its wide scope of diversified interests, all highly systematized. American classification systems, having been moulded in libraries where this literature was either neglible in quantity, or considered as contributing little to the purposes of the library and of the communities served, naturally arrange this material for non-Catholic use; that is, it is segregated in bulk with a view to mere storage, the value and demand for the

material being considered so slight as not to warrant the subdivision and scholarly treatment that is accorded other classes of literature.

Hence classifiers in Catholic libraries, who accept these systems as they stand are largely thwarting the purposes for which these libraries exist. Moreover, the influences which affected the formation of these systems, colored as they are by what is known to us as heresy, agnosticism, atheism, and erroneous philosophy tend to affect the mental attitudes of the classifier and, not least of all, of the users of the library. In fact, the decisions of the classification system unconsciously fasten themselves upon the mind with a force comparable in its finality to a mathematical equation, or a pronouncement *ex cathedra.*

Nevertheless, it is true that classification tables are in no sense final or fixed Their compilers are constantly making adjustments and expansions in response to the demands of the different libraries using the respective systems. All successful systems are built with a view to allowing the widest possible expansions. On account of the broader base upon which it rests, the Library of Congress system is capable of far greater expansion than the Dewey Decimal The editors of both the L C and the D C welcome suggestions and assistance in their efforts to expand their schedules to meet new developments in the various fields of study and the new stresses on different classes or aspects of subjects.

The writer believes that some day it will dawn upon Catholic educators that a more vigorous development of their libraries is in order. One cannot conjecture how much longer it will take them to discover that the library methods as developed and practiced under non-Catholic auspices do not harmonize with or promote the special interests of the Catholic college, but on the contrary are apt to retard them. But when this fact becomes known, steps may be taken by competent Catholic scholars to mould library science for Catholic institutions upon a basis of Catholic thought and Catholic philosophy.

Happily, there are, even now, several indications of an awakening in Catholic circles to a recognition of the significant position

the library is taking in modern educational practice. Unfortunately, however, none seem to be aware of the serious dangers to the faith that accompany the study and practice of the library profession in its present stage of development in this country.

Library science has been developed in America so vigorously and so rapidly that the whole world turns to America to learn the most advanced thought and practice in this field of study. That we Catholics have contributed nothing to this development no one will gainsay; that they have developed nothing along parallel lines is equally well known. We must go to the non-Catholics to learn how to get the best from our libraries. The entire warp and woof of the study is laid upon non–Catholic literature, and expressed in the terms of non-Catholic philosophy.

The Catholic institution that is fortunate enough to obtain a Catholic librarian (even though he be one bound to religion by the ties of the evangelical counsels) too often gets one whose principles of book selection are saturated with non-Catholic philosophy; whose notions of the standard reference works and authoritative manuals are based upon a bias born in the sixteenth century; whose practice in cataloging has left him with a smug sense of complete mastery of the processes of making a dictionary catalog; whereas, in his slavish following of guides which in no way regard seriously the special needs of the Catholic library, he virtually (though unwittingly) denies the most sacred doctrines of our faith. He is grounded in a system of classification which is as sacred as a holy mountain, more infallible than the Pope, yet as blasphemous as Harry Elmer Barnes. Were it *only* the librarian who is thus affected and placed in a mental attitude susceptible to infidelity, or to the heresy of Americanism, the defection would not be a light matter; but the virus spreads to all who use the library. It spreads through the unwarranted relationships established by the arrangement of the books, through an unsound representation of the relative importance of the subjects as suggested by the same arrangements of books upon the shelves of the library, through the stresses and silences of the dictionary catalog, through intellectual slant of the entire library organiza-

tion, and sinks into the soul of every immature mind that enters the library.

Catholic educators who have not yet come to a full realization of the pivotal position the library takes in the educational center of to-day, will not take the foregoing pronouncements seriously, so little do they comprehend how severely non-Catholic the training in library science is, and how it grips one who has guilelessly allowed it to color his view of every phase of human knowledge and thought. The present writer's views are not drawn from his imagination; they are the result of actual tests made by personal contacts and by correspondence with the librarians of Catholic colleges, large and small.

Whilst it is well known that the Dewey Decimal Classification is more widely used than any other at the present time, it is not so generally known that the Library of Congress Classification is now commonly admitted to be more suitable for college and university libraries here and abroad. *[6]

A prominent American authority on classification has this to say of the Brussels classification: "You may not remember that I am a strong advocate of the Brussels classification, and I am especially so in your case (that of Catholic libraries) because the 200 class has been expanded in a Catholic country and will therefore be better adapted to your needs than an expansion which might be made on this side of the water" This authority recommends that the logic of the Brussels classification be adopted and a notation used which will fit the classification already in use in the library making the adaptation. "Naturally", continues the same authority, "if you are using the Library of Congress scheme in your library you will have to change the notation from the Brussels to the L C, but I believe this can be easily accomplished. Some of my students in the graduate courses have made such transitions very successfully."

It has been stated by the classifier of the John Crerar Library that scientific books of twenty-five years ago could not be made to fit a modern scheme. This illustrates how the element of time

[6] Some libraries using L C classification: Boston College, Fordham University, Holy Cross College, Louvain University, St. Benedict's College, St Procopius College, University of Notre Dame, Vatican Library.

will influence classification tables. It is equally true that the element of environment and educational background of the classifier tends to leave its impression upon the classification schemes. This latter element would seem to explain the chasm that divides the Brussels tables for philosophy and religion from the D C and L C tables for the same subjects; the former being the product of a Catholic country, the latter the product of a country dominated by non-Catholic thought.

Whilst extracts from the different classification schemes do not lend themselves to a fair comparison, they are at least indicative of the trends in each scheme The subject of canon law is submitted here for comparison:

DEWEY DECIMAL

348 Church Law
(no subdivisions provided)

Library of Congress

BX Roman Catholic Church
Church law. Canon law.
See also works in Law Library.

1935 General works.
1936 Encyclopedias. Dictionaries.
1936.5 Studying and teaching
1937 Special countries A—Z.
e. g U6 United States (General)
U7 United States. Special dioceses. A—Z.
See also History, BX 1401—1691.
1939 Special topics, A—Z.
e. g. .C5 Censures.
.C5A3 *Apostolicæ Sedis* Bull of Pope Pius IX
.C5A4 Commentary by Annibale
.C5A5 Commentary by Pennacchi.
.C6 Chapters.
.DA Decretals.
.E4 Election.
.I5 Interdict.
.I6 Interest.
.M7 Mortmain
.P3 Patron and Patronage.
(.R4) Religious, see BX2427.
.V.7 Vows.
.W.3 Wars.

Religious congregations, See BX2440.
Pseudo-Isidorean decretals, See BX875.
Marriage, See 1021—1024.
Trials
1940 Collected.
1943 Cases, A—Z.

BRUSSELS CLASSIFICATION

(*Classification Decimale Universelle*)

(Canon law is here worked out so fully that it extends over nine double columned pages of fine print. The following analysis will serve to indicate the fullness of this classification.) The Brussels number for witnesses in the canonical procedure of a marriage case is 348.583.634.1 and may be analyzed thus:

Class	300	=	*Sciences sociales*
Division	40	=	*Droit general*
Section	8	=	*Droit ecclèsiastique*
Subsection	5	=	*Droit pènal canonique*
Subsection	. 8	=	*Organisation judiciaire ecclèsiastique*
Subsection	. 3	=	*Procèdure canonique*
Subsection	6	=	*Règles à observer dans certaines contestations.*
Subsection	. 3	=	*Causes matrimoniales*
Subsection	. 4	=	*Preuves.*
Subsection	.1	=	*Tèmoins*
	318 583 634 1	=	Witnesses for canonical cases in the matrimonial court.

Anyone can see that only one of the three treatments cited here for canon law can be applied to Professor Mann's definition of classification which is:

"A definite system of classification is a printed schedule which maps out the field of knowledge Main classes are followed by subdivision of the classes, and the gradation of subjects is so arranged that specific subjects grow out of the general subjects."

The Dewey Decimal's lone number for the entire field of canon law lends itself to the same sort of subdivision as is used by the Library of Congress, namely, the alphabetical arrangement by topic. "This is a useful order", says Sayers in his *Manual of Clas-*

sification,[*7] "but it is fairly clear that it is imperfect". Look at the Library of Congress scheme for canon law. Censures have no relation to chapters, but they have to interdict. "All the subjects are unrelated and separated from their like subjects. The classification (alphabetical by topic) is imperfect in that it does not assemble according to degrees of likeness or separate according to degrees of unlikeness." Classification, according to Sayers, "is that exercise of the powers of reason which enables us to arrange things in the order of likeness, and to separate them according to the order of unlikeness. There is rather more in this than may appear on the surface. The definition means not merely the grouping of things which resemble one another, but the arrangement within each group of its components according to their degrees of resemblance."

The reasons which explain why the schemes for classifying Catholic literature are so far below the level of excellence provided for other classes of literature may lie to some extent in the fact that in most libraries this type of literature is so seldom in demand that an elaborate classification is unwarranted. But the writer feels that a lack of a special knowledge of the subject is also largely responsible for the unsatisfactory results on the part of the compilers. The Supervising Cataloger and Classifier of the John Crerar Library writes appositely upon this point in the *Library Journal* for April 1, 1929:[*8]

"A responsibility lies both upon those who make and upon those who use tools for the classification of books; a responsibility toward the library profession and toward the world of scholarship in order that, through these tools, contributions to knowledge can be made highly available. In some manner, the specialist, the scholar, and the librarian must be brought closer together. They must learn the mutual advantages that will surely follow from an intelligent spirit of cooperation. If librarians are able to make knowledge accurately available, then men of science and learning will depend upon them for that thing.

". . . . In the work of classification especially one must subject oneself to rigorous mental discipline if one would grapple with the problem of interpreting intelligently modern contributions to knowledge.

[*7] Sayers. *A Manual of Classification.* London, 1926 p. 28
[*8] *The Decimal Classification* . . . , by Grace Osgood Kelley. p. 293.

"It seems evident that one must have some special knowledge in whatever field one is called upon to classify. To give authority to a decision a certain competence is required. If a prospective classifier states that he can classify anything, one may be sure that he can classify nothing well."

The librarians of Catholic libraries should be wary of the harmful results likely to follow upon a blind acquiescence to the classification schemes that seem to have been constructed for libraries having but slight interest in Catholic literature and by persons ill equipped to provide an arrangement suitable for those interested in this class of material. Anyone familiar with the literature of scholastic philosophy knows that it does not lend itself to a mere geographico-historical arrangement which is the basis of the classification of philosophy in most general libraries.

If Catholic librarians and scholars catch some of that cooperative fever that has put this country far ahead of all others in the development of library science, it will not take long to remedy the defects in the existing American classification systems.

Persons who are tempted to try to work out independently a satisfactory arrangement for a Catholic library are urged to weigh well the following considerations quoted from the preliminary draft of Chapter 4 of Professor Mann's text-book *Cataloging and Classification of Books*

"Mr Dewey, who was the genius who created the first American plan (of classification) to receive any universal recognition, said in 1876 'Long study of the subject makes it clear that a classification satisfactory in theory is, in the nature of things an impossibility, and that a scheme can be satisfactory in *use* only to those who realize these inherent difficulties and are satisfied because of their knowledge that a plan free from annoying difficulties is wholly unattainable. Until the mind of every author runs in the same grooves, and these the ones laid down by a classifier, the books will in their nature present a certain number of unsolvable problems in classification. Combine the hundreds of schemes that have thus far been proposed, and there will still be found books that must be taken to pieces if they are satisfactorily assigned to proper categories A very little study of the subject will convince any doubter of the impossibility of making a scheme free from defects.'

"In approaching a classification scheme one must keep this fact in mind and not expect the impossible. The uninitiated frequently feel that they can improve a classification by changing certain group arrangements, making additions here or canceling there, but such hopeful aspirants should be discouraged at once. A distorted system is quite as bad, or worse, than no system at all. One change made in a plan where logic is the basic principle will throw the whole scheme into disorder. If, on the other hand, the plan has been made on expansive lines, and any good system will be built with this as one of its important features, the *skilled* classifier can add new subjects to their proper divisions and keep the system up-to-date. To do this requires not only a knowledge of subjects, but a conception of some of the underlying principles of classification as well. To try to build an entirely *new* system for the classification of books is quite out of the question, unless one be a Bacon, a Spencer, or a Dewey. It is also a very expensive and tedious task to change from one classification to another, and the service to the readers is bound to suffer during such a process. In fact the change is so serious that few librarians have either the money or the courage to attempt it. It is, therefore, incumbent upon every new library to give much consideration to the system to be adopted. Even the small library must weigh carefully the methods to be followed in the organization of its book collection. A small library to-day may be a large library to-morrow, and the classification base must be so broad as to allow for the growth of generations. It is always possible to begin with large groups, . . . and divide into smaller divisions as the collection increases in size, but the foundation of any plan must be one which is so broad as to require as few changes as possible as the library grows"

THE CODE FOR CLASSIFIERS

In the January, 1929, issue of the *Catholic School Interests* Mr. William Stetson Merrill of the Newberry Library, Chicago, described for Catholic librarians his new *Code for Classifiers,* which was published last November by the American Library Association. This code is bound to be one of the greatest assistance to classifiers. But it needs to be used in Catholic libraries with discrimination. The special problems presented by Catholic literature are touched upon here and there in some thirty different sections, but generally in the most casual manner. Section 197 (h) reads: "Liturgies in oriental languages: Class in ritual".

Section 40 (c): "Liturgical books (arrange by date)". Sections devoted to Church history specify certain types of books which are to be placed under Church history and others which are preferably classed with profane history.

The principles governing the classification of philosophy and religion were submitted by Miss Julia Pettee, Librarian of the Union Theological Seminary. Whilst not denying the existence of the soul she leaves one ready to believe that a modern treatise in the field of psychology which considers a spiritual soul would be something of anachronism. The annotations under "Definition and scope of the class" are for the most part quite loose, necessarily so, perhaps, since for the purposes of classification they are subject to considerable variation in accordance with purposes of different libraries

For example, a Catholic classifier could scarcely proceed in the classification of a Catholic library upon the notion set forth by this code*[10] that the "distinction (between the world of the spirit and the world of matter) is breaking down under the methods of modern science".

The *Code for Classifiers* is silent on canon law, all but silent on liturgy, no aid is suggested for determining the separation of works in moral theology, dogmatic theology, apologetics, catechetics, pastoral theology, devotional reading, ascetical and mystical treatises, a separation particularly desirable in a library where the approach to those subjects is seldom if ever that of a student of comparative religion The careful division of this literature is of paramount importance in a Catholic library, and only a scholar in the subject of religion can do it successfully without guidance. Even the scholars would be unable to attain complete harmony without consulting one another. We have many books in which canon law and moral theology are so intermingled that some norm regarding the placement of such books would be a real boon to many a Catholic librarian that has little acquaintance with the subject-matter of these books.

In fact, the existence of the *Code for Classifiers* will tend to lead Catholic classifiers to accord Catholic literature a less satis-

*[10] Section 71.

"In approaching a classification scheme one must keep this fact in mind and not expect the impossible. The uninitiated frequently feel that they can improve a classification by changing certain group arrangements, making additions here or canceling there, but such hopeful aspirants should be discouraged at once. A distorted system is quite as bad, or worse, than no system at all. One change made in a plan where logic is the basic principle will throw the whole scheme into disorder. If, on the other hand, the plan has been made on expansive lines, and any good system will be built with this as one of its important features, the *skilled* classifier can add new subjects to their proper divisions and keep the system up-to-date. To do this requires not only a knowledge of subjects, but a conception of some of the underlying principles of classification as well. To try to build an entirely *new* system for the classification of books is quite out of the question, unless one be a Bacon, a Spencer, or a Dewey. It is also a very expensive and tedious task to change from one classification to another, and the service to the readers is bound to suffer during such a process. In fact the change is so serious that few librarians have either the money or the courage to attempt it. It is, therefore, incumbent upon every new library to give much consideration to the system to be adopted. Even the small library must weigh carefully the methods to be followed in the organization of its book collection. A small library to-day may be a large library to-morrow, and the classification base must be so broad as to allow for the growth of generations It is always possible to begin with large groups, . . . and divide into smaller divisions as the collection increases in size, but the foundation of any plan must be one which is so broad as to require as few changes as possible as the library grows."

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In fact, the existence of the *Code for Classifiers* will tend to lead Catholic classifiers to accord Catholic literature a less satis-

*[10] Section 71.

factory treatment than they would if they had no code at all. For these reasons it seems imperative that immediate steps be taken to provide the classifiers of Catholic libraries with norms prepared by competent scholars for the arrangement of Catholic literature, lest these classifiers be tempted to salve their consciences by appealing to the silence of the *A. L. A. Code for Classifiers.*

DISCUSSION

Rev. Henry H. Regnet, S. J: We are indebted to Father Farrell for his clear and forceful exposition of the adverse influence exercised upon Catholic libraries by secular library agencies. Some may consider the extent of this influence exaggerated, but fundamentally it is only too real The non-Catholic, secular atmosphere is enveloping every department of life Catholics are not proof against its deadly virus. Catholic educators have time and again declaimed loud and long against the inroads of secularism into the organism of Catholic Education. In taking over what is good from the secularist's program, Catholics too often allow the secularist's spirit to infect their work There is need of re-conceiving the idea, motivating it with Christian principles, and thus introducing it into our Catholic system. Unless such steps be taken there cannot but be danger of a loss of Catholic vitality and a corresponding inroad of the secularist spirit.

It is decidedly galling, looking back upon the ages of Faith with their monopoly of things of the spirit, all imbued with the principles of Christianity, to be forced to confess that in our day secularism is in the saddle The proportion of Catholic books printed in our day is immensely lower than in the early days of printing. Catholic institutions have but a fraction of the book treasures they once possessed The influence of Catholic libraries is insignificant except in a few isolated instances As Father Farrell remarks· "We Catholics have contributed nothing to the development of library science in the United States". It may not be a palatable dictum, but that it is a fact there is no denying. We shall have to repeat unwelcome platitudes until conditions responsible for our present position are altered.

The responsibility does not lie primarily on librarians in Catholic institutions. For this reason it does not seem quite convincing to argue that the "cooperative fever", of which Father Farrell speaks, will soon remedy the defects in classification systems as far as our special needs are concerned. Have we the trained specialists needed for this work? Admittedly, it is no undertaking for tyros. Have those who might be most capable of doing the task the requisite leisure to carry through the work? It is not a problem to be tackled in five-minute intervals between routine duties. Our experience during the past four years has not been at all encouraging. Let

us be hopeful, yes; but let us not minimize the stubborn obstacles in our path. Let us cultivate the "cooperative fever" germ by all means, but let us not neglect to make propaganda for library conditions in which the germ may develop.

MR. WILLIAM STETSON MERRILL: An experience of more than forty years in the library profession confirms in my own mind much that Father Farrell has said in his paper as regards a certain mental slant in the minds of classifiers. By early training or education they have derived points of view in the fields of philosophy, theology, and Church history; these points of view date from the Protestant Reformation and are thus more or less contrary to the Catholic faith. Thus under the heading Sacraments in Cutter's expansive classification there are but five subdivisions, Matrimony and Holy Orders being overlooked; again, under doctrinal theology the tenets of various religious bodies are arranged in one alphabetical sequence. In the section of Church history, however, Cutter has grouped the Eastern Church and the Oriental sects together, has given a main section to the Catholic Church, and has used the alphabetic order only for the Protestant sects outside of the national churches of England and Scotland When I reclassified the Newberry Library, I simply transferred Cutter's arrangement of Church history, with slight changes, to the section of controversial theology. While this arrangement may not be the one that the classifier of a Catholic collection would adopt, it illustrates how minor changes in a system are possible without remaking the system altogether. The creation of an entirely new and independent scheme of classification involves not only much labor and unusual insight into principles of subordination and consistency, but also a period of actual use and testing of the system by the handling of a large body of material

The elaborate scheme of classification for canon law which Father Farrell has taken from the Brussels classification is a good example of what may be done with a typical Catholic subject; but I cannot see why the "lone number for the entire field of canon law", which Father Farrell finds in the decimal system, necessarily requires an alphabetic arrangement of subdivisions under it The whole Brussels classification is based upon the Dewey system, which has been vastly expanded wherever subdivision was desired. The scholastic philosophy, as Father Farrell says, "does not lend itself to a mere geographico-historical arrangement". The Catholic classifier is at liberty to expand it along lines better adapted to the literature. But this does not necessarily imply that all works written by scholastic authors should be classed under scholasticism. To put all treatises on psychology, ethics and metaphysics, written from the scholastic point of view, under scholasticism is to put them under a bushel instead of setting them on a hill For the only books left under those special subjects of philosophy will then be works written by non-scholastics and the student is

likely to miss a most important group of treatises unless he thinks to look under scholasticism

This brings me to comment upon what Father Farrell has said about my *Code for Classifiers* Permit me to quote the whole title of that book· *Code for Classifiers: Principles governing the Consistent Placing of Books in a System of Classification* It is not a scheme of subjects grouped in systematic order; nor does it treat of all subjects likely to come to the attention of the classifier If a subject presents no difficulty to the classifier, that subject is omitted from the Code, for it has no place there The definitions scattered through the book, some of which do not meet Father Farrell's approval, should be understood as referring primarily to the class of debatable material with which the book has to deal There will be no doubt, for example, where to class Father Maher's *Psychology;* but there is another type of psychological literature, consisting largely of details of intelligence tests, records of experiments conducted in psychological laboratories, and endless tables of educational statistics which might properly be classed in science or in education The statement in another definition that the distinction between the world of the spirit and the world of matter is breaking down under the methods of modern science, is merely a description of a certain class of literature In the very next sentence Miss Pettee, whom I am quoting, accuses the makers of classifications of inconsistency in grouping revealed religion "in the same class with the heathen religions, which are based upon no special revelation", and in treating it coordinately as one religion among many Father Farrell might even have used this allusion as a proof of the unsatisfactory treatment of Christianity in the classifications If any of the definitions in the code are inconsistent with Catholic truth, I shall be glad to submit them for correction in a future edition

For fourteen years the *Code for Classifiers* was in the hands of classifiers in some two hundred libraries. Classifiers were asked, and even urged in communications to the American Library Association, to send to the compiler their criticisms, and to contribute new points for inclusion in the final edition, which appeared last November I deeply regret that Father Farrell did not favor me with some points under subjects with which he is so much more familiar than I am Had he done so, perhaps the Code would be far more useful to the Catholic classifier than he thinks it is in its present form. His statement that "the special problems presented by Catholic literature are touched upon here and there in some thirty different sections but generally in a most casual manner" can be sustained only if all and every one of the three hundred rules in the code are characterized as treating subjects "casually"; for the substance of the book is laid out in a form of presentation that gives equal importance to every section. The book is not, it is true, a treatise on apologetics.

Wherever Catholic material comes in for treatment in the code, the rul-

ing is emphatically against that disposition of it in some libraries to which Father Farrell alludes when he says. "It is segregated in bulk with a view to mere storage, the value and demand for the material being so slight as not to warrant the subdivision and scholarly treatment that is accorded other classes of literature". For example, referring to theological point of view, the code rule is: "Class under the topic without reference to the author's point of view. E. g., a work on moral theology written by a Jesuit; one on the Trinity written by a Unitarian; one on Christ written by a Jew. Class under the topic, not with doctrinal works covering respectively the distinctive beliefs of Catholics, Unitarians, or Jews" Again, works on systematic theology are not to be "stored", as Father Farrell calls it; they are to be classed in their appropriate section by subject. St Thomas' *Summa theologica* should be classed, according to the code, where it will come to the attention of students of systematic theology and thus offset—from the Catholic point of view—works written by heretics I wonder whether Father Farrell got that point The seven paragraphs under Church history in the code will be just as useful to the Catholic classifier as to anybody else, and I cannot see how they are misleading. Whether to class medieval Church history under Catholic Church because it was Catholic, or under Church history of the place because it was the only church history there was in the Middle Ages—is a question that inevitably arises What to do with monastic chronicles? or denominational periodicals? or works on the diplomatic relations of countries with the Holy See? The code gives rules by which consistency may be maintained in the classification of works on these topics The compiler will be glad to receive from Catholic librarians criticisms and especially additions relating to the classification of Catholic material for possible inclusion in a future edition of the book.

MERRILL'S CODE FOR CLASSIFIERS

SISTER MARY REPARATA, O. P., LIBRARIAN OF ROSARY COLLEGE, RIVER FOREST, ILL.

Mr. William Stetson Merrill has, years ago, put in his debt Catholics in general for his splendid efforts as an associate editor, since its inception, of that worthy periodical, *The Illinois Catholic Historical Review,* and for his scholarly articles, appearing in the above-mentioned journal and in *The Catholic Historical Review.* "The Catholic Contribution to the History of the Norse Discovery of America" in *The Catholic Historical Review,* n s 7: 589-619, January, 1928, and "Claude Jean Allouez, Jesuit Pioneer Missionary" in *The Illinois Catholic Historical Review,* 5: 59-67, July, 1922, are two typical titles chosen from his literary output. We, however, as librarians, are more deeply in his debt for his professional mastery His achievements are due to an unusually endowed mind, excellently trained, and enriched by long years of experience with the great scholarly collection of the internationally famous Newberry Library.

To the field of library classification Mr. Merrill makes a major contribution in his *Code for Classifiers.* In it he attempts with great success to set forth principles that clarify problems in classification, arising from the possibility of alternative placings He, aided by other classifiers, has given decisions which years have justified as entirely practical and useful. When his own practice differs from that adopted by other libraries, especially the New York State Library, the author adds in a note the other practice. For the varying practice of libraries in general, he constantly refers the reader to the *A. L. A. Survey of Libraries,* Chicago, 1927.

The history of the making of the *Code* is illuminating as to the inclusiveness of the contents. In 1912 the American Library Association appointed a committee to consider the preparation of

such a code. In 1914, Mr. Merrill, chairman of the committee, issued a mimeographed work, "a collection of data, compiled for the use of the committee". These data were the decisions in classification made by Mr. Merrill. They covered the fields of knowledge and branches of learning which fall within the province of the Newberry Library: bibliography and the history of printing, religion and theology, philosophy, psychology and ethics, history, political science, and, in part, fine arts. Mr. Merrill next invited all classifiers to examine, annotate, and enlarge the *Code*. New problems, judgments, and comments grew out of the cooperation. In the 1928 edition, the contribution of every collaborator is credited directly to him, and Mr. Merrill states in the preface that the scope originally limited to subjects treated in the so-called humanities, was fortunately somewhat widened by the inclusion of a number of rulings upon scientific and technical problems supplied by Miss Grace O. Kelley, classifier of the John Crerar Library, from its records. It is a humiliating fact that we, as librarians of Catholic institutions, took no part in the work Had an intelligent Catholic librarian been interested enough to cooperate by presenting problems and decisions in the classification of Catholic literature, especially in the fields of canon law, liturgy, and theology, this excellent work would have a richer value not only for the Catholic but for all classifiers.

The book on its mechanical side has compactness and beauty. It does honor to the craftsmanship of American printers and binders. Although the *Code* is not bound up with any existing system of classifying human knowledge and may be applied to any of them, the sequence of topics follows the sequence of classes in the Dewey Decimal System so far as the character of the topics has permitted This arrangement of material is due to a very interested collaborator, Miss Julia Pettee, librarian of the Union Theological Seminary. While it secures for the work a proper coherence and relieves the reader of using excessively the well-made index, the classifier must keep ever in mind the idea of alternative placings, if he is to escape confusion upon noting the Dewey number after the title of the topic.

How the author has repeatedly used a single principle so con-

sistently and so thoroughly throughout the different fields of knowledge is perhaps the most admirably scientific feature of the work. One principle under Relation, I shall briefly point out, but illustrations chosen from other headings present the same balance and logic. Under Relation is given: "If the work treats of two factors, one of which is represented as acting upon or influencing the other: Class under the subject influenced or acted upon. Application of this principle is made frequently, but I shall cite a few instances: In the case of duels, class under the biography of the person challenged. For foreign words or foreign constructions in a language, class under the language affected. For criticism of one literature in another, class under the literature criticized. For the influence of one literature upon another, class under the literature affected.

Let us consider at length, somewhat disproportionate, the *Code*, in another aspect, its freedom from bias. It must justly be conceded that disputed points in classification arise most frequently in large libraries, aiming at inclusiveness, rather than in carefully selected small collections. Large institutions are for the most part non-sectarian; the majority of them are supported by public money. Since the *Code* serves preeminently those libraries where the classifier must take in his work an impartial attitude towards the literature of a multiplicity of religious beliefs and psychological theories, the *Code* should be as free from bias, particularly religious, as a mathematical monograph.

Before quoting from two sections, psychology and religion, I should place emphasis on the fact that the definitions given, aim to cover the special types of material discussed in the *Code*, namely works which permit disputes in classification. Material that has but one place, not alternative placings, is not considered in the definitions. Miss Julia Pettee has written both definitions.

Psychology is defined as: "Psychology in its present stage has reached the status of a pure science. In method it has as completely detached itself from philosophy as have the groups of sciences which formerly went under the name 'natural philosophy'. It is as yet, however, attached in most classifications to

the group philosophy because of its former close association with it. It may be defined as the scientific study of mental phenomena of all kinds."

Although we know psychology is a division of philosophy and that a writer who treats it as a pure science has a false philosophy, yet the definition fits the psychological literature of empiric data that floods the desk of the classifier of a large public or a university library. Miss Pettee is not defining that psychological literature which requires a series of metaphysical inferences as the ultimate interpretation of its empiric findings. Obviously such literature is closely related to philosophy. However, it is interesting to note that Dom Thomas Vernon Moore, with no thought of aiding a puzzled classifier, in his *Dynamic Psychology* writes: "To say that psychology is the science of the soul assumes at the outset a metaphysical theory. It is better to start on common ground . . . Psychology is merely the science of human beings developed by an analysis of their mental life by experiments, by observations, by everything that will enable us to obtain insight into the minds of men — how they know, how they think, how they reason, how they feel, how they react in the difficulties of life"

The definition of religion emphasizes the output of modernists. "In considering," Miss Pettee says, "religious phenomena as a separate group detached from other phases of life, the classifications follow the lines of cleavage of the older theology, which makes a clear-cut separation between the world of the spirit and world of matter, a distinction which is breaking down under the methods of modern science". This, I take it, is not a declaration of a modernist, but advice to the public librarian who must find some place for such literature. Dr. Fulton J. Sheen, has published a masterly critique of this modern trend and a lengthy bibliography of its literature in his *Religion Without God.*

Classifiers who as men and women have no adherence to modernism, should be aware how respectful and fair the *Code* is in regard to the literature of the older religions. Examples may be found for the older Protestant religions as well, but I shall

consider the treatment of the *Code* in respect to Catholic literature. I think that all will agree with me that Catholic literature in a public or non-sectarian library should be classed for its contents and not so segregated that it will be used by Catholics only. In the section on doctrinal theology, it is advised that theological doctrines be classed under the topic without reference to the author's point of view; that works in systematic theology be classed under that section, not under the doctrines of the church or sect to which the author belongs. Thus the *Summa Theologica* of St. Thomas Aquinas is placed where it is most likely to be consulted. The history of a church is to be placed in local church history, not with the history of the denomination. Medieval Church history is the history of the Catholic Church. It is advised to class medieval history of the Catholic Church in different countries, under the Church history of that country. Thus *The Medieval Church in Scotland* by John Dowden would be in the Dewey Classification 274.101, not 282. Denominational periodicals are to be treated in public libraries as follows: "Periodicals issued by members of organizations of a given church or denomination and distinctively marked as such in their scope: Class by professed scope. E. g. *Illinois Catholic Historical Review.* Class in Illinois history, not under Catholics in Illinois. But class *Catholic World* in general periodicals.

"This is in accord with the rule to class a book by its subject (in theology) and not by the point of view of the author. A denominational periodical will naturally stress the aspect of the subject peculiar to the denomination."

Some years ago, as a student of library science, I recall that I objected to classifying *The Catholic World* in 282.05 and maintained that a periodical of such general interest and superior literary quality should in a public library be classified in 051 and so entered in the budget.

It seems to me it would be a gracious act if the Library Section of the National Catholic Educational Association would send to Mr. Merrill a note of appreciation of his painstaking research and pioneer work in the field of library classification. Changing

"philosopher" to librarian, let me close with a quotation of Dr. Sheen: "We are responsible to the times in which we live, and on judgment day a librarian will not be asked how well he served the cause of truth five centuries before his time, but how well he served it in the day of his flesh".

REPORT OF THE CHAIRMAN ON THE GUIDE TO CATHOLIC PERIODICAL LITERATURE

REVEREND PAUL J. FOIK, C. S. C., PH. D., ST. EDWARD'S UNIVERSITY, AUSTIN, TEX.

At the meeting of the Library Section of the National Catholic Educational Association held in Detroit in 1927, the prospect of launching the Guide to Catholic Periodical Literature seemed encouraging indeed. At that time an offer was made by Loyola University of Chicago, but when the matter was discussed, the need of a bonus again presented itself because of the period of hazard that this publication must pass through before the index would be placed on a stable basis. Consequently, the committee found itself again in the condition that prevailed before this offer had been made. It will be remembered that prior to this occasion hopes were entertained of assistance by funds from the Supreme Council of the Knights of Columbus. These efforts were set at naught because the Committee on the Good of the Order at Duluth failed to act, and a meeting of the Supreme Directors later in Montreal expressed its approval and appreciation of our worthy project, but were unable to give financial aid, because funds were not then available.

The turn of events and the change of conditions since that time caused the Chairman to plead the case once more with the Supreme Knight, Martin H. Carmody, and therefore in the month of January another letter was sent. It is as follows:

"Some years ago I approached you regarding an enterprise, which I felt merited your kind and careful consideration and the action of the Supreme Council of the Knights of Columbus. You will recall that the project that I had in hand was the publication of an *Universal Index to Catholic Periodical Literature.*

"You seemed at that time intensely interested in this proposition, and indeed by your powerful influence the matter was

brought to the attention of the Supreme Board of Directors, who regarded it with favor and recommended further discussion, authorization and action to assist the proposal financially by referring it to the Committee on the Good of the Order during the Supreme Convention of the Knights of Columbus at Duluth. Due to the press of other important business on that occasion, no action was then taken. At a subsequent meeting of the Supreme Directors at Montreal in the autumn of that same year, consideration was again given, but I was informed that although the request was deemed a most worthy one and met their unqualified approval, other financial obligations stood in the way for the immediate fulfillment of their desire to give us aid at that time. I believe that it was stated that all available funds were being used for the benefit of the Holy Father and the activities of the Knights of Columbus in the Eternal City. Encouragement was then given that at some future time it might be possible for the Supreme Council to aid in the launching of this publication, so important, so necessary, and so useful as a library tool for locating the topics of the day as they appeared in our Catholic periodicals. Since that time the Standing Committee created for the purpose of furthering the project and of solving the problem in the Library Section of the National Catholic Educational Association has tried to meet this difficult situation, but has repeatedly faced the obstacles such undertakings generally encounter; and that is the inability properly to finance the publication during the period of years that carry with them the greatest hazard. The stability necessary to perpetuate this guide must be secured by some subvention as a guarantee for the continued existence of the index. To build on a less solid foundation would be a risk that few persons would care to assume In fact, our experience convinces us that any attempt to establish the guide without sufficient financial aid would prove disastrous and would quickly end in complete failure. On the contrary, with a bonus we would have a reasonable expectation and assurance that a sufficient clientele of subscribers could be developed in five years to place an establishment of this nature on a paying basis.

"The reason why this business is different from other publishing concerns is quite obvious, when we realize that expert catalogers are necessary for the compilation of the lists of articles in the most approved bibliographical form.

"Let me recall for you the advantages that will follow the publication of this index. Our Catholic leaders to-day are called upon to give expression on a variety of subjects. Our Catholic writings, for the lack of a suitable key to discover them, are inaccessible. Just as a finding list is necessary for information in the various professions, so does the same necessity for an index arise for Catholic literature

"Perhaps, this was most forcibly called to our attention and observation during the recent upheaval of intolerance and bigotry, in the face of which Catholics craved information to answer the slanderous and pernicious attacks made upon the Church, and they had to remain silent, because there was no index that might direct them to the articles in the magazines that presented a satisfactory solution to their perplexing problem. Must we continue to rely upon questionable doctrines of profane authors and ignore the pages of unsullied truth so cleverly presented by most brilliant Catholic savants? We, Knights of Columbus, both in our initiations and at our regular meetings, propose noble ideals. We endeavor to instruct our members in the ways of right thinking and right living The literature, which should furnish a stimulus and a consolation is buried alive, unidentified, and unclassified because we cannot open the page and say: *'Tolle, Lege'*

"I wish to review briefly our plan, which is to assist a responsible Catholic publisher, aided by scholarly and intelligent catalogers, in the compilation, at regular intervals of the Universal Index to Catholic Periodical Literature. The progressive cumulation of magazine material under author, title and subject headings, will provide up-to-date information on a variety of Catholic thought, and annually there will appear a complete guide of all entries published during the previous twelve months. The estimate made by Mr. H. W. Wilson, an expert publisher, places the amount of the subvention at about five thousand dollars a year. He places the cost of production and overhead expenses

for the guide in the neighborhood of twelve thousand dollars annually. This amount of course makes provision for a fair compensation to the publisher for his labor.

"The alternative plan, which I would suggest, is to use the resources, printing press, plant, etc., of *Columbia,* place therein the equipment necessary and add this feature to the publishing department under the close supervision of a special editor responsible directly to the Supreme Office."

In reply to this letter the Chairman of the Committee received the following answer from the Supreme Knight:

"I am in receipt of your very interesting letter of January 10th and remember very well a discussion of this matter and the presentation of the same to the Supreme Board of Directors for consideration.

"I do not know if anything can be done in this connection, for the reason, that our receipts as budgeted make no provision for any extraordinary expenditures. In addition the Supreme Body has never looked with favor to taking on any obligations which are not specific as to amount, and which cannot be completed within a definite time.

"However, I will have the matter brought before the Supreme Board of Directors at its next quarterly meeting for consideration. With very kindest personal regards I am, Sincerely and fraternally yours, Martin H. Carmody, Supreme Knight."

The letter of the Supreme Secretary on behalf of the Supreme Board of Directors gave the notification of an unfavorable decision.

In view of these peculiar circumstances, the serious obstacles that present themselves and the inability to provide a solution to the problem before them, the members of the Committee have agreed that they should be relieved of their duties and be dismissed.

The report, here presented, was discussed by many librarians during the meeting of the Library Section, and finally, the Standing Committee was prevailed upon to continue its efforts to reach a solution of this very important problem.

THE SCHOOL LIBRARY

MR. CARL VITZ, LIBRARIAN, THE TOLEDO PUBLIC LIBRARY, TOLEDO, OHIO

It is my privilege this afternoon to bring you greetings in a twofold capacity.

First I would welcome you as librarian of the Toledo Public Library, which institution is trying to meet the many and varied library needs of this thriving industrial city of Toledo. In addition to its central library building, beautiful and ivy-covered, but now grown sadly too small for the requirements of its work, the Toledo Public Library services its community also through fourteen branch libraries and upwards of three hundred other lesser agencies. Of these fourteen branches six are in grade school buildings. Though these six branches have primarily the general community as a field of service they nevertheless also serve the pupils and teachers of the school in which they are located and are therefore, to a considerable extent, school libraries. As such I feel that their objectives and their problems are similar to those which determine the work of the institutions of which you as school librarians are in charge. I hope that during your stay in Toledo it may be possible for you to see something of our main library and branches, especially those in the six grade school buildings.

On behalf of the Trustees of the Toledo Public Library and of the members of the Library Staff I bid you welcome.

I am privileged also to bring to you greetings from the American Library Association, having been asked by this national organization of libraries to bring to you its cordial greetings and good wishes for a successful meeting here in Toledo. The American Library Association has as its prime objective the furtherance of all library work no matter where it is done: or whether it is done for the community at large or for some group

within the larger community. Interested as it is in all the various specializations into which library work is dividing itself the Association is of course much interested in the work that this school library section is doing to increase the usefulness of the libraries in the Catholic schools of this country. Many of you are now members of the American Library Association. I hope the number may increase largely. Last year at your meeting in Chicago the Secretary of the American Library Association suggested the possibility of an affiliation between your section and the American Library Association. I should like to second Mr. Milam's suggestion and to assure you that such an affiliation would be welcomed by our national organization and its more than ten thousand librarians.

It is quite appropriate on this occasion I think to mention that there closed last week in Rome a World Congress of Libraries and Bibliography, an international meeting of librarians attended by a large and representative delegation from the United States. Naturally on this occasion many American librarians had an opportunity to pay a visit to the Library of the Vatican, one of the world's great libraries. This Library, exceedingly rich in book rarities and manuscripts is now in process of being modernized in administration and in its method of cataloging and classification. As is of course familiar to all of you, His Holiness, Pope Pius XI, before his elevation to the Pontificate was Prefect or Librarian of the Library of the Vatican. His interest in this collection of books has continued and he has been eager that this magnificent treasure house which has always been freely available to the scholars of the world be so cataloged and arranged that its use will be greatly facilitated and extended. Some two years ago Monsignor Tisserant, Curator of Oriental manuscripts and assistant to the present Prefect of the Library of the Vatican, was sent to the meeting of the American Library Association held at Toronto and to visit some of America's libraries to study their methods of book cataloging and book arrangement. At the same time younger members of the staff of the Vatican Library were sent to library schools in this country to learn our methods while the American Library Association was requested to send

a committee of three of its most learned and able librarians to visit the Library of the Vatican and to consult with the prefect and his associates as to methods best adapted to its modernization. These three librarians were Dr. William Warner Bishop, of the University of Michigan Library; Mr. J. C. M Hansen, of the University of Chicago Library, and Mr. Charles Martel, Head of the Catalog Department of the Library of Congress.

1. I do not doubt but what the knowledge of the interest manifested by the head of the Catholic Church in making more useful the great collection at Rome is stimulating you all likewise to better your own libraries by an increase in number of books, by improvements in administration and by closer correlation with the work of the school. To one looking on from the outside it is quite evident that there is a real renaissance in your libraries.

I feel rather reluctant to speak on the subject of school libraries to this group, interested as it is in school libraries as a lifework. You are undoubtedly more conversant with the problems and difficulties, requirements and opportunities in this field than I as a librarian of a public library can be. Nor am I an educator, who from his standpoint as teacher or school administrator can tell you how this new tool of education can more fully serve him. You will pardon me, therefore, I hope, if I say nothing that is new in this brief survey of the ideals of the school library and of the standards evolved for it by educator and librarian, for it is culled from a variety of printed sources, rather than based on personal knowledge of its problems.

It is only in recent years that the school library has attained a place of importance. The college has always had its library, but until the last two or three decades it was scarcely integrated into the course of study carried on by undergraduates. An occasional student of inquiring mind delighted to browse among its shelves and to search out its treasures. The members of the faculty used the library all too often only in preparation of lectures and rarely in research and in the advancement of the bounds of knowledge.

In the high school of that day the library was absent, or if present, it was in name rather than in fact. Somewhere in the

building, probably in a large closet or in locked cases in the principal's office a miscellaneous collection might be found composed of old dull editions of classics, text-books of various dates, chiefly out of date; worn and often mediocre fiction, in short an uninteresting lot of books, of but slight value for instruction and with little in them to stimulate or create a love of reading. As for the grade school, the need for a library was scarcely felt.

So rapidly has the situation changed that to-day educators refer to the library as the heart of a teaching institution and as a laboratory absolutely essential to the teaching of important subjects, such as English, history, the social sciences and languages.

To what must we attribute this decided change on the part of the educator in his attitude toward books and collections of books organized into a library? Several reasons may be adduced:

It is interesting to note that from their beginning public libraries have emphasized the importance of wide reading, both informational and recreational, of informal learning and individual freedom in the pursuit of knowledge. On the other hand schools have traditionally emphasized text-book work, formal instruction and more or less lockstep educational methods. The school and library continued their distinctly separate ways, though both were striving for similar ends, until within recent years during which school systems, methods of instruction and the curriculum have been greatly changed We fondly believe that the work of the public library has had no small influence in bringing about this change.

Study of the exact way in which children learn reveals that it is largely an individual matter. Learning is often much more successful when the pupil works alone. Consequently individualization of instruction is replacing former class instruction. Children are now encouraged to go beyond the boundaries of text-books. They have wide reading assignments, supplementary and individual investigations to perform. A line of interest is followed to its source. Such individualization is in accord with library principles. Bringing the pupil into contact with the sources of knowledge, which present-day teaching seeks to do, requires a full collection of books and printed information of all

kinds including material such as periodicals, pamphlets, pictures and maps.

The growth and expansion then in the breadth of instruction offered in both elementary and high schools accounts for a great deal of the enlarged importance and need of the school library. The library has become the workshop for practically every course of study and with the aforesaid trend in education increasing it cannot help become a more and more valuable and necessary part of the school equipment.

A second noteworthy change in teaching affecting the library is the realignment of subjects. Not so long ago history was history, geography was geography and English was English. Each occupied a separate niche and bore but little relation to the other in the mind of the pupil. These subject divisions are to-day being broken down, and subjects are studied in relation to life situations with all phases of human activity brought together as one The new curriculum is so correlated that history, geography and literature are seen to have much in common. A project of an eighth grade English class in one of Toledo's schools, Daniel Webster, during the past winter and which was brought to my notice recently, has been the collection and writing up of information about Poland. Not only was the literature of Poland studied but all phases of Polish life, her statesmen, art, schools, religion, and political and economical struggles. The preparation of this booklet did much to vivify all history and geography, not merely that of Poland. The effort to put the results of their study into good English was excellent discipline in literary composition, while the development of a proper pride in the country of their origin cannot fail to make them better citizens in the country of their adoption. This kind of classroom work cannot be effectively conducted without access to the source material of a library.

Perhaps the largest part of the work, then, of a school library is to supplement and to enlarge the field of study for individual pupils, to furnish collateral reading, to isolate needed facts, and to be a source of amplification for special lines of interest. For students to carry on independent investigation intelligently, how-

ever, they must first learn how to use books. Many books are primarily tools and familiarity with them is required for their best use. A library is an organized collection of books and printed material, and like anything else that is organized, the system must be understood to give the most help. How to use a library and its catalog, how to evaluate and to appreciate books, and how to make them one's servants, are skills to be taught in the school library, especially so in view of the increasing dependence placed upon printed facts, not only in the academic world, but in business and industry as well.

Changes in teaching have undoubtedly increased the need of libraries in secondary schools. In a way, however, these changes reflect only the trend of thought current everywhere. Leisure time and means for study, travel and recreation are awakening hitherto dormant interests There is a tremendous desire to understand and to appreciate more fully our surroundings and position in the world. We wish to live with a less restricted outlook and to manage our lives more intelligently. No greater service can the school library give than by association with good books in their early years to teach boys and girls the great value of reading in satisfying this desire to know; to help them discover that reading can be a lifelong means of enjoyment and profit after school days are past In this connection it may be pointed out also that part of the proper program for the school library is to train the pupil in the use of the public library and other libraries and to encourage him to a lifelong use of this valuable modern agency whose program it is to supply books for the purpose of recreation, information, education and inspiration.

For no phase of library work, with which I am familiar, have standards of what is desirable in equipment, in books, in personnel, in financial support, and in service been worked out in such detail or with so high a vision of what is desirable as is the case with school libraries No doubt this is due to the fact that educators have had no small share in their development. The school man from the nature of his job becomes skilled in analysis and outline and sometimes is more skilled in planning than in

doing. The librarian on the other hand is so occupied with the many things to do that all too often he neglects to find the time necessary to work out a desirable plan. The teacher librarian or the school librarian, we will hope, has the virtues of both in high degree and the failings of neither.

And yet despite the finely conceived and so logically worked out standards for school library work, standards which have received the endorsement of the North Central Association of Colleges and Secondary Schools, of the National Education Association, as well as of the American Library Association, and despite the many lesser standards set up as ideal or prescribed as requirements for certain sizes and types of schools, we, nevertheless, find a much greater variation in scope and quality of school library work done than we do in the public libraries. Two reasons, no doubt, explain this fact. One is that school libraries and recent methods of teaching are both still so new that the transition is but very partially made. The great bulk of followers always lags measurably behind its leadership. The second reason, no doubt, is the difficulty of adapting buildings not properly planned and of finding funds to meet the standards which our leaders, school men and library folk, feel are essential if we would have the library in the school fully serve the student.

Three detailed statements of desirable standards are having a marked influence on the development of school libraries. This influence is due in part to their definiteness and completeness, and in part to the fact that they have been sponsored by our great national library and educational associations.

These documents are: National Education Association Committee on Library Organization and Equipment. Standard library organization and equipment for secondary schools. A. L. A. 1920. National Education Association and American Library Association Joint Committee. Elementary school library standards. A. L. A. 1925. North Central Association of Colleges and Secondary Schools. Special Committee on libraries. Report 1928. (*North Central Association Quarterly,* Sept., 1928)

The first is a landmark in library development. Its influence has been tremendous and upon it have been based more or less

closely the requirements set up by state education departments and by accrediting agencies of various kinds.

A discussion of some of the main requirements as set up in these documents may be helpful. Our discussion can however not go into details as the requirements vary with the size of the school and with the age of the pupil accommodated.

It seems scarcely necessary to state desirable standards to this audience inasmuch as the library of this school in which we are meeting so fully meets them and can serve as a concrete illustration of what is considered satisfactory in location, size, equipment, and in its relation to the rest of the school. I think you are fortunate in your meeting place this year, for this reason.

The library should be planned as an integral and vital part of the school building. If at all possible the advice of a trained and experienced librarian should be sought on the school building and the rooms to be used for library purposes. Its location should be central and accessible. Usually this results in placing it on the second floor and near the study hall. The library room should be used solely as a library and not as a study hall or classroom. It should be able to seat at one time 10% of the school's enrollment, or in case of small schools, an entire class. Some enthusiasts place the percentage much higher and even up to 25%. This may be looked upon as a counsel of perfection, but errors so far have invariably been on the side of under provision.

Good light, both natural and artificial, must be provided Library furniture and equipment have been worked out in public libraries on simple, substantial and efficient lines and are available from sources known to all librarians. Both economy and effective use will be served, if a competent librarian is consulted when planning.

Very desirable are a librarian's workroom and a library classroom arranged en suite with the library room proper. In larger schools, small conference rooms and workroom for teachers are valuable additions.

No more important element in the success of a school library, or any other library, is the ability of the person in charge. A

good librarian possesses the qualities of a good teacher plus expert knowledge and training for her special work. This means an enthusiastic personality with the power to teach and inspire; a wide knowledge of books and the ability to organize material for efficient service. With these qualities she is able to stimulate a wholesome curiosity about books, to develop good reading tastes, and to encourage reading for pleasure and profit in young people, not to mention the more obvious service she can render the teacher in providing the necessary supplementary and illustrative material for instruction A college or university degree and a year of library school training or their equivalent should by all means be required Sometimes their equivalent can be found, but not often Preparation should also include courses in education, or their equivalent in teaching experience to provide the necessary educational background. Too much consideration cannot be given to securing the very best in personnel for the administration of a library. The power of books can never be felt when they stand on the shelves To be dynamic they must be released in the life of some boy and girl, and the medium of this transmission is largely the librarian It should be added that the librarian should not be burdened with clerical duties or, in the case of schools with enrollment of say more than 250, is it desirable that she carry a teaching load except instruction in the use of books and the library

A third factor in successful school work is scientific selection and care of books. They should be chosen with reference to:

1. Educational guidance and local industrial, commercial and community interests.
2 In view of classroom needs
3. And for the general recreational and cultural needs of the students.

It is suggested that selection be made by the librarian, subject to approval of the principal. It should of course always be based upon intimate knowledge of the local school needs and after suggestions from and consultation with the teachers. Included would be reference books, literature with a natural appeal to young people, finely illustrated editions of standard books, scientific

books, novels, short stories, biography, etc., and in addition pictures for illustrative purposes, magazines, newspapers, and visual aids for teaching, such as maps, and globes.

The collection should be properly cataloged and arranged, kept in first class repair; and kept up-to-date and live. Books out of date or seldom used can be discarded to make room for those in greater demand. A small, active, and well selected library with sufficient copies of the most needed is far better than a large number with many of poor quality and of little use.

We have been saying a good deal about standards of equipment, personnel and service, but it is useless to talk of these things, without providing the means of accomplishment. This means that money is essential to library service and should be provided as conscientiously as for any other department of school work. It ought not be necessary to have to raise funds by socials, entertainments, tag days and what not. It is quite all right, of course, to encourage student activities to raise money in an appropriate way for special accessories of the library, but the fundamental expenses of the library should be met by an annual appropriation which can be relied upon and which will increase as student and faculty demands on the library increase. It is generally considered that $1 00 per year per pupil will provide adequately for books and their upkeep. Certainly money should be as readily available for a library and books as for a laboratory and its equipment, or a gymnasium, stadium and the by no means incidental expenses that go with them.

The appropriation should be available throughout the term making it unnecessary, as is often the case now, for the librarian to buy books only once or twice a year. She should be able to take advantage of sales and discounts and to buy current books for recreational and cultural purposes as they come along. Close cooperation with the various department heads so that expenditures can be planned wisely and that a good balance may be preserved among the departments is of course expected in good administration.

It should be an accepted part of the librarian's work to give courses, required of all students and credited, on the use of

books and libraries. The book is the modern man's most useful tool. An elementary skill in using books and in using libraries should be possessed by everyone who aspires to be considered educated.

The effective school library stimulates the use of the public library; the desire to possess books; habits of independent investigation; reading for pleasure and for profit, and the development of correct reading tastes.

A recent study made by the North Central Association of Colleges and Secondary Schools based on a questionnaire filled out by 1,153 schools out of 2,092 in its membership reveals considerable progress towards reaching the standards outlined. No doubt the schools that replied rank much higher than those that failed to do so. Also the replies were made by the schools themselves and certainly lean to the favoring side in assessing themselves. Even so their average performance of 78% on the basis of a possible 100 is, I believe, a sign of gratifying progress. Very much so indeed as the earliest of the standards noted above was adopted only eleven years ago.

At this point I want to read a recently issued statement of the American Library Association which combines compactness and vision to an admirable degree:

"What constitutes effective school library service? The American Library Association believes that a school library is an essential of the modern school, and that expert librarianship is the most important element in effective school library service.

"School administrators desiring effective school library service will find it advantageous to consult with the local library or the state library extension agency as to the best methods for securing it. They will provide in their budgets for salaries comparable to those paid for expert service in other departments of the school. They will make generous provision in pupil programs for the use of the library and whenever possible, will so arrange the schedule of the librarian that she may give her entire time to the library, unhampered by other school tasks. Only so can the library be made a vital and active educational agency."

Let me quote from J. E. Morgan in a recent issue of *School Life:*

"The library in the school has had a sudden and amazing growth. It is not a stretch of the imagination to foresee a time in the near future when there will be more school libraries than public libraries. But it would be a catastrophe should the library in the school become something other than a library or its personnel something other than librarians. Adjustments must be made. But the library and the librarian have something to offer the school which the school may not attain singlehanded; and this is the successful application of individualized method and the continuing education through books."

In closing may I give voice to one warning? I have always been somewhat concerned over the school man's urge to regimen, to standardize and to measure. It is gratifying to-day to realize that within the ranks of education itself there is now so strong a current against many of their excesses. Indeed, the emphasis on individualization earlier referred to as one of the reasons for the school library is an evidence of this. And yet the question: "Can the leopard change his spots?" will not altogether down. As librarians we must keep in mind the great contribution made to education by the Public Libraries of America, viz., the voluntary association with books made possible by the open shelves and easy access to a carefully selected group of books and the friendly but not forced help of the librarian. We must remember that the spirit is greater than the law, wisdom is more to be desired than credits and that culture is acquired not given and enthusiasm caught and not compelled.

STANDARDS FOR CATHOLIC HIGH SCHOOL LIBRARIES

MR. FRANCIS E. FITZGERALD, B. A., LIBRARIAN, ST THOMAS COLLEGE, SCRANTON, PA

At first thought it might seem pointless for us to be talking about standards for Catholic high school libraries, especially to those of us in the profession who are intimately acquainted with the work of such bodies as the American Library Association, the National Education Association, and the various national and regional standardization agencies. We know that standards have been formulated and very excellent ones, but in the face of evidence from recent surveys of Catholic secondary schools, we should be foolish to say that all is well In these studies the budgets were found to be too small and variable

Another point of especial note is the general lack of trained librarians and of a library policy These conditions prevail in large cities of the United States as well as small where surveys of school library facilities have been made In smaller high schools there was either no library at all or else a few bookcases containing a number of books called "the library". In the same cities there were high school libraries in charge of trained librarians doing all that can be expected The spirit of tardiness and irresponsibility of school principals going along day by day with poor library conditions prevailing can only be laid to ignorance of the meaning of school library service and of the recommendations of the standardizing agencies, to poverty perhaps, or perhaps again to a false pride in refusing to follow the lead. Instead of a definite, purposive effort toward the development of an adequate library in charge of a competent librarian, we very often find evasion and procrastination. "Eventually, why not now" would be a good motto for such persons to ponder over. It is futile to think that any of our schools can avoid meeting secular education on the same ground, and it is a mistake to set

aside recommendations which are the result of expert study of a given problem. If we are losing ground, it is our own fault.

The library conditions in our Catholic high schools are far from ideal and in general below the standards set for public high schools. The function of print in the educational process is not at issue. Educators who will not be convinced of the need of a library in a school place themselves outside the pale of discussion The present-day school library takes an active and comprehensive part in the intellectual life of the school. Its development can be considered as only just begun. As was stated not long ago in regard to university libraries by President Suzzallo: "Less teaching —more supervision of learners—is the modern tendency of the school The professor of the future will be simply a good reference librarian, and the university will consist of a lot of books, an earnest student, and someone who knows them both and can bring them into thoughtful accord." It is in the light of these words that we shall attempt to view the situation regarding standards for our high school libraries.

First of all the whole question as applied to our schools revolves about the proposition: Why should we set up a special set of standards? We must advance reasons for doing so Wherein do the objectives of Catholic secondary education differ from those formulated by the National Education Association? I have asked a prominent Catholic educator to put down his personal views on this matter. His reply is as follows:

"I think we could accept those of the National Education Association which you enclosed in your letter though I do not think they go quite far enough. They, of course, necessarily omit any religious objective, and we should include it.

"I do not know that the objectives of Catholic secondary education have ever been definitely formulated. We all think we know what we are aiming at, but I am afraid we should have to be somewhat indefinite if we were asked to set the objectives down on paper We have, of course, always had in mind that education must have as its aim physical, mental, and moral development. The physical, I should say, we have not stressed, though we were always aware that it could not be omitted from any program. On the mental side we have not had any very different objectives from the others, except that our secondary schools have

to a larger extent been connected with colleges. The consequence of this has been, I think, to make us regard secondary education more as a preparation for college than for life. This is, no doubt, less true now than it was twenty years ago. As regards moral education or character education, we regard religion as the foundation on which morals and character must stand, and in consequence we do not separate it from religious education. The one thing that I think we are all convinced should be the distinguishing mark of Catholic Education is that religion should permeate all its parts, physical, mental, and moral. Religion should be the atmosphere in which all these disciplines should be imparted.

"If I were to formulate objectives, I think it would be somewhat as follows:

"1. On the physical side—health and normal bodily development.

"2. On the mental side—command of fundamental processes, with insistence on preparedness for some vocation (or for higher education); and in addition, training in clear thinking and in the beginnings at least of some appreciation of culture.

"3. On the moral side—development of character through the intelligent appreciation and practice of our duties toward God, neighbor, and self. Worthy citizenship should be the natural result of this, but perhaps it may be necessary to insist upon citizenship separately.

"4. On the religious side—besides having religion as the pervading atmosphere of the school, there must be formal teaching of religion to give intelligent grasp of the dogma and spirit of the Catholic faith, joined with the practice of specific religious duties.

"This separate listing of objectives is, of course, only for the sake of clearness. It is not as if we were to have many separate and perhaps distracting aims. In reality our aim is single: to produce the good man, who by the very fact will be the good parent, the good citizen, and the good servant of God."[1]

"In contrast to this let me state the seven objectives for secondary education formulated by the Commission on the Reorganization of Secondary Education appointed by the National Education Association: 1. Health. 2. Command of fundamental processes. 3. Worthy home membership. 4. Vocation. 5. Citizenship. 6. Worthy use of leisure. 7. Ethical character. In a statement of this Commission the following points are made: 'The ideal of a democracy . . . involves, on the one hand, specialization, whereby individuals and groups of individuals become effective

[1] Rev. John F. McCormick, S J, Marquette University. Letter to author.

in the various vocations, and in other fields of human endeavor, and, on the other hand, unification, whereby members of that democracy may obtain those common ideas, common ideals, common modes of thought, feeling, and action that make for cooperation social cohesion, and social solidarity' ".

The first formulation is more inclusive and satisfactory since it takes man's whole nature into consideration. It will be necessary, therefore, for our high school library to make its program articulate with these principles. While these objectives may well be considered vague, still we have here something definite at which to aim. The specific skills entering into each objective have yet to be laid out so that the teacher and the librarian can keep the goal in sight. Our program differs mostly in its greater breadth and its insistence on accounting for the spiritual nature of man. What we have to do then is insure complete coverage of our special problem. We can with perfect assurance, therefore, accept as our standards those proposed by the North Central Association. These standards care for all the work of the school library as ordinarily conceived. It is up to us to provide in addition what is necessary to complete the fulfillment of our objectives. I shall concern myself during my time to a discussion of what I consider the fundamental problems concerned with standardizing our Catholic high school libraries.

First of all we differ from secular education in our insistence on religion permeating the curriculum. So far as the high school library is concerned, religion can permeate the library if the right books are on the shelves and the right person is in charge of the library. The effective use of a library of any kind depends upon these two elements and of the two that of greater relative importance is the librarian. The flood of printed matter on the market is neither all good nor all bad. It is the work of many working together to select the best material suitable for the shelves of our Catholic high school libraries A step in this direction is the list prepared by the National Catholic Welfare Conference called *A Catholic High School Library List* published in 1928 While this list is an aid in book selection for high school libraries, it bears evidence of the point of view of college profes-

sors and is too "heavy" in spots. The fact that no high school teachers or librarians had a hand in its compilation may account for this. It is a move in the right direction and should be frequently revised. The list could be limited to fewer titles and made more basic. Future editions made in cooperation with our Catholic high school librarians working with the teachers and provided with critical annotations would be a strong influence in improving the selection in our high school libraries. Special notice was made by the North Central Association of the point of selecting books from lists set up by experts Mere numbers are misleading for the quality and not the quantity of books decide the value of a particular collection. *Books to be of use should be purchased for the student and not for the teacher.* In instances where gifts form a large part of a library's receipts, a policy of "looking the gift-horse in the mouth" should be followed to the end that no book will be given a place simply for the sake of its source.

In regard to the librarian we must admit that difficulty is even greater. Selection implies a choice. My personal experience warrants me in saying that a good librarian is harder to secure than a good teacher. This is apart from the matter of convincing Superiors that a professional librarian is necessary. The principal reason for the shortage is simply that librarianship as a profession has not attracted Catholics greatly. There are many Catholics practicing library work, but not many of us can stand along side our professional brethren outside the fold as their equals Many of our would-be librarians are competent in other fields and have been forced into library service without adequate preparation for the work. A complete education for librarianship cannot be secured in the United States in a Catholic institution. We do have a few summer library schools, but they are due not to a belief on the part of our leading Catholic educators in the necessity of trained Catholic librarians, but rather to the zeal of a few far-sighted individuals Still it is in the possession of a force of trained Catholic librarians that the ultimate solution of our whole library problem lies.

As was stated before this Association by the Rev. Henry Regnet,

S. J.: "The librarian is, unquestionably, the real crux of the library problem. Not the lack of space for library purposes, nor the want of funds, but the absence of a *real* librarian is the fundamental cause of trouble in our libraries" And let me say here that a librarian cannot be made from an individual whose sole qualification to practice the profession is the possession of an abridged edition of the Dewey Decimal Classification and an out-of-date copy at that. The notion of a librarian as a custodian of books has been entered into history books along with the notion that a library was a storehouse to preserve knowledge as though it were a kind of fruit. A librarian can make an effective library under conditions where an untrained worker would be groping for light We need a better definition of "librarian" to save the term from becoming meaningless. My experience as a librarian for the past six years convinces me that our solution will be found in the aggressive action of Catholic librarians We know what we want, we should not stop until we get what we want. That is the way the public library came into its own Any group intent on its particular problem gathers force and support. We have the nucleus of such a group right here in this Section

The solution of the problem of the high school library does not rest simply with the formulation of a set of standards by this Association Standards have been set and published long ago, but to what purpose so far as our schools are concerned? We must tackle the problem at its roots and by that I mean we must train Catholic librarians It will be a matter of years perhaps before we can point to a Catholic library school offering a course equivalent to that found in such institutions say as the Columbia University, School of Library Service, or the Library School, University of Illinois. The interest of Catholic teachers, particularly the teaching Sisters, in the summer library schools at Catholic universities attests to the need for the establishment of a regular library school. Fifteen attended the first summer course in library science offered at Creighton University in 1925. Twelve were Sisters, one of whom to my knowledge is continuing her library education at Wisconsin The Catholic attendance at the library schools of such universities offering graduate study

and a professional degree in library science as Columbia, Illinois, Chicago, Michigan, Western Reserve, California, Drexel Institute, is considerable. The Catholic graduates of these schools who have a good background of undergraduate study in some Catholic college or university offer practically all that can be desired. Their professional knowledge and technical skill is not secured, however, under those auspices which insure attainment of the Catholic ideal. This is particularly true of the book selection courses. The best solution lies in the preparation of librarians in Catholic schools for the same reasons we train Catholic doctors of medicine in Catholic medical schools.

The problem of standardization of our Catholic high school libraries revolves apparently around the two matters of book selection and the librarian. In so far as standards of equipment, organization, volumes per pupil, space per reader, pupils per seat, service to pupil, teaching the use of books and the library, and the cultivation of the reading habit are concerned, we cannot do better than follow the standards already formulated by the North Central Association. I do not think we should attempt standards less comprehensive. We have to do more in fact than any of these standards call for, or at least have to adapt certain phases to our special problem. In book selection we have set up no lists authoritatively recommended. In library training we have lagged behind. It is largely up to us to remedy the situation by releasing for professional study librarians who are insufficiently prepared. The best method of doing this would appear to be by permitting these librarians to attend summer library school. One year of study leading to the Bachelor of Science in Library Science can be accomplished in four summer sessions usually. For the high schools under 250 enrollment, a teacher-librarian should be employed who possesses a certificate equivalent to that required of teacher-librarians in the state where the school operates. I deem it worthy of the attention of the National Catholic Educational Association to go on record as accepting the standards of the North Central Association for school libraries as those of this Association. In addition emphasis should be laid on the matter of providing a greater number of qualified Catholic librarians; the

compilation of lists of books for purchase by our Catholic high school libraries; as matters of prime importance. These are matters of *practical solution* rather than *theoretical consideration* The time has come for concerted action under expert guidance

In order to accomplish the aims outlined above offering a solution to the problem of standardizing our Catholic high school libraries, I propose that a new office be opened under our diocesan superintendents of schools, namely, that of a Director of School Libraries. The incumbent to be a fully qualified librarian having a bachelor's degree in arts or science and in addition at least one year's study in a graduate library school representing thirty credit hours in library science with a major in school library administration. In order to insure an adequate supply of trained Catholic librarians, the matter of the formation of a Catholic library school under the auspices of a Catholic university should be investigated. The universities now conducting summer courses in library science should be asked for an expression of opinion in this regard. Finally the work of compiling a high school book list should be continued. The accomplishment of these projects will satisfy to a great extent the need for improvement in our Catholic high school libraries I believe, and this Section has the proper persons, influence, and prestige to make such activities fruitful.

PARISH SCHOOL DEPARTMENT

PROCEEDINGS

FIRST SESSION

TOLEDO, OHIO, TUESDAY, JUNE 25, 1929, 2 30 P. M.

The first meeting of the Parish School Department was held on Tuesday at 2:30 P M , in the Central Catholic High School Auditorium The President, Very Rev. Msgr William F Lawlor, LL. D , opened the meeting with prayer and gave a brief address, after which he appointed these committees.

On Nominations. Rev. John J. Bonner, D D , Rev Harold E. Keller, A. M., Brother George N. Sauer, S M.

On Resolutions: Very Rev. Msgr. Joseph V S. McClancy, Rev Felix N. Pitt, M A , Rev. T. Leo Keaveny, Ph D

The meeting was honored by the presence of the Rt. Rev. Samuel A. Stritch, Bishop of Toledo, and the Rt Rev. James A. Griffin, Bishop of Springfield, Ill.

The first paper, "Vocations to the Teaching Brotherhoods", was prepared by Brother Ambrose, C F. X , Superior, Leonard Hall High School, Leonardtown, Md., and was read by Brother Ignatius of the same community and school. The discussion was led by the Rev. Henry M. Hald, Ph D., Associate Diocesan Superintendent of Schools, Brooklyn, N Y.

The second paper, "Safeguarding the Religious Spirit in Catholic Education", was read by the Rev Daniel J Feeney, Supervisor of Parochial Schools, Portland, Maine This paper was discussed by the Rev. Paul E. Campbell, M. A , Litt. D , LL. D., Diocesan Superintendent of Schools, Pittsburgh, Pa.

SECOND SESSION

TOLEDO, OHIO, WEDNESDAY, JUNE 26, 1929, 9:30 A. M.

This meeting was called to order with prayer offered by the President of the Department, Very Rev. Msgr. William F. Law-

lor, LL. D A paper on the subject "What Educational Psychology Can Contribute Toward Efficiency in Teaching", was read by the Rev. Leo F. Miller, D. D., Pontifical College Josephinum, Columbus, Ohio, and was discussed by the Rev. Felix N. Pitt, M. A, Louisville, Ky.

A paper on "Diocesan Uniformity of Text-Books for the Grade Schools—Is It Desirable?" was read by the Rev. Michael A Dalton, M. A., Trenton, N. J., and discussed by the Rev. John M. Wolfe, S. T. D., Ph. D., Dubuque, Ia.

THIRD SESSION

TOLEDO, OHIO, WEDNESDAY, JUNE 26, 1929, 2 30 P. M.

The first paper in the afternoon session of June 26 was read by Miss Nellie B. Maher, A. M, Professor in the School of Education, De Paul University, Chicago, Ill. The subject of Miss Maher's paper was "What Is the Unit-Extension Plan of Teaching Reading and What Are Its Advantages?" This paper was discussed by Mother M Gervase, A B, Missionary Sisters of the Sacred Heart, Chicago, Ill

The final paper of the third session was read by the Rev. Paul L. Blakely, S. J, Associate Editor of *America*, New York, N Y. Father Blakely's paper was entitled "An Outsider Views the Parish School".

FOURTH SESSION

TOLEDO, OHIO, JUNE 27, 9 30 A M

The first paper, "Effective Supervision in the Catholic Elementary School", was written by Sister Mary Mildred, O S F, Ph D, of the Sisters of St. Francis, Glen Riddle, Pa. Sister Mildred's paper was read by Sister M. Sylvia of the same community. The discussion was led by Sister Patricia, who read a paper prepared by Sister M Catherine. Both of the latter Religious were from the Ursuline Academy, Toledo, Ohio.

The second paper, "The Longevity of Teaching Sisters in the United States", was read by Mr. Constantine J Fecher, Ph. D, Dayton, Ohio.

The report of the Committee on Resolutions was presented and adopted as read.

RESOLUTIONS

The Parish School Department wishes to note with affectionate regret and yet with Christian hope the deaths during the past year of two of its pioneer members, the Right Reverend Monsignor Joseph F. Smith, P. R., Superintendent of Parish Schools of the Archdiocese of New York, and the Rev. A. E. Lafontaine, Superintendent of Parish Schools of the Diocese of Fort Wayne.

The local parish school is in point of time and in point of theory the firm foundation of our Catholic educational system. Hearty cooperation should be given to every effort to lengthen the years of service and to increase the number of our Religious teachers. Special commendation is given to efforts aiming to increase the number of our teaching Brothers.

The Parish School Department enthusiastically approves the most enlightened and most encouraging type of supervision.

Catholic Education rests upon a sound philosophical basis. Its animating spirit is that of religion. Its concept of child-life is that formed by close and intimate study of the child based upon experience which is in turn guided by Divine Revelation. The religious welfare of the child and the adaptation of the school to the child remain our important educational objectives.

Despite the lack of unanimity regarding the policy of uniformity in the adoption of text-books, it is agreed that our Catholic Schools should use only the best books that the art of the day and the skill of modern authorship can supply. In particular, the Department notes with great satisfaction the increasing number of acceptable texts from the pens of our Religious teachers and is desirous to be recorded as enthusiastically encouraging the publication by Religious teachers of text-books for Catholic schools.

The following officers were elected for the year 1929-1930:

President, Rev. John W. Peel, Buffalo, N. Y.; Vice Presidents, Rev. John I. Barrett, Ph. D., LL. D., J. C. L., Baltimore, Md.; Rev. Michael A. Dalton, Hopewell, N. J.; Rev. Paul E. Campbell, A. M., Litt. D., LL. D., Pittsburgh, Pa.; Rev. Brother Calixtus, F. S. C., A. M., New York, N. Y.; Secretary, Rev. Felix N. Pitt, M. A., Louisville, Ky.

Members of the General Executive Board: Very Rev. Msgr. Joseph V. S McClancy, Brooklyn, N. Y.; Very Rev. Msgr. William F. Lawlor, LL. D , Bayonne, N. J.

Members of the Department Executive Committee: Rev. Daniel J. Feeney, Portland, Me.; Rev. Daniel F. Cunningham, Chicago, Ill.; Rev. Richard J. Quinlan, M. A., S. T. L., Boston, Mass.; Rev. Harold E. Keller, A. M., York, Pa.; Brother Eugene, O. S. F., Brooklyn, N. Y.; Brother George N. Sauer, S. M., Dayton, Ohio.

RICHARD J. QUINLAN, S. T. L.,
Secretary.

PAPERS AND DISCUSSIONS

VOCATIONS TO THE TEACHING BROTHERHOODS

BROTHER AMBROSE, C. F. X., SUPERIOR, LEONARD HALL HIGH SCHOOL, LEONARDTOWN, MD.

When it was suggested to me that a paper on the subject, 'Vocations to our Teaching Brotherhoods" be prepared for this ıssemblage I was immediately struck with the perplexing ques- ion, What particular phase of so broad a subject should I ıttack? At nearly every annual meeting of the National Catholic Educational Association this thought has been handled either ılone or in connection with the general subject of vocations That he Chairman of this Section again selects such a topic for consid- ·ration, after so many papers on the problem have been presented, s to my mind, sufficient evidence that further consideration is still ı necessity and consequently hope is held out that from this effort, ınd the discussion to follow, ideas will be brought to the attention)f the teachers gathered here in Toledo that will enable them to ıssist the administrative department of our School system, in one)f the most vexing situations that to-day confronts us I feel my ot would have been made considerably easier had the Chairman imited my subject-matter rather than leaving me free to wander ıround in the broad field of thought that comes to mind when the ıuestion of vocations to the teaching Brotherhoods is breached

Fortunately, for your patience, there is a time limit on papers ead in this Section. In view of that fact I propose to place)riefly before you the following points:

1. The necessity of encouraging vocations to our teaching 3rotherhoods. All agree to the principle herein contained but o date nothing definite has been done, save in an isolated diocese)r two.

2. The necessity of a concerted and uniform plan of action in ·iew of the fact that obstacles are constantly being placed in the

way of those expressing themselves as desirous of consecrating their lives to God in some congregation of teaching Brothers

3. To show that the problem of recruiting is primarily one belonging to the administrative agency of the diocese.

4. That due regard be given to the dignity of the calling contained in the life of the teaching Brother.

At the outset it might be well to state that though this paper is restricted to "Vocations to our Teaching Brotherhoods", yet the trinity of vocation namely, the priesthood, the Brotherhood, the Sisterhood, is the ideal form the message should take in addressing our young Catholics in the school, and elsewhere, on this most vital question, stressing their respective duties, responsibilities, and opportunities for far-reaching good to their neighbor so that measuring their own ability they might make a wise choice; that to exclude one service, when opportunity for discussion of the full problem is present, is not to take advantage of the good that can be done In support of his assertion we need but consider the scant mention that the life and work of the teaching Brother receives when the topic is touched on in sermons and instructions Embarrassing, indeed, it is to hear from the lips of devout Catholics, the admission "I have never heard a sermon on vocations to the Brotherhoods" We are now reaping the harvest of such a sowing in the dearth of well informed, earnest recruits

"As the enrollment in Catholic schools increases and facilities for providing education multiply", to quote the utterance of the editor of the *N. C. W. C Bulletin* for March, 1929, "the need of more vocations for our teaching Orders becomes strikingly apparent. When all is said and done, the Religious are the ideal teachers in our Catholic schools. That we have schools at all is due primarily to the self-sacrifice and devotion of the men and women who have bravely left all things behind to follow Our Blessed Saviour in the ways of perfection. It is through their sanctifying personalities that mere natural learning is raised to a religious level and all sciences are made to speak of Wisdom Eternal. Thousands of young men and women are hearkening to the call of the Saviour, but thousands are needed. The extension of

the advantages of secondary education to large numbers of Catholic boys makes it imperative for us to provide more male teachers." It is pretty generally admitted that there are certain phases of the educational scheme affecting the boy and adolescent youth that can best be handled by men in view of the fact that fathers to-day pass on much of that form of their duty to others,—especially schools. How difficult it will be for the Catholic school system to function most effectively if an adequate number of recruits is not received by the various organizations of teaching Brothers!

The use of specially trained laymen is beyond the reach of the system because of the limits necessity and poverty have set to our financial ability. To see the programs, now being arranged by our various diocesan superintendents, through to a successful completion we must staff the schools with teachers in sufficient numbers and properly prepared; and this desideratum is possible only by attracting young men and incorporating them into the societies whose end is the Christian Education of youth.

Just why doubt or trepidation is felt any time this subject is discussed in a mixed company (Brothers and others) will ever remain a puzzle to me. Taking a page from the book of former Governor Alfred Smith we might ask ourselves the question—either we are right or we are wrong. If right we are entitled to full support in this all-important question, if wrong then we should be entirely removed from the picture. Every Religious Brotherhood has the sanction of Holy Mother Church giving it the right to carry on the work set forth in its constitutions and holy rules. Why then the continual wrangle, injustice, if you will, when there is a question of candidates for the various congregations of teaching Brotherhoods?

Father Felix M. Kirsch, O. M. Cap., has brought together in his *Why Have We Been Neglecting Our Teaching Brothers?* all the stock arguments advanced when a young man expresses himself as ready to enter any one of the various Brotherhoods. Archbishop Hanna condemns in no uncertain terms any such interference with a boy's vocation when he says: "It were surely a misplaced zeal in any one to seek to set a boy aside from his purpose

of entering the Brotherhood, even in the hope that he might later attach himself to the priesthood. Vocation is not determined by the wishes or ambitions of an outside party. Vocation is a call of God, and to overlook a doctrine so basic is not unlikely to work mischief to the future of the boy as well as to the cause of the Church. Too often indeed, he will never again entertain the idea of an apostolic career of any kind, while we cannot forget that our clergy for the most part are recruited from our Catholic schools and that without Religious teachers, Brothers and Sisters, the ranks of our clergy and our educational system must alike suffer immeasurably."

We would like to have the idea dinned into the ears of all concerned that the vocation to the teaching Brotherhood is a distinct vocation and consequently it must be treated as such and not in conjunction with the vocation to the priesthood which is also a distinct vocation. The teaching Brotherhoods look upon their profession as part of a sublime mission entrusted to them by the Church, and consider their position as one particularly suited for effecting their personal sanctification, and for furthering the spiritual interests of the children committed to their care. In taking this view they are borne out by the attitude of the Church in their regard, as well in the matter of legislation concerning them as in the encouragement given to them and confidence reposed in them. The rule books and manuals of advice of the different congregations of Brothers are replete with instructions on this point. Perhaps I cannot do better than quote from my own manual: "The rector of the parish represents Jesus Christ, the Sovereign Pastor of souls in the parish, the administration of which is entrusted to him; and when he calls you to take charge of a portion of his flock, to labor under his orders in the instruction and education of children, you become in a certain sense his cooperator, and you are associated in one of the most beautiful and important functions of the sacred ministry. Never lose sight of the fact that you are subject to him and that you owe him respect."

A suggestion that comes to mind as an aid in the solution of this problem is that at some superintendents' meeting the entire

time be devoted to various phases of this topic. Some one may object, holding that the subject is not of sufficient importance to consume the attention of our several superintendents during the three days of their semi-annual meeting. Possibly not, but let us ponder over the question for a moment. First of all this problem is one of administration. It is part of the duty of the administrators to see that proper teachers are secured. We in our work in the diocesan schools are merely part of the system and in supplying our part in the due carrying out of this process it is only natural that we should look not only to the fields in which we have labored but also to the entire country for filling in the gaps due to sickness, old age, defections, in fine, for the natural growth of the body.

The superintendent is the special representative of the Bishop of the diocese, the real head of the system as at present constituted. Any plan that might hope to function then must have the sanction of the Bishop and the full approval of his representative —the Superintendent

A community plan is necessarily confined to the schools under the care of a few and consequently restricted. If a general plan is formulated for use throughout the diocese a more comprehensive field is embraced, not only in the reports and various papers originating in the office of the superintendent but also in the diocesan paper as well Moreover, with the subject brought so strikingly to the attention of all the superintendents of the country, definite information could be secured for further study We cannot expect to strike on the perfect plan in the beginning, but by experiment and the exchange of results a big step will have been made in the right direction

My last point is that due regard be given to the dignity of the calling to the teaching Brother. In the issue of May 25, 1929, the able editor of *America* had the following to say on this point· "It is to be feared that even among Catholics, there is much ignorance of the work of the teaching Brotherhood. Few realize its hardships or its intellectual and spiritual rewards Few understand its value to Catholic Education Around the head of every teaching Sister there is the halo of sacrifice. She has been sung in verse, and her story told by gifted pens. This is as it

should be. But there is nothing romantic about a teaching Brother.

"It is impossible to visualize him in a garden, with a lily in his hand, his eyes uplifted to the stars, his lips parted in breathless adoration of his Creator He is just one of those hard-working, hard-headed, practical men, whose toil is rarely praised by men, but is well known to God The priest teacher has the unutterable consolation of the Mass, but the Brother often kneels with the laity at the altar rails The priest has that visible consecration which sets him apart from all men, while, often enough, the Brother has not even a Roman collar. He is distinguished among men—and may we in all reverence add—in the eyes of God, by the poverty of his garb and the humility of his bearing. None of the riches of the world are his, nor any of the marks by which Mother Church indulgently rewards her distinguished sons. He serves God and man not in the glory of a great cathedral or a famous university, but in a lowly classroom where with unnoted and unremitting labor, he fashions young souls unto the mind of Christ His earthly reward is poverty and penance. But a reward which even the inspired vision of the Apostle could not describe, awaits him in the world to come. . . Could their numbers be multiplied ten or twentyfold, the problem of the parish and the high school for our boys would no longer exist"

Coming before this body one feels a certain hesitancy in speaking on certain aspects of the question of vocations to our Teaching Brotherhoods. Any Brother or Sister here will vouch for the veracity of the following· A member of the community will tell over and over of the number of young men whom next to God's grace, they have been instrumental in sending off to the priesthood This is just as it should be and no one more than I wishes to see the practice continued. At the same time I plead that the same cry be taken up by the priest, Brother and Sister regarding vocations to the Brotherhood That just as they rejoice in being instrumental in causing one to enter upon his studies for the priesthood let their zeal be also extended to the teaching Brothers and let their boast be extended to read I have, *Deo gratias*, been instrumental in encouraging such and such a number to enter the priesthood and such and such a number to enter the teaching Brothers.

Neglect on this point has not been confined to any particular

group. All have been guilty and the cause has sagged in direct proportion to the neglect along these lines. Mother Anselm, O. S. D., at the Convention in Cleveland brought out this point when she remarked: "It would never be the part of wisdom to divert boys with a vocation for a teaching Brotherhood, into the ecclesiastical seminary".

In the eyes of God our calling is high and certainly few will deny the nobility of its end. Our work differs exactly as do vocations differ.

Two lists are being added that shed some light on the question at hand. The first is the plan of the vocation work in the diocese of Brooklyn. It is most complete, in fact, the only one that has been carried on fully and the results of which have been given to us. Great credit is due Very Rev. Joseph V. McClancy and those associated with him for their great strides in this development. This plan has been mentioned in other years but not so fully as here presented by the Superintendent of the Diocese of Brooklyn. Its inclusion here is prompted by the hope expressed earlier in the paper that we realize the necessity of a definite plan throughout the country.

RELIGIOUS VOCATION WORK IN THE DIOCESE OF BROOKLYN

A—*Objective.*—The development of vocations for the priesthood, diocesan and regular, for the Brotherhoods and for the Sisterhoods with attention also to the need of priests, Brothers and Sisters in the foreign mission field.

B—*Means of Procedure:*—(1) The appointment for each scholastic year of a vocation slogan which appears on all the official forms leaving the Superintendent's office. (2) The direction to the Community Supervisors to examine on the occasion of the annual visitation of the schools the interest of each particular school in the matter of religious vocations and to report to the Superintendent on this among other points. (3) The public urging at least at one of the regular conferences each year of the need of the Church for more Religious workers and the appeal to each Brother and Sister to recruit one member for the Community once every five years. (4) The Bishop's gracious co-

operation shown in every Confirmation talk whereby he urges the children and the parents to consider the blessing of a call to the Religious life as a priest, Brother or Sister. (5) The apportioning of all the schools not having Brothers in charge of the boys among the five Brotherhoods teaching in the diocese. These non-Brother schools are divided into five lists, one for each Brotherhood, the list being assigned for two years to each community. The Brother recruiter visits each school on his list at least twice a year, in the fall and a follow-up visit in May, his address being given in the grades to the seventh and eighth year boys and girls and in the high school to all the students. Literature, prepared by each community, is distributed at the community's expense. The Bishop has authorized this visitation campaign and each pastor is asked by the Superintendent to conform to the Bishop's wishes. (6) The designation by the Bishop of May as vocation campaign month—a special vocation poster is prepared by the Superintendent at the expense of his office and put in every classroom of every grade, secondary and collegiate school in the diocese—the prayers of all are asked for the flowering of religious vocations—some of the Brotherhoods take advantage of the atmosphere of the month to bring prospective applicants to their juniorates if they are hard by. (7) The setting of a constant space in every annual school report for the matter of religious vocations and the emphasis placed upon the topic at all commencements or school dedications addressed by the Superintendent or his associate. (8) A quiet personal propaganda by the Superintendent among the clergy whereby aim is made to set up for admiration the high mental and deep spiritual character of the present-day Brother, the chief neglect in modern vocation work.

C—*Results*:—It is difficult to differentiate results since there is a normal increase in vocations despite any organized effort to bring this about. The Lord has His own way of calling His chosen ones. But in the scholastic year 1927-1928 these items of interest were brought to attention: (1) The recruiter for the Christian Brothers visited twenty schools, addressed fifty-six separate classes and received as fruitage seven recruits last July. (2) The Brothers of Mary had four postulants. (3) The Fran-

ciscan Brothers spoke of 1927-1928 as being the best vocational year in fifteen years. (4) The Sisters of St. Dominic (Brooklyn Community) had seventy-two recruits and the Superior allows that twenty-five came from the diocesan campaign (5) The five Brotherhoods and thirty Sisterhoods in the diocese had last scholastic year an average increase of 8% of their membership.

D—Recommendations on Vocation Work—(1) Prayer and personal contact are the best factors. (2) Patience must be had to wear down indifference and unfair bias on the part of some clergy. (3) A better cooperation on the part of some Religious towards the pastor must be had and also a greater respect for the authority of the priest on the part of some Brothers. (4) The appeal of a community will grow stronger as the domestic work of young recruits is lightened by having lay people hired for the purpose, thus leaving more time for professional and religious training of the candidates (5) A provision for daily outdoor exercise for young Religious, in the city or outside, thus removing much unnecessary excitement and often early deaths. (6) The strengthening of fidelity to religious exercises but a resetting in many communities of the exercises to the time opportunities of the present-day Brothers and Sisters (7) More publicity in a conservative way of the needs of vocations for the religious life. (8) Provision for better care of the aged and sick among the Religious, the community assuming financial charge of the recruit from the moment of entrance and not depending upon the families. (9) The centering of campaign for teaching Religious on the Brotherhoods, the great overlooked end of the trinity of priesthood, Brotherhood and Sisterhood. (10) The keeping of quality of subjects in mind rather than quantity. (11) To have in each religious house daily prayer for vocations.

Catholic Schools,
Diocese of Brooklyn.

Superintendent's Office,
66 Boerum Place, Brooklyn.

DIOCESAN VOCATION CAMPAIGN

Month of May

Instituted by the Right Reverend Bishop.

"COME, FOLLOW ME"

The Divine Lord thus calls many Catholic students to fill a high office in the Catholic Church's service:

I—PRIEST—Diocesan or Regular.
II—BROTHER—Membership in one of the Brotherhoods in the Diocese.
III—SISTER—Membership in one of the Sisterhoods in the Diocese

School, community and family prayers are sought. Those who feel a call to serve Christ in an intimate way should:

CONSULT

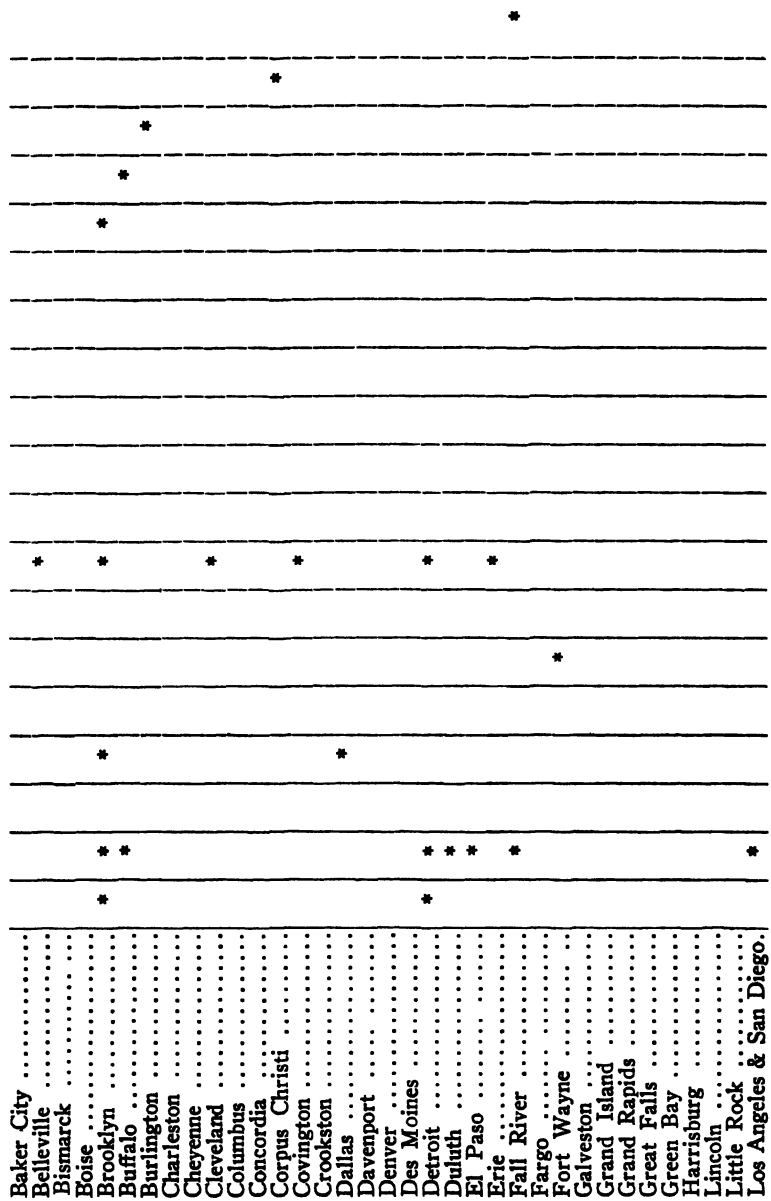
Confessor, any Priest, any Brother, any Sister, any Teacher.

"They that instruct others unto justice shall shine as stars for all eternity."

A study of the year book of the Catholic activities reveals some interesting facts bearing on this question There are in the United States fifteen archdioceses and eighty-eight dioceses. In all of the archdioceses there are to be found teaching Brothers engaged in their calling but in only forty-four of the dioceses. If in places where the Brothers have labored for years there is a lack of knowledge of their work, their ideals, their needs, how much more so must this be true in localities where they have never appeared I know from priests well intentioned and thoroughly in sympathy with the cause that for years they knew nothing of the Brothers' work and in consequence whenever their efforts were directed for vocations they thought only in terms of vocations for the priesthood and Sisterhoods.

The following composite chart will furnish a ready reference for locating the dioceses in which pioneering work in this study must be inaugurated To believe God's gifts are restricted to any one locality is to run contrary to the universality of the Church.

Archdioceses of	Xaverian Brothers.	Christian Brothers.	Brothers of Charity of Ghent	Brothers of Sacred Heart	Marist Brothers.	Holy Cross Brothers.	Clerics of St. Viator.	Brothers of Mary.	Irish Christian Brothers.	Brothers of the Poor of St Francis.	Brothers of Christian Instruction	Christian Brothers of Ireland.	Foreign Mission Brothers of St. Michael.	Marist Brothers of the Schools.	Franciscan Brothers of Brooklyn.	Brothers of the Holy Infancy and Youth of Jesus	Brothers of St. Gabriel.	Marist Brothers (Mexican Province).	Brothers of Christian Education.
Baltimore	* *	* * *	*	*	*	*	*	*	*										
Boston																			
Chicago		*				*		* * *	*	*									
Cincinnati																			
Dubuque										*									
Milwaukee		* * *				*													
New Orleans																			
New York		* * *				*		*			*	*	*	*					
Oregon City																			
Philadelphia		* * *				*		* *											
St. Louis																			
St. Paul		* * *																	
San Antonio								* *											
San Francisco		* *																	
Sante Fe		* *																	
Dioceses of																			
Albany		*																	
Alexandria				*															
Altoona																			
Amarillo																			


Baker City
Belleville
Bismarck
Boise
Brooklyn
Buffalo
Burlington
Charleston
Cheyenne
Cleveland
Columbus
Concordia
Corpus Christi
Covington
Crookston
Dallas
Davenport
Denver
Des Moines
Detroit
Duluth
El Paso
Erie
Fall River
Fargo
Fort Wayne
Galveston
Grand Island
Grand Rapids
Great Falls
Green Bay
Harrisburg
Lincoln
Little Rock
Los Angeles & San Diego.

Dioceses of	Xaverian Brothers	Christian Brothers	Brothers of Charity of Ghent	Brothers of Sacred Heart	Marist Brothers	Holy Cross Brothers	Clerics of St Viator	Brothers of Mary	Irish Christian Brothers	Brothers of the Poor of St Francis	Brothers of Christian Instruction	Christian Brothers of Ireland.	Foreign Mission Brothers of St Michael.	Marist Brothers of the Schools	Franciscan Brothers of Brooklyn.	Brothers of the Holy Infancy and Youth of Jesus	Brothers of St Gabriel.	Marist Brothers (Mexican Province)	Brothers of Christian Education.
Louisville	*	*		*										*					
Manchester																			
Marquette				*															
Mobile																			
Monterey-Fresno								*											
Nashville		*																	
Hartford																			
Helena																			
Indianapolis				*		*													
Kansas City		*																	
La Crosse																			
Lafayette		*																	
Lead																			
Leavenworth																			
Natchez				*															
Newark		*																	
Ogdensburg		*		*															
Oklahoma																			
Omaha																			
Peoria								*	*										
Pittsburgh		*																	

Portland
Providence
Raleigh
Richmond
Rochester
Rockford
St Cloud
St Joseph
Salt Lake
Sacramento
Savannah
St Augustine
Scranton
Seattle
Sioux City
Sioux Falls
Spokane
Springfield (Ill.)
Springfield (Mass)
Superior
Syracuse
Toledo
Trenton
Tucson
Wheeling
Wichita
Wilmington
Winona
Belmont Abbey

DISCUSSION

REV. HENRY M. HALD, PH. D.: The very frequency with which the subject of fostering vocations to the Brotherhoods has been discussed at our meetings is proof that the topic is an important one. Even though the discussion has been worn threadbare and little new information may be advanced, nevertheless it cannot be dismissed as having been treated with finality; indeed, it will always be with us, for the very sinews of the Catholic educational system depend upon the recruitment of the ranks of our Religious teachers.

Brother Ambrose has presented one phase of the vocation topic logically and in interesting style. His paper with its appended table shows careful investigation. Assuredly, there is no need for Brother to prove the desirability of more teaching Brothers. Thoughtful educators throughout the land have bemoaned the passing of the man teacher from the elementary school and the handing over the adolescent boy to the woman pedagogue We are now face to face with a situation which leaves the boy without male influence at a most critical period of his life. Catholic teaching, which in this matter is in accord with the best educational theory, would have the boys of the upper grades of the elementary and of all the grades of the secondary school taught by male teachers Hence, our concern for the development of the teaching Brotherhoods Our interest is doubly great, because one of the problems facing the superintendent of schools is the staffing of our much needed and rapidly increasing diocesan high schools for boys. The building of the high school with its attendant financial obligations is not so important as providing the building with an adequate and efficient faculty.

All this by way of preface. Whatever is hereafter said is meant to be an expansion of some of the topics presented by Brother Ambrose We do not presume to offer any new ideas, for the Brothers have wrestled with these problems time and time again, but a restatement sometimes helps towards the final solution. Our thoughts may be succinctly offered in six divisions. The first will be an elaboration of a principle discovered by Huck Finn; the second will approach a task that confronts all of us; the third will be a suggestion that may be practical or impractical; the fourth will probably strike some as ultra modern, and therefore to be shunned—but I believe in it; the fifth will take up the all-important subject of getting interest and money at the same time; and the sixth, the last but by no means the most unimportant, will discuss a matter which is of the greatest moment to the development of Religious communities in general and of the Brotherhoods in particular.

1. The principle alluded to above was discovered by Huck Finn when he had on his hands the laborious and sloppy job of whitewashing a fence. He found that if a thing is made difficult of attainment, it will be eagerly sought after. Translated into the terms of our discussion, this means that

wherever a community requires a reasonably long and strict preparation period before the vows, there will be prosperity. One need only refer to the sagacity of St. Ignatius Loyola in the application of this principle; the great number of candidates that overflow the Jesuit Houses of Study is a proof of the validity of the principle. We believe that a moderately long and thorough preparation will give the Brother a dignity that will command the respect of all. St. John Baptist de la Salle achieved this result when he gathered together the itinerant and nondescript teachers of his day, prepared them for their work, and sent them out as dignified, well-trained men who had confidence in themselves and who won the esteem of all France. The taking of the vows should be preceded by a good scholastic and professional training, and, above all, by a thorough religious formation.

2. The second point treats of the idea of vocation held by many As Brother states in his paper, the term is loosely applied to the priesthood and the Sisterhood Such limited application is due in large measure to the unfamiliarity of the majority of people with the Brotherhoods Priests as well as laymen share this lack of first hand acquaintance This is unfortunate because it has permitted a false idea of the nature of the Brotherhoods to grow up. Many believe that the Brotherhoods constitute a sort of inferior religious society made up of men whose vocation to the priesthood was "spoiled" by some mishap or other, or who have not sufficient mental ability to attain the priesthood Confessors, it has been charged, have shunted boys with the signs of a Brother's vocation to the priesthood and have often persuaded others whom they thought poorly equipped for the priestly office to apply to the Brotherhoods. The Brotherhood, of course, is a distinct vocation This is the truth that must be driven home to overcome the prejudice against vocations to the Brotherhoods. It must be learned by priests and people; and it will be only after the learning that the Brothers will be appraised at their full worth. Brother Ambrose aptly implies that a feeling of close kinship should be established between the Brothers and the clergy, and that the former more particularly should do all in their power to win the admiration and confidence of priests.

3. We are beginning to realize more and more as we face our present dearth that a strong preparation is necessary to develop the right kind of vocations and to raise the Brothers in the esteem of all. The well meant but unscientific and haphazard methods of the past should be relegated to the Limbo of forgotten things and fresh efforts expended in the building up of good preparatory schools. We must look to the juniorates to fill the ranks just as dioceses are depending upon their preparatory seminaries to recruit the ranks of the priesthood. It is our belief that day juniorates are necessary in large centers of population; the boarding juniorate serves well when a community is laboring in widely spread territory. True, the losses in a day are heavier than in a boarding school, but the numbers en-

couraged to try their vocation and graduated into the novitiate are larger. Such juniorates should offer a rich and well organized course; the standards should be high so that intellectual loafers may not be encouraged to enter Religion. The school should be registered with accrediting bodies so that if a boy finds he has no vocation he may transfer to another school without detriment.

Of course, the religious preparation is paramount. But too many religious exercises should not be piled upon the aspirant, for it must be remembered that he is but a boy and much cannot be expected of him

4. If you have been following the drift of our discussion, you will note that the main argument is that we should so strengthen the Brother's preparation that all will be obliged to recognize his position as one of high honor, that all will give him the respect due him as one participating in the divine teaching function of the Church, and, finally, that out of this respect there will be begotten a desire on the part of youth to enter the Brothers' ranks.

We now leave these points and go to the Brother himself. He has been too self-effacing; he has hidden his light under a bushel too long, and the time is at hand when he should place it upon a candlestick so that it might be seen by all men. Perhaps the lesson of humility has been learned too well but not wisely; maybe the Brother has suffered from an inferiority complex. He has lived a retired but busy life and not much opportunity has been given the rank and file of our laity to meet him. Capable Brothers should be encouraged to appear more in public. In the diocese of which Brother Ambrose has spoken so well, we are trying to encourage the Brothers to address Holy Name meetings, Newman Clubs and Communion breakfast gatherings. Those who have done so have invariably made a good impression upon their auditors as well garbed, educated, refined gentlemen. This is the impression we would have them make

5. None of these things we have been discussing can be done well without money. Substantial and efficient juniorates and schools cannot be built nor maintained without money; Brothers cannot be clothed as befits their dignity without money; nor can campaigns for more vocations be carried on without some money. Poverty has been one of the strengthening influences of the Church, but it has been frequently a hindrance to the normal development of Religious Orders The collection of needed funds, if done in a dignified way, provides an opportunity for the Brothers to become better known to the people. If each community had a lay auxiliary whose main purpose would be to take an interest in the work of the Brothers, and the secondary aim to help them financially, many of the money troubles of Superiors would be banished and a wholesome interest among sympathetic clergy and lay folk would be engendered. The Christian Brothers have a splendid organization in the St. La Salle Auxiliary. The little magazine which is its official organ is well written, newsy, and instructive. It

goes into the homes of many of the Brothers' pupils, and it must do much good in breaking down the prejudices of parents whose sons desire to enter the community. It creates interest and collects needed funds to carry on the community projects.

6 Last but most important is the subject of prayer as a means for developing vocations. Brother Ambrose has detailed the method used in the Diocese of Brooklyn, so it is unnecessary for me to describe our prayer campaign. When the system was initiated a few years ago, an elderly Religious drew me aside and voiced her disapproval of the whole scheme on the ground that it was too business-like, that it smacked too much of the "drive" method She insisted that vocations may be gained only by prayer. She forgot, however, that what we planned was systematic and motivated praying The campaign is essentially prayerful—just as it should be. We encourage the thousands of our children to storm Heaven's gates in the month of Mary, the great Patroness of Religious, and (to borrow a beautiful Old Testament phrase) to weary God with our pleadings. We feel that He has heard our prayers, for our communities are showing a greater development than ever before That the Brothers are sharing in the increase we know, and it is our prayerful hope that they will soon have sufficient numbers to harvest the bountiful crop that is whitening at their doors

SAFEGUARDING THE RELIGIOUS SPIRIT IN CATHOLIC EDUCATION

REVEREND DANIEL J. FEENEY, DIOCESAN SUPERINTENDENT OF PAROCHIAL SCHOOLS, PORTLAND, ME.

The title of this paper is alarming. It suggests incipient failure in the chief essential of our whole Catholic system, religious training. It means that, in the opinion of those who prepare these programs, there is danger that our Catholic schools are not following faithfully the path on which they originally started If there be even a modicum of truth in this opinion, then what a shocking contradiction confronts us when we try to think at one and the same time of "safeguarding the religious spirit", and of safeguarding it in Catholic Education Because this title presented this difficulty to me, I asked, personally, one of the members of the committee that selects the subjects of these papers, if he believed that there is danger to the religious spirit in Catholic Education, and he replied affirmatively. The following resolutions adopted by this Department in Chicago last year indirectly confirm this belief:

"Whereas the prevalent breakdown of moral standards can be traced to a lack of proper religious training, therefore, be it

"Resolved, that we dedicate ourselves anew to the work of Christian Education, and especially to the task of instructing our children in Catholic doctrine and of training them in the practice of the moral virtues, and likewise, be it

"Resolved, that we conscientiously train our teachers to present in a thorough, practical and vital manner the religious instruction so necessary to our children, and likewise be it

"Resolved, that in any revision or reconstruction of the curriculum, or in any contemplated change of school organization, we adhere strictly to the established principles of Catholic Education."

The records of our educational conventions for many years, national and diocesan, show that the subject of religious teaching,

the promotion of religious ideals and the conservation of religious spirit has had annual attention in some particular form. It seems impossible to say anything on this subject that has not been said before, but after a survey of much of the literature on the subject, and a consultation of the records of the Association, I believe that the title of this paper is unique enough to demand a practical treatment of the dangers that threaten the religious spirit in Catholic Education. I feel myself akin to Elihu, the young man in the *Book of Job,* who listened patiently to his elders while they remonstrated with Job, and being dissatisfied with them and their explanations of his misfortunes declared, "I am younger in days, and you are more ancient . . . They that are aged are not the wise men, neither do the ancients understand judgment. Therefore I will speak: Hearken to me, I also will show you my wisdom" Job XXXII-6, 9, 10.

All Catholic educators agree that Catholic Education does not mean secular education plus the recitation of prayers and a knowledge of the catechism. We maintain that the child is a moral agent endowed with an immortal soul, answerable to God; we further maintain that religious training is the only effective training in the complete development of this moral agent; we have accepted man's real valuation at the price quoted by Our Lord, that not even the possession of the whole world can compensate for the failure of the realization of that soul's eternal destiny. With these convictions Catholic Education aims to inform the entire curriculum and permeate the whole child every minute of every day. We call this the religious spirit in Catholic Education. Where this spirit is absent, education is neither Catholic nor is it worthy of the name of education. For the sake of clarity in this paper, let us think of religious spirit as a conviction proceeding from faith and reflected in our actions, that ours is a supernatural destiny worked out in this life by our love of God, imitation of Our Divine Lord and fidelity to the teachings of His Church.

Nobody, of course, believes that religious spirit is possible without religious instruction and religious example. Religious spirit is an effect and religious instruction and religious example are its

causes. Where there are no effective religious instruction and no compelling religious example, certainly there can be no religious spirit engendered in our children. When, as teachers, we speak of instruction, we are usually narrow enough to think of it as classroom teaching only, forgetting for the moment those other two cooperative agencies, the home and the parish church. These three agencies, home, church and school, are the child's rightful instructors and not one of them is independent of the other. It is hardly possible therefore, adequately to treat the present subject without much reference to these three factors in the child's education, though, as teachers, we shall concern ourselves chiefly with our own responsibility in the school.

Once the fact has been brought to our attention, then our own personal observations, conferences with co-workers and the reading of thinly-veiled hints in our convention reports and Catholic press, convince us that there are real dangers to the religious spirit in Catholic Education. Recognition of the presence of danger is half the remedy of a curable danger, and in our present case, recognition that our religious spirit needs safeguarding, is already the beginning of such safeguarding.

A general survey of the present state of religious instruction, considering the three factors in religious instruction, the home, the church and the school, leads to the general conclusion that there has been an unfortunate, if not culpable, shifting of the responsibility for religious instruction, a shift that leads us practically about in a vicious circle. I know that I am treading on dangerous territory in assigning the first cause for any danger to the religious spirit, but I know too, that many of my co-workers in the field of Catholic Education will sustain me where others may find fault. The first, and I believe the greatest danger, to this spirit is the gradually accepted policy that the priest is to teach religion only in the church. The assumption that a parochial school absolves the priest from further responsibility for the children's religious instruction is fraught with immeasurable danger to the religious spirit in Catholic Education. There is not a Brother or Sister here to-day who has not lamented times without number the failure of "Father" to visit the school and

give some time to religious instruction; and by the same token neither is there present a Brother or Sister who has not experienced the wrath of "Father" because the children could not answer his subtle theological distinctions when perchance he did examine them for their First Holy Communion or for Confirmation. Let us be concrete. Two cases come to my mind whenever I think or talk about this subject One is that of an elderly priest who, after many years without a parochial school, finally built one. This priest was an excellent catechist. After the school was built and was functioning regularly, he gave little attention to catechetical instruction in the school Occasionally he visited the classrooms to ask if it were permitted to baptize with soup or milk, or to ask an "explanation" of the Holy Trinity. The children failed miserably to qualify for the doctorate. This priest did not hesitate to say, and to say it publicly from the altar, that the children knew more religion, and knew their catechism better before the Sisters ever came to take charge of them than they did after instruction by the Sisters. If this were true, and I doubt it, whom shall we blame? Nobody but himself, for with the coming of the Sisters he shifted to them a responsibility that was his, "to teach". The second case is that of an elderly priest who went from a parish where there was no parochial school to one that had a parish school of some years' standing. On my visit to his school, he asked me to give attention to the catechism. He declared that the children did not know their religion and catechism so well as the children in the parish which he had left. If this were true, and I do not grant it, whom should we blame? The Sisters or the priest? I know where I would put the responsibility, and so do all of you.

In this shifting of responsibility the priest is not alone. He finds able seconds in the parents. It is futile to dilate on parental failure or to attempt by argument to demonstrate it. We all know it. It is an accomplished fact. What is the cause? It is again the false assumption that the teachers of our parochial schools alone are the religious instructors of the children. One of several examples comes to mind to confirm this assertion. The wife of a professional man informed one of the Sisters of a

newly opened parochial school that before the school was opened she had always taken care of the catechetical instruction of her boy, but with the parochial school functioning under the direction of the Sisters she then felt herself relieved of this task since thereafter the Sisters would take care of him. This marks the failure of the second factor that is so important in the religious instruction of the child.

We have dealt rather summarily with the priest and the parents. Let us be easy on ourselves. How far are we, as teachers, responsible for any danger to the religious spirit that may be traced to inadequate instruction? In placing our responsibility there are, at least, three capital sins of which we are guilty: (a) Failure of knowledge and methods. (b) A want of determination to make religion the most important subject in the curriculum. (c) Substitution of too much psychology for Christ.

Father Bredestege, in a discussion last year, called this complaint of the failure of knowledge and method, the annual Jeremiad. It is my lot to chant the lamentation this year, but I shall chant it softly. The recognition of our failure in the past has certainly proved an incipient cure, for there are unmistakable signs that more earnest work is being done to improve religious instruction. This work of improvement, however, is not so widespread as it should and could be It is strange that despite the annual Jeremiads, there can still be found numerous teaching communities that have no well-defined plan of preparing their novices for the work of religious instruction. This work embraces their own instruction in their religion by a competent teacher and also some help in the method of imparting such knowledge to the children. Last year, in a paper read before this convention, I stated that there was not enough enthusiasm in our religious teaching, that there was a timidity that savored too much of the apologetic attitude. After reading that paper, a Sister, introducing herself as a community supervisor, asked me if I knew any reason why this was so. I confessed that I did not. Thereupon, with earnestness and conviction, she said: "Father, it is because our teachers themselves do not know their religion well enough". Another case, as further confirmation of

our failure in this respect, came to my attention and because it supports the first point that I am making I shall mention it. At a diocesan institute held last year this question of the preparation of the teachers during their novitiate came up for discussion. The superintendent of this particular institute informed me that, to his intense amazement, out of a dozen or more communities represented at the institute, not one had any particular and definite mode of instruction for its novices, in their religion, and no lessons in helps or methods of religious instruction. Evidently they believed that a catechism, the three vows of religion and a religious garb make a religious teacher. The superintendent, who is also a sort of Father confessor for the educational sins of the teachers, knows how unable many of our teachers feel to accomplish successfully the work of religious instruction, and they are almost unanimous in lamenting the failure of the novitiate to provide the training necessary for this work. It is worthy of note that the idea of the diocesan normal school is gaining ground and when in a few years this will have been securely established, and proper methods of religious instruction and religious training introduced, we may hope to be freed from the lamentation of the annual Jeremiad on the failure of the preparation for and methods of religious instruction

A want of determination to make religion the most important subject in the curriculum is the second capital sin in our responsibility as teachers for any danger to the religious spirit. We ought not to deceive ourselves. We are Catholics. We have the most definite belief of any religious society in the world. Our faith is divine. We are members of the Church and the Church is Christ in action in the world. The mind of Christ is, "Seek ye first the Kingdom of God and His justice and all other things will be added unto you"; "What does it profit a man if he gain the whole world and suffer the loss of his own soul?" The mind of the Church is to keep these facts before us. The Catholic school has no other reason for its existence except to reflect the mind of Christ and the mind of the Church. If we fail in the chief essential, then our schools become only centers of segregation, monuments to fear that social promiscuity spells destruction

to the faith. There is an absence of this determination to make religion the most important subject of the school work, and it is a direct consequence of the insufficient training of the teachers in this subject. Many of our teachers are so proficient in the other subjects that religious instruction becomes a burden to them. For example, on a visit to a school, I was accompanied through the classrooms by the Superior, an accomplished lady, the possessor of a college degree. In one of the classes that we entered a recitation in religion was in progress. The Superior suggested to me that something more interesting might be substituted if I wished. I objected with the remark that religion was a fairly important and interesting subject in a Catholic school. The Superior blushed and hastened to explain that she did not mean that religion was not important, etc., but the fact remained that in a Catholic school a Religious could suggest to a priest, a diocesan superintendent of Catholic schools, that he might find other subjects of greater interest than religion A successful superintendent of a mid-western diocese informed me that he observed too many Religious give vent to a sigh of relief when the catechism lesson had come to an end so that they might give their attention to the other subjects that they "really knew". It was the superintendent of a large archdiocese who sponsored the information that his experience with Religious who attended summer sessions at State normal schools and State Universities demonstrated that, though they became better teachers, they also became less the Religious. They lost something, and that something was this determination to make religion the most important subject in their teaching lives.

Our third capital sin as Catholic teachers is the superfluous attention that we give to psychology to the exclusion of Our Lord and His Life I must not be misunderstood. I am not the enemy of psychology or of educational psychology. That it has been of invaluable help to us is beyond argument. But as a priest and as a Catholic school superintendent, charged with the duty of maintaining a religious spirit in Catholic Education, I shall not forget that in the regulation and improvement of the moral life of the child, there is more to be found of real educational value in Our

Lord than in the learned lectures and psychological discoveries of the educational Ph. D.'s. Borrowing to the limit the discoveries of psychology, both in special subjects and in their applications to the individual child, yet we, as Catholic teachers, must admit that scientific, mechanical and often behavioristic psychology falls far short of attaining the results that can be obtained by a Religious teacher who does not leave her meditations and resolutions in the chapel, but brings them with her into the school. Psychology, with all its advantages, must never displace Our Lord in Catholic Education. I dislike theorizing and abstractions in a matter so practical. Let us be concrete. Psychology teaches us much about inhibitions, individual differences, conditioned reflexes, personal integration, and a host of other conditions described by equally barbarous terminology. Where does Our Lord enter in such conditions? Picture a recess period in a school yard. There is a teacher who is surrounded every day by the same group of children. Observe the group. They are usually the well-dressed children; they have some social grace; they are intelligent; they have the winsomeness and the artlessness that make so many children attractive. Note the furtive glances, or the jealous scowls, or the open contempt for "teacher's pets" of the less favored children in the yard. Psychology says that such conditions of favoritism are harmful, inasmuch as they tend to breed in the less favored children inhibitions that render them increasingly self-conscious, plant in them seeds of a sense of inferiority, or lay the foundations of a class consciousness that ultimately leads to strife. For a teacher who does not know Our Lord, these effects may have no special interest, but a Religious teacher, who meditates daily on the life of Christ, who reflects on the distinctively Christian virtue of fraternal charity, who has learned from Our Lord that all children are dear to Him, who knows that each little soul committed to her care bears the impress of a divine relationship, does not need psychology to enable her to destroy the growth of dangerous inhibitions and complexes. She does not need to know the names of such conditions; she needs only to know and to live Christ. If she knows Christ, she has no excuse for not living Him. In the classroom, in recita-

tion, she does not need to know all the implications of individual differences provided she possess the patience of Christ. Psychology warns the overwrought and excitable teacher that shouting, yelling and wordy demonstrations soon lose their effects on children who are quick to note, by association, that such outbursts are rarely followed by any effective discipline. Our Lord's passion and His patience with His ambitious and contentious Apostles can accomplish far more than applied psychology in such cases. Psychology teaches us that a sullen, morose teacher is a source of mental and dispositional infection to her children, while to live Christ is to be buoyant with enthusiasm, to be exalted by a generous love, to see in the children little bundles of plasticity to be moulded into the Christ of the teacher's love and contemplation. It is not so much psychology, as a special science, that we need, as it is the life of Our Lord in our teachers. I venture to say that there is not a disciplinary or a moral problem in the school that cannot be solved by Our Lord more readily than it can be solved by psychology. Let us be Catholic teachers.

Destructive criticism is easy. The critic who destroys so readily and is so ill-prepared to reconstruct merits little attention. We have considered some of the dangers to the religious spirit in Catholic Education as we know such dangers to exist We believe that recognition is part of the cure, but that is not enough. We must offer something positive.

The first recommendation is for the priest who has surrendered to the false principle that the parish school absolves him from further responsibility for the religious instruction of the children in the school. The priest is the officially commissioned teacher of the Church. All others engaged in the work are his auxiliaries. In this recommendation I prefer to make my own the advice of the Very Reverend Alphonse Sausen, O. S. B., who wrote on "Factors That Tend to Upbuild Parochial Schools", in the April 1929 number of the *Catholic School Journal,* as follows:

"It goes without saying that religion in the parochial school ought to be taught by the pastor, the accredited teacher of the Word of God, and not by the Sisters, who may be considered, if you like, the extraordinary teachers of religion in cases where it

is impossible for the priest to perform this duty of his. This does not mean, however, that the Sisters go beyond their province when they hear the catechism recitation of their pupils and explain the text to them; teach them their prayers, etc.

"Needless to say, religion should be taught regularly at fixed hours. Pastors, who are in the last instance responsible for the standing of their parochial schools, ought to be most interested of all in having all classes recite regularly and promptly, including the class they should teach—religion. Irregularity and a want of punctuality in this regard cannot be construed as anything else than a lack of cooperation with the teachers—a serious talk in a school principal—and a cause of the downfall of the morale of the school."

It is almost futile to expect that priests, long accustomed to throw all responsibility on the school, will change their methods either by the invitation of the teachers or the recommendation of the superintendent. Our hopes lie rather with the seminaries. Full treatment of this method of training priests to be school men was given in a paper entitled "Training the Priest to Be a School Man", by Dr Arthur J. Scanlan, read at the Superintendents' meeting held in Washington, in April, 1926. Both the paper itself and its discussion by Father Pitt are replete with the most helpful suggestions for the work of the priest in the school. When such papers are read it is evidence that work is already beginning in this direction and we may hope that gradually future generations of priests will be able to destroy the false assumption that the priest has no business in the school.

In order to awaken the parents to their sense of responsibility we must devise means of establishing contacts between them and the school. Some of our teachers and superintendents have adopted the Parent-Teacher Association. Others are less enthusiastic for the P.-T. A Without entering into any controversy over the merits of such associations and meetings, we know that we must reach the parents and have them see the school's point of view. If this can be done by the P.-T. A, let that be the medium of contact. If it can be done through the pastor in church, in explaining occasionally to the people the difficulties in the school resulting from the failure of the parents to shoulder

some of the responsibility, let that course be followed. A great measure of independent action is desirable in this matter. I do not wish to repeat what you have heard many times, that we must strive to interest the parents in the school at other times than when disciplinary measures are necessary. The consciousness of the need of this contact, the good results that must surely be secured by it, will commend to zealous teachers and priests the means best suited to each particular parish to bring about closer cooperation between the school and the home

Exaggerated hope may at times be a temptation of Divine Providence. While we commend to priests and parents the consideration of their share in the religious instruction of the child as a means of preserving the religious spirit, we shall do well to dedicate ourselves to the task with resolution and determination as if nobody else were to care for the child's religious instruction at all. I think that in dealing with our own defects, I have sufficiently pointed out where greater improvement may be made in the preparation of our teachers for their duties in teaching religion. A knowledge of the faith and of the fundamentals of Catholic philosophy must produce in the zealous teacher an enthusiastic love of the Church, a fervent devotion to her principles and the well-grounded conviction that in the welter of life that surrounds us, she alone possesses the solution to man's spiritual and temporal problems, for she alone, in her balanced view of life, in her championship of human liberty, ever reflects the divine sanctity and guidance of her Founder.

We agree that in our Catholic schools religion should not be made an isolated subject. The whole school ought to be suffused with its spirit. To attain this end, therefore, the following brief observations may be taken in a remedial sense:

(a) Correlation of the other subjects with religion, unobtrusively and prudently.
(b) The use of Catholic texts, always with the saving qualification, "other things being equal".
(c) Introduction of the masterpieces of religious art into the classroom, with lessons on the subject, name of the painter or sculptor and reasons why the work is called a masterpiece.

(d) Recommendation of outside Catholic reading; don't be afraid to mention a particular paper or magazine that may be found suited to a particular parish.

(e) The reading from the diocesan paper or other sources, of extracts from Bishops' pastorals, or of addresses by the Bishops and laymen on Catholic subjects

(f) Quotations from the addresses of public men when they stress the need of religion; for example, former President Coolidge declared in Washington a few years ago, "What this country needs is religion and more religion".

(g) Showing the application of our religious principles to conditions in this country when public men speak on them; for example, President Hoover recently spoke on crime and law enforcement; this address could be made the occasion to show that religion is the foundation of morality and that without it we may not hope to rear law-abiding citizens, or men and women of firm moral character.

(h) Keeping the children abreast of the accomplishments of Catholic Education throughout the country.

These observations will undoubtedly suggest to our teachers other similar means of promoting religious spirit in our schools. The promotion of the religious spirit is its own safeguard.

There are many angles from which this subject may be discussed. As each paper prepared for a meeting of this kind ought to be as personal and as individual as possible, I have indicated what, in my own opinion, are the real dangers to the religious spirit in Catholic Education, together with such brief recommendations that I believe will prove helpful in safeguarding this spirit In our educational progress, our greatest concern as Catholic educators, promoting Catholic Education, must be, in Catholic Education to retain the capital "C".

DISCUSSION

REV PAUL E. CAMPBELL, M. A, LITT. D, LL. D · Nothing can be added to what Doctor Feeney has said except to emphasize that the shifting of responsibility is the demoralizing factor in our teaching of religion The teaching Sister is told that the work of teaching religion belongs to the pastor and the priests of the parish. They are theologians—the Sister has not studied theology.

In this "brick and mortar" age the pastor answers justly that he is too busy Every Superintendent hears that extenuation of neglect times without number. The assistant pastor has diverse duties that distract him from regular religious instruction. The experience of the principal of a central high school where the onus of teaching certain subjects was saddled on priests engaged in parish work, is illuminating. This principal reports that 46 of the 180 required periods were either postponed or omitted by the priest professor because of pressure of parochial duties. The day may come in America when the priests of the parish can take over the work of religious instruction in the parish school—but that day is not yet. Sometimes the apology takes the form of a challenge: "The Council of Baltimore requires me to *visit* the school at least *once a week*,—you ask me to *teach* religion *daily* to six, eight or twelve classes. By what authority?"

The impression commonly prevailing that the pastor and his assistants have sole charge of religious instruction prompts the individual Sister to slight her preparation for this subject. Community normal schools usually provide courses in methods of teaching all subjects save religion May we make a plea that the teaching of religion be presented to the teaching Sister as the most important part of her work?

This shifting of responsibility is a very human failing. In this our day when the school is assuming function after function that properly belongs to the home, the home is only too ready to shift responsibility for these functions to the school. If milk is fed to the children in the school parents sometimes omit or slight breakfast in deference to this school feeding Similarly, when the parents assume that the spiritual milk of religious instruction is given to the child in school, they frequently neglect all spiritual nourishment in the home The school should impart religious instruction, but this should be a supplement to work that has been begun and is continued in the Christian home

The Catholic high school sometimes makes the weak concession of abridging the religion period to give more time to subjects that carry credit Mayhap it is relegated to the "fatigue" hour of the school day, and thus loses that position of importance which it should always hold in the mind of every Catholic student. If we wish to serve the purpose for which our school system was established, the major of majors throughout all the years of education must be religion.

WHAT EDUCATIONAL PSYCHOLOGY CAN CONTRIBUTE TOWARD EFFICIENCY IN TEACHING

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In order to determine wherein true efficiency in teaching consists, it is necessary to establish beforehand the true aim of education, for only those teachers are truly efficient who work skillfully toward the realization of the aims of the school. The aims of the school, on the other hand, are determined by those general principles and tenets which constitute the philosophy of life of the community that establishes the school. Now, the Catholic philosophy of life, which is founded on divine faith as taught by the Church, holds that the present life is solely a preparation for the future world, and that this task of preparation is so serious in character and so all-embracing in scope that its every phase must be directed without fail toward this work of preparation and utilized for it Knowledge and virtue are the instruments by means of which this program of human life is to be carried out, the former pointing the way, and the latter following it in the manifold activities of our daily life.

The aim of the school, therefore, is to collaborate with Church and home in equipping the child with such instruments of knowledge and virtue, that he will be enabled to make his present life an effective preparation for the future world. The school performs this function by imparting the necessary knowledge through skillful and economic methods, and by helping to train the child with equal skill and efficiency in the practice of virtue.

The necessity of educational psychology for the accomplishment of this difficult and important work arises from the fact that it alone gives a scientific basis to the various procedures the teacher employs in his work, and enables him to judge of their efficiency

with real accuracy. Educational psychology is primarily an experimental science, but the effective utilization of its data in the practical work of teaching involves the application of general psychological principles, especially for the training of the will.

Hence, every true system of educational psychology must proceed from the basic facts that the soul is an immortal spirit, endowed with free will, created by God, and put into this world for His praise and service. Education is good in the measure in which it contributes to the effective direction of the pupil's life toward this goal, and education is faulty in the degree in which it fails to work toward this end.

The principal contributions of educational psychology toward efficiency in teaching are accurate methods for sorting the pupil material by means of mental measurements, and suggestions for the general teaching procedure; the analysis of the learning process and the formulation of practical directions for making each part of it effective; the technique for teaching the various school subjects and of estimating its merits; and the principles of character formation.

Since it is evidently impossible to discuss the technique of the many academic subjects within the limits of a short and general paper, the following statements will be confined to the general heads of educational psychology just mentioned However, in any discussion of educational psychology to-day, it should be borne in mind that this science is not yet complete and fully developed. Educational psychology is not only a very recent science, but many of its conclusions are still in the stage of hypotheses, certain educational procedures are in the experimental stage, some of its subjects are as yet unexplored, and some of its aspects are at present only dimly envisioned. The intense and widespread activity that is now being carried on in the domain of educational psychology will modify the data available at present and produce new and valuable results year after year. Not all of the definitely established results in educational psychology can be immediately utilized in a practical way, because of conditions that are principally of a material character, but this cannot deter teachers from accepting them as correct and recognizing them as valuable

contributions to the theory and practice of education. Recognition of the facts is the first step on the way of progress.

I MEASUREMENT OF SCHOLASTIC ABILITY

1. *Mental Tests.*—During the World War, *group mental tests* were designed in order to identify quickly the mentally unfit, and to furnish a basis for the selection of men to be trained as officers. The value of mental tests is widely realized, and they are extensively used. Business men use them to determine the general ability of prospective employes, and to discover special abilities required for special positions Vocational guidance is given according to information derived in part from these tests, in order to avoid misfits and to save precious years that are sometimes wasted in various unsuitable positions before the individual finds the place for which he is best fitted Courts of justice, especially those dealing with juvenile cases, are forming their judgments on the individual's behavior after ascertaining his mental age and maturity. The federal immigration office is employing such tests in order to exclude those that are distinctly unfit to enter the country. Similar tests, adapted from the Binet-Simon scale, or the Otis test, are serviceable for schools, in order to ascertain the scholastic ability of pupils, to adjust the school work to their capacity and progress, and to sort out the mentally superior and inferior children for special instruction

Carefully prepared mental tests have corrected the opinion that the number of retarded pupils is very considerable, and that the number of superior pupils is very small These tests have shown that about two-thirds of school pupils are normal, or at-age, and that about one-third are more or less equally divided into slow and superior groups They have also shown that a considerable number of actually retarded pupils are of normal ability, and that their retardation must therefore be ascribed to other causes, either within or without the school.

2. *Purpose*—The Binet tests are designed as measurements of general intelligence, which, according to their author, is characterized by the mind's tendency to take and maintain a definite direction, its capacity to make adaptations for the purpose of

attaining a desired end, and the power of self-criticism. For example, when the disarranged parts of a figure are to be united in the proper order, the mind must keep its attention directed toward the figure to be formed; it must try out various possible combinations under the influence of the directing idea, which is the figure to be formed; and it must judge of the results of its work by comparing them with the model of the figure, and finally decide which is the right combination.

But an examination of the Binet scales shows that their approach is a broad one, and that it is not limited to a narrow formula. The Binet scale includes tests in time orientation, of different kinds of memory, of apperception, of the comprehension of language, of knowledge about common objects, of free association, of number mastery, of constructive imagination, of ability to compare ideas, to apprehend contradictions, to combine fragmentary parts into a correct unit, to understand abstract terms; and to meet new and unforeseen situations. The Stanford Revision of the Binet scale was designed to remove certain imperfections, which impaired its general usefulness, because of its dearth in tests of the higher levels of intelligence, of inadequate definition of the method of procedure, and of the misplacement of tests for the very young and for near-adults.

3. *Limitations*.—The wide use of the *Stanford Revision* and its successful operation has given ample evidence of its reliability and its efficiency. The Binet scale was at one time the subject of unjustified criticism, because it failed to perform certain functions for which it was not designed. The Binet scale was not intended to measure and discover all the mental characteristics of the subject. It makes no attempt to measure the emotional and volitional characteristics except in so far as they become apparent in a general mental test. It does not analyze hysteria and insanity, for these aberrations are not a variation of intelligence between the infantile and the adult level, and other factors besides intelligence play an important part in them. Even in persons of normal mentality, emotion and volition exert a considerable influence on their intellectual productivity, the direction of their minds, and their methods of work. Yet intellectual defects very often involve emo-

tional and volitional disturbances. A weak mind is usually associated with abnormal emotions and a weak will. On this account an expert clinical psychologist obtains considerable information on the emotional and volitional characteristics of his subject through the Binet tests, even though they were not primarily designed for this purpose.

The Binet tests are not intended to discover the distinctive characteristics and the mental habits and qualities of subjects possessing special talent. They are not intended to reveal exceptional mental endowments in mathematics, oratory, music, drawing, or executive ability. Hence they cannot be used as a method of vocational guidance to determine which children will succeed in law, medicine, or business. But they are sufficient to determine in a general way the vocational territory in which the subject will probably succeed, provided he is not hampered by other factors.

The Binet tests are not a complete pedagogical guide. The best pedagogical procedure cannot be determined by their application for an individual subject, but it must be worked out separately for the various degrees of intelligence But the determination of general intelligence by mental tests is a reliable foundation upon which to devise pedagogical methods for a given grade of intelligence.

In using the Binet scale to determine the subject's intelligence and his general educability, all data bearing on the case and obtainable from other sources should be utilized for his final score. His medical record, accidents, play habits, social and moral traits, home environment, school success, and industrial efficiency furnish supplementary information of great value. But the intelligence tests remain the most reliable single method for grading the subject's general mental ability, his possibilities of future development, and the proper direction of his education.

The Binet scale does not mark off the doubtful group of borderline cases between mental deficiency and dull normal intelligence by definite IQ limits. A subject testing 75 or 80 may prove to be feeble-minded, and another testing 70 may possess other mental traits that enable him to get along fairly well in a simple

environment. Social and industrial status does not depend solely on intelligence, but also on moral traits, application, and immediate environment. If these conditions are satisfactory, persons of inferior intelligence may become reliable unskilled workers and bring up a family after a fashion.

When the result of mental tests is unfavorable, the pupil should receive a physical examination before his final score is determined, because physical defects, such as poor sight, defective hearing, under-nourishment, adenoids, enlarged tonsils, and chronic fatigue, are often partly responsible for such unfavorable results.

The measurement of scholastic ability is the direct result of mental tests. Another type of tests, called performance tests, have been devised for the measurement of mechanical ability, which is not closely correlated with scholastic ability. The educational scale further requires character tests and social tests, but they are still a desideratum. When the present chaos in this matter has been overcome, they will furnish a highly important group of data for the individual guidance of pupils, especially in the Christian scheme of education

4. *Variation in Ability.*—The organization of the school according to the ability of the pupils is one of the most important conclusions making for efficiency in teaching suggested by the results of mental tests Even though the practical application of this knowledge is still in the experimental stage, the admission of its educational value cannot be withheld Experts in educational psychology have repeatedly pointed out the discovery of the wide range of ability in pupils and the large overlapping of pupil material in the various grades consequent upon it as the most important single fact relating to education that has been established in recent years.

The range of ability in pupils in such general psychological capacities as memory span, memorizing, E test, opposites, mathematical computations, etc., is far greater than was formerly known, varying, as it does, all the way from two to twenty-five times the amount of work which the best pupil is able to perform while the poorest pupil of the same age performs a single unit of the same work. The ratios do not often reach this highest point of

divergence, but even the average of one to three and a half, which is very frequent, points to a great difference in native ability, in the rate of progress, and in the actual achievement of the pupil.

The variation in the ability of pupils presents several important characteristics. First, this variation is continuous The popular classification of pupils according to ability divides them into superior, average, and dull groups, with rather hard and fast lines of division. But, as a matter of fact, the variations in ability are gradual and often infinitesimal, and there are no large gaps in the degree of ability as found in the testing of large numbers of children, such as the average school enrolls. The second outstanding feature of the variation in ability of pupils is that the great majority possess medium ability. About two-thirds of all pupils belong to this group, the remaining third being about equally divided into slow and superior groups. Finally, the variation in ability follows the law of chance Hence, it is constant, and it can be predicted with approximately mathematical accuracy. This permits the statistical treatment of ability measurements and their practical use in the organization of schools

The reliability of mental measurements and of the conclusions based on them is confirmed by the convergence of other lines of evidence toward the same point, such as similar variations in school subjects, even when the results are averaged, and the correlation among human capacities

5 *Variation in School Subjects.*—The variations of pupils' achievements in their different class subjects are quite as large as their variations in ability, and they seem to be due to these variations in native ability, rather than to differences in environment and opportunity. Classroom tests applied according to standard scales have shown an average range of achievement in eighth grade pupils varying from one in the case of the poorest to an average of 7 6 for all subjects in the best pupil, while variations in individual subjects ranged from one to 1.5 in writing as the minimum variation, to the maximum of one to 26 as the highest variation. Another test has shown that the best pupil in the third grade of one school was slightly superior in mathematical reasoning to the second poorest pupil in the eighth grade when the same

set of problems was given to both. As a consequence of these experiments it appears that there is much overlapping of ability and achievement in the pupils of different grades. This observation remains true even when the superiority of a given pupil in one or more branches is offset by his deficiency in one or more of the other branches. Measurements of this type lead to the conclusion that in every eighth grade one pupil in nine is equal in ability to the average pupils in the second year high school, and could perform the work of the latter equally as well as they are doing it; that two out of every nine eighth graders are equal to the average first year high school pupils; that three out of nine are correctly placed in the eighth grade; that two are equal only to the average seventh graders; and that one is equal only to the average sixth graders.

6. *Correlation of Abilities.*—The correlation of abilities also confirms the reliability of mental measurements, because the coefficient of correlation between mental abilities is so high, that, if a pupil is excellent, mediocre, or poor in a given school subject, he will have nearly the same ability for all other subjects. When a pupil is found to vary greatly in his achievements in one branch, but possesses good ability for other subjects, the cause of this discrepancy is found, not only, and usually not primarily, in a difference of ability for studying the subject in question, but rather in a lesser degree of interest and application Exceptions occur about once in a hundred, or once in two hundred pupils, and they should be classed as abnormalities. All scientific investigation tends to show that the total inability to study one or another subject, which is sometimes alleged, is an illusion.

General intellectual ability is also closely correlated with academic ability, but the correlation between intellectual, sensory, and motor abilities may be considerably less, or it may be absent. Hence, mankind cannot be divided into three or four distinct and sharply differentiated types. All mental traits are found in practically every human being, and all are present in roughly equal amounts in the same individual. Large divergencies are exceptions, and pure mental types are very rare. General intelligence is further moderately and often very closely correlated

with special mental functions. A high degree of intelligence is accompanied by at least moderate, and very often by equally high powers of observation, attention, memory, association, sound judgment, and penetrating analysis.

7. *Correlation of Earlier and Later Abilities.*—Finally, there is a high degree of correlation between earlier and later mental ability, so that it may be truthfully said that the earlier years are prophetic of the later ones. If a pupil is in the first quarter of a large class in high school, the probabilities are four out of five that he will not fall below the first half of his class in the university; but if he has been in the lowest quarter of his class in high school, his chances of rising above the average in the freshman year at the university are only one in five, and the probabilities that he will become a superior student are very small. From 75% to 80% of students retain approximately the same rank in the university which they had in the high school.

Even the correlation of interests manifested in early years as compared with those of later years is so high, that the abilities and achievements of the child are symptomatic of his future career. Interest and ability are so closely bound up with one another, that their manifestations in early years are a safe criterion for vocational guidance.

8. *Arguments Against Mental Measurements*.—Before leaving the subject of mental measurements, it will be well to consider the *discrepancies* that are sometimes said to vitiate the results of the Binet scale.

In about 10% of the cases in which the Binet tests are used, it has been found that the child's school work is rated as of average quality, though he is rated as very inferior according to his IQ. This apparent failure of the test is found to originate, not in a defect of the mental scale, but in the fact that, according to his chronological age, the pupil should be in a higher class, where he would be required to perform more difficult work. If he were so placed, he would produce very inferior results, which would be quite in keeping with his IQ. However, minor disagreements between school work and IQ should be disregarded, because they are caused by extraneous factors, such as diligence,

health, home environment, regularity in attendance at school, efficiency of teaching and other influences.

Another apparent discrepancy is found in the relation between the IQ and the pupil's actual grade in school. Pupils whose mental age is nine years are found in the first seven grades, ten year intelligence is found from the second to the seventh grade, and twelve year intelligence in all grades from the third to the eighth. In these cases the apparent failure of the intelligence test relates to pupils that are either very bright or very dull Pupils that test between 96 and 105 are not seriously misplaced in school, but those whose IQ is considerably above or below normal are likely to be graded according to their chronological rather than their mental age. The dull pupils of this kind are usually from one to three grades in advance of their mental age, and the bright pupils as far below it. The pedagogical error is more serious in the latter cases, because the superior pupils of to-day will be the leaders in our public life to-morrow. The school should promote pupils according to their ability rather than their physical age The beneficial social consequences of differentiated courses, providing educational possibilities according to the mental endowments of pupils rather than according to their physical age, would far exceed in value the results obtained from special instruction now provided for retarded children When a pupil possesses an IQ between 70 and 79, he cannot do good work if he is promoted according to chronological age; but if his IQ is 120, his work in the present system of promotion is always superior, and it would most probably remain so if he received one or more extra promotions.

The discrepancy between the IQ and the teacher's rating of the pupil's intelligence is also the result of mistaken judgment in cases of serious error. The teacher sometimes fails to consider the fact that pupils of a low IQ may be doing average work in the grade in which they happen to be located, but according to their chronological age the same pupils should be one or more grades above their present location. If this were the case, their work would correspond to their IQ. This mistake is more often made in the case of older, but retarded children, than in that of younger, but advanced pupils.

Since intelligence has many aspects, and the influences of training and environment make themselves felt in the subject's reaction during the tests, a single test used alone will not allow an accurate rating of the subject's intelligence. Many tests must be used for reliable results, and the data so obtained must be compared with the scale of mental ages taken as a whole. If the correlation is reasonably high, and if the passes are not decidedly more numerous in the superior than in the inferior group of IQ's the tests are reliable. As Binet says: "Let the tests be rough, if there are only enough of them".

9. *Significance of the IQ.*—What is to be done *after the tests* have been properly administered and the results checked up?

Children whose IQ is 75 or lower are in nearly every case feeble-minded For their own good and for that of the other pupils, they should be kept out of the regular classes They will seldom be able to do work equal to fifth grade, no matter how long they attend school. Even in the best special school, they will make little progress. If the home cannot control them and prevent social injury to the community, they should be made wards of the State.

What should be done with borderline cases, in which the IQ varies between 75 and 80? The boundary line between groups is not absolute, nor are the individuals within each group homogeneous. In borderline cases between 70 and 80, much effort is devoted to make them normal, but there is little success to reward these endeavors. If the IQ is between 70 and 75, the subject may eke out a tolerable existence in a simple environment, provided his moral traits and his moral environment are good; but if his moral, emotional, and physical qualities are highly defective, normal social life is out of the question. There are unskilled workers, whose IQ varies between 75 and 80, who get through life tolerably, and who support a family after a fashion. Children of this low level of intelligence may make efficient workers in some unskilled trades, and they may become self-supporting, but they should be placed into special classes and there taught in things that are concrete and practical. No amount of instruction will make them capable citizens, and they will never master abstractions.

What can be done for low normals between 80 and 90? These children are not feeble-minded, but they cannot master ordinary school problems and intellectual difficulties that are within the grasp of average children. After one to four failures, they will usually reach the eighth grade. They are so numerous—about 15% of the school enrollment—that hardly enough special classes can be provided to accommodate them all. A differentiated course of study allowing them to make the best progress possible, without the risk of failure and non-promotion, is probably the best that society can do for them.

The normal child's IQ ranges from 90 to 110, and from 60% to 66% of children fall into this category. Sometimes they are retarded, but this is usually due to extraneous causes, such as poor health, a late start, or irregular attendance. These children are rarely school problems. They make satisfactory progress in their studies, and they are not likely to cause trouble in discipline. They will earn less than average marks in high school, and poor marks in college.

If the IQ is between 110 and 120, the pupil can usually make the eight grades in seven years. He is rarely indolent, seldom dislikes school work, and his scholastic rank will be from good to excellent, according to his application. These children usually come from the fairly successful professional and industrial class. The known IQ of this rank is larger in children of the higher social status than it is in those from an inferior class. They are often held back in the average school, and not always encouraged to do their best.

An IQ between 120 and 140 is not common. About 3% of pupils rank as 125, about 1% test 130, and about one out of 250 or 300 will rank as high as 140. To-day these children come mostly from the professional or the highly successful industrial classes, few of them from the ranks of skilled labor, very few from the unskilled laboring class. This condition did not formerly obtain in our country, and it does not exist in countries and localities where opportunities for advancement are few and difficult. Nor is it true of those, such as foreigners, who may be only accidentally hampered in advancement. Most children of this type

could be made ready for high school at the age of twelve, and more harm than good comes from holding them to a hard and fast rule of spending eight years in the grades.

10. *Practicability of Mental Measurements*—What of the *general practicability* of the Binet tests? Is their administration simple enough to make them suitable for general use? Are they so constituted that familiarity will not prepare pupils for them, and make it impossible to obtain reliable results from them?

a) The apparent simplicity of the Binet tests must not be allowed to produce the illusion that they can be correctly and successfully administered without special training, considerable experience, and a thorough understanding of the psychology of childhood and adolescence. The psychologist must furthermore see to it that the conditions of the laboratory, or the place where the tests are applied, meet all requirements for the natural reaction of the pupil. There must be nothing within or without the room to distract the pupil, to divert his attention, or to interrupt the test. The examiner must possess the child's confidence before beginning the test, so that the subject will not fail to do justice to himself through fear, timidity, embarrassment, or fatigue. The tests themselves must be given exactly according to the formula without any deviation whatever, and they must be scored with the same exactness, otherwise no reliable information can be gained from them. If the tests are to be dependable for the individual, so as to furnish a true IQ, they must be repeated several times in different forms.

b) The Stanford Revision has met and is still meeting with extreme judgments that are misleading. It has been said and is still being said that even the most expert psychologist's test is entirely worthless. It is also maintained that any teacher can attain perfectly accurate results after studying the tests for a few hours Both opinions are false. Experimental investigation has shown that six weeks of intensive training under the direction of the most skilled specialists has produced a reasonable degree of accuracy in the use of the Stanford Revision by a class of fifty-eight inexperienced teachers at the Vineland Training School. A teacher trained in this manner is vastly more capable of ad-

ministering these tests than an untrained physician, because of his superior understanding of children, his tact and adaptability, and his general educational training.

c) A competent examiner can soon win the child's confidence, and so keep his efforts at their maximum efficiency. Mischievous answers can easily be detected, and ordinary prudence will prevent invalid tests, so that serious errors occur in about one out of five hundred cases.

d) It might be expected that coaching by adults or by children that have already undergone the tests would invalidate them in the case of those that still are to take them. This fear is groundless for the general reason that there is experimental proof showing how weak children are in reporting such complex experiences as mental tests. A child is usually given from forty to fifty items in a test, and he is able to repeat very few of them accurately. Many of these cannot be made the subject of report at all. Even an hour after the test has been given, children's reports of them are so meager as to be useless for purposes of coaching. The danger of coaching is greater in advanced pupils and adults, and alternate tests will then be used to advantage.

Feeble-minded persons make the same tests year after year with no improvement, and school children show only a slight improvement by reason of previous tests, even if they are applied at intervals of a few weeks. Alternative material will serve to obviate this difficulty, which for the rest is not serious.

It is generally admitted that superior social and cultural environment has no appreciable influence on the result of mental tests that would be calculated to invalidate them as a whole. Investigators agree that children from families that are socially superior will, as a whole, test better than children from an inferior social environment, but they also agree that this is due to better ability rather than to environment. School instruction cannot obliterate poor ability, for the longer the naturally inferior attend school, the more apparent their inability becomes. Superior endowment will be disclosed by the tests, no matter how inferior the environment, and poor endowment will certainly show up in them despite the culture and refinement of the best home.

11. *Provision of Schools for Variation in Ability.*—What *inferences* does the enormous range in the ability of pupils suggest to make for efficiency in teaching? Theoretically there can be no doubt that the great variation in the ability of school pupils deserves the largest measure of recognition that can be accorded to it. But since theoretical conclusions and ideals are often dependent for their realization on many material factors, personnel, and limitations of time, besides being contingent on the certainty that a really sound method of adapting pedagogical practice to the newly discovered facts has been found, temporary difficulties of a practical nature may stand in the way of the immediate application of theoretical knowledge to general use in the schoolroom. However, since the school is for the pupil, and not the pupil for the school, the recognition of the facts is the first step on the road of progress.

A class of pupils in which ability varies as much as one to twenty-five, or even in a much smaller ratio, evidently entails much waste in the organization, the efforts of the teacher, and the work of the pupils. What is suitable for the slow pupils is a snail's pace for the gifted, and what keeps the gifted fully occupied is beyond the grasp of the slow. If we have special schools, teachers, and courses for the slow pupils, in order to prevent them from being handicapped in the struggle of life, should not equal efforts be employed to advance the gifted children, who occur in about the same proportion, and who will be the leaders of the coming generation? All the trend of recent educational theory and practice is in the direction of equal opportunity for all, by adapting instruction to the capacity of the pupil. There is no general agreement as to the ultimate form in which the curriculum is to be adapted to the pupil, but the plans that have been developed and used with success are along the lines of enrichment of curriculum, ability grouping, and individual instruction.

The Differentiated Assignment Plan, the Ability Grouping Plan, and the Morrison Plan leave the organization of the school intact, but require changes in the teaching procedure. The Dalton Plan and the Winnetka Plan necessitate changes in the administration of the school.

The Differentiated Assignment Plan provides three levels of difficulty. The lowest requires the essentials of the subject, and gives the pupil the grade of "fair"; the second adds supplementary matter that is not much more difficult than the essentials, and gives the pupil the grade of "good"; the highest further adds the fundamental theory of the subject, and awards the pupil the grade of "excellent". The second basic idea of this plan is the allowance made for the difference in the ability and the interests of the pupils by arranging the curriculum according to the kind and quality of work demanded The second and third levels require, not merely a greater quantity of work, but more penetrating analysis, sustained attention, and a wider grasp of the subject. This plan does not necessarily require three courses, but designates the second and highest levels as optional, thereby saving much of the teacher's time in the administration of detail.

The Morrison Plan divides the subject-matter to be taught into learning units. After the first teaching of each unit, the pupils are tested, and about one-third of them pass. Those that have assimilated the matter during the first teaching usually profit by its second presentation, which is primarily for those who did not grasp it in the first teaching. A second third of the pupils usually pass after the second teaching The last third of the class usually require a third teaching, during which the superior pupils are assigned supplementary work. The very few that fail to pass the third test generally require remedial treatment, which may vary all the way from transfer to another class to correction of physical defects, such as sight or hearing, or transfer to another school. Professor Morrison devised his plan for secondary schools, but much of it can be used in any school.

The Ability Grouping Plan divides the pupils into three sections by means of intelligence tests administered to first grade scholars. The best 20% of the class are given an enriched course of study, and if they maintain their level in the seventh and eighth grades, they are entered in advanced classes in special schools, provided the individual test given at this part of the course in the psychological clinic shows that they are able to undertake the special work. The next 60% are given the ordinary course of studies.

The slow group, comprising the last 20% of the class, are assigned to a course covering the bare essentials required to pass the grades, and any members of this section unable to accomplish this work are sent to special classes for retarded pupils. This plan is based on a sound classification of the pupil material, and it possesses the advantage of having an approximately uniform quality of ability in each section, so that the teacher's work in this regard is greatly facilitated. However, none of the superior pupils is permitted to complete the elementary school in less than six years. Transfers from one section to another may be made according to the judgment of the teacher.

In the Dalton Plan, which may be used from the fourth grade up, the pupil receives assignments for twenty-day periods, within the limits of which he may budget his own time. He may finish the assignments in any subject continuously, or he may work at several or all subjects together. The day is divided into a short organization period, a laboratory period of two to three hours, and a thirty to forty-minute conference period. The pupils work in groups in laboratories, debate and discussion receiving prominence in this part of the work. They record their progress on work charts, and in the morning the teachers post their announcements for special classes and individual attention, as needed by students, on the bulletin board, from which each pupil notes his conferences for the day.

The Winnetka Plan operates on a purely individual basis. For each grade the work is outlined for all subjects in the form of concrete facts to be learned, habits to be formed, and skills to be acquired. Special text-books are used, and self-marking tests are provided. The work is divided into units, and when a pupil judges that he has completed one unit, he checks up his results with an answer sheet. Before he is allowed to proceed to the next unit, his work on the preceding one must be perfect. He advances as fast or as slowly as perfect mastery of the work in hand permits. Every child must master the common essentials of his grade. So long as he fails even in a single point, he is obliged to work at his difficulty until it is overcome. Thus it happens that a pupil may have advanced into the higher grades in

the subjects he has already mastered, but he may still be awaiting promotion in others in which he has not yet mastered all the essentials. The advocates of the Winnetka Plan claim that it enables the pupil to accomplish his assigned task in one-half to one-third of the time usually devoted to study in the schools. During the time so saved no teaching is attempted, but socialized activities and self-expression, on which the plan lays great stress, occupy the program. The pupils discuss current events, engage in dramatics, take up hand-work, make educational visits to museums and factories, are made acquainted with music, art, and literature, and take part in group play This plan combines flexible promotion with a rate of study at the individual's own natural pace and a strong development of individuality.

12. *Conclusion.*—None of these plans has won general acceptance, but each of them possesses important *elements of value.* All are based on the recognition of great individual differences in pupils, which were not formerly realized, and all of them attempt to give each individual a better opportunity in his academic career than "lock-step" methods make available to them

Individual instruction toward which all these plans tend, enables the slow child to progress at his own pace and to do all his work thoroughly and completely. It prevents mistaken ideas of achievement in the mind of teacher and pupil; it gives to the superior pupil the exceptional advantages to which his future position of leadership entitles him; and it gives to vocational tendencies an early development that helps to prevent misfits later in life.

But group instruction likewise has great advantages. It develops the social qualities that are so important to the Church, the home, and the community; it subjects the pupil to manifold social stimulus and the stress of competition, which is generally necessary for the full development of human capacities; it is more economical for the community purse; it greatly simplifies the administration of the school; and it lessens the teacher's already heavy burden.

The improved school of the future, which will probably result from the intense educational study that is now being carried on, will incorporate the proven features of to-day's experiments.

Educational psychology has brought a powerful ferment into educational practice and thus introduced a period of transition, but the end is not yet.

II. THE LEARNING PROCESS

In working toward the general objectives of the school by directing the learning processes of the pupil, the teacher's first aim is to impart to his pupil the information required in the form of ideals, general truths, and specific facts for his general orientation in life and in his particular environment, and necessary to him as the basis for the formation of useful habits and skills. In every school subject the learning process possesses its own psychology and its own technique, but the learning process in general may be analyzed into the reception of stimuli, their interpretation and assimilation, and the manifold use of the knowledge so acquired.

1. *Importance of Normal Sense Organs.*—Since the sense organs are the means that bring the pupil into contact with his teacher and with the subjects he is to study, the importance of *normal sense organs*, especially of sight and hearing, is obvious. Defective senses make school work difficult and disagreeable, and in extreme cases the pupil may seek to escape from his wretched situation by truancy. But the most unfortunate aspect of defective senses is the fact that in many cases neither pupils, parents, nor teachers are aware of the defects, which are likely to become aggravated during the school period, and so prove a handicap to the youthful sufferer.

Auditory defects serious enough to require medical attention occur only in from 5% to 10% of pupils, but a large body of statistics, gathered from a wide territory over a considerable period of years, shows an average of visual defects serious enough to require some attention in from 25% to 35% of school children. Visual defects increase about 12% between the first and the eighth grade, and 11% between the third grade and the high school. First among the remedial measures to correct these defects is an examination of the eyes every year, or at least every two years. According to Taussig's reports this remedy reduced visual defects

in the schools of New York City from 30 7% to 23%, and from 31.3% to 10.2% in Boston. Proper lighting of the schoolroom by means of windows and lights has rightly been made the subject of careful planning by architects. In this matter it is important that there be sufficient daylight for good vision in the rows of desks nearest the inside walls of the schoolroom. Furthermore, the amount of work requiring keen vision can be reduced during the first years, and the necessary work of this kind can be broken up into sections. The height of the desk should enable the pupil to keep his book or paper at a normal distance from his eyes. Close work should not be done in poor artificial light, and the pupil should be taught to rest his eyes occasionally for a few minutes during work that strains his vision. The selection of suitable paper and type for school books on the part of publishers has rightly received great attention in the last years.

2. *Observation.*—If the pupil has normal sense organs, his progress in study, from the psychological aspect, depends not only on the subject-matter and the manner of its presentation, but even more proximately on his mental *apprehension of the sensory stimuli* through which he obtains contact with the subjects of study The more accurate and extensive his observation, and the more faithful his interpretation of it, the better is his opportunity to understand, remember, and use the material presented to his senses.

Studies on the fidelity of report were originally undertaken to determine the reliability of witnesses in court, but they have also thrown much light on the accuracy of observation in the process of study. If all subjects and their aspects on which reports were made are taken into consideration, the average adult's report is about 75% accurate, but that of children is much less so A child's range of observation is small, the accuracy of his grasp and interpretation of the objects observed is subject to many errors, and his unwarranted assurance is high Interrogatory reports, both in the case of adults and of children, are much more liable to error than narrative reports, especially when the questions proceed from a person in authority. The suggestibility of children in this respect is shown by 32% to 39% of errors made

in interrogatory reports by boys and girls from seven to fourteen years of age, but this average of error decreases to 10% for certain subjects in experiments made with boys from sixteen to nineteen years of age. A child may report his observation of persons, objects, actions, and spatial relations with 85% to 90% of accuracy, but secondary features, such as quality and color, will be reported with 40% to 50% of errors.

The reasons for the inaccuracy in children's reports are many. Weak attention prevents many stimuli from being observed at all, others are only vaguely observed, and the interaction between images and ideas modifies the present perception The paucity of words and ideas among children renders their interpretation of what was actually observed defective. Weak memory allows the percepts that have been formed to disappear permanently from consciousness. Carelessness and flightiness complete percepts by the use of the imagination when it is vague and indefinite. Suggestion prompts the mind to seize upon any hints presented, and the child's desire to please and his willingness to be helped complete the picture

When the matter permits, narrative reports in school work should be encouraged by the teacher. When the interrogatory is desirable, the questions should be as objective as possible, without a leading or suggestive element, except when the teacher intends to suggest the answer Replies to interrogatory reports should be accepted with considerable caution especially when the teacher desires to ascertain the children's preferences, leading interests, and ideals

Since practice really has the effect of improving reports in school work, training in observation should be a conscious aim of the child's education in the home and the school Practice in observation and accurate reporting will teach the child to separate the fantastic and unreal from actual facts, and it will check his exuberant imagination, which sometimes leads to habits of day-dreaming and to inaccurate and distorted learning that vitiate the teacher's work in education.

The greatest accuracy in reports is obtained when they are made soon after the process of observation. The longer the in-

terval is that elapses between observation and the report, the greater the action of disturbing influences proceeding from memory and imagination will be on the report that is obtained. Frequent rehearsals before the report also tend to fix the original errors of observation in the memory unless they are carefully checked from the beginning. The best procedure, therefore, is to obtain a single report from the child, and that immediately after his observation of the facts. Many misunderstandings between teachers and parents arise from the neglect of this principle, particularly when parents take the reports of children concerning happenings in school too seriously. Even with the best of intentions, children are likely to give grossly inaccurate accounts of the facts that have transpired, particularly when the children are emotional, and when the occurrences they report possess a strong feeling-tone for the interested witness.

3. *Range of Observation.*—The individual's *range of observation* probably corresponds to his native ability, and consequently its variations are probably as large as those of native capacity. The child's home environment also conditions his range of observation. In consequence of this his initial fund of information at the beginning of his school period will vary with his previous opportunities, and so give him a powerful advantage in his academic pursuits, or handicap him in his career in school. It is, therefore, a great advantage to bring the pupil into immediate contact with a wide variety of objects by enabling him to observe them, handle them, and use them. The span of attention, the rapidity of assimilation, the retentiveness of memory, the store of his previous knowledge into which to incorporate by apperception the new facts observed are the psychological factors by which the range of observation is conditioned.

Besides the enlargement of the sphere of immediate contact with objects themselves, the remedy for widening the narrow horizon of observation lies in the rather obvious suggestion of directing the pupil's attention in a specific manner to his particular errors, and of putting him on his guard against them in a course designed for practice in observation. Such directions are useful not only

for the description of natural objects and events, but often equally so in the teaching of spelling, reading, and geography.

4. *Methods for Teaching Observation and Interpretation.*— Various *methods* have been devised *for developing observation* in children. The method of interpretation follows different procedures. In the schematic procedure, the outline of an object is first presented, and the child is asked to identify it; then one detail after another is added to the original outline, and the child is made to identify each detail in its turn. The procedure by means of coordinated images presents similar objects, such as a dog, a cat, and a tiger, and has the child observe the resemblances and differences between them. Another procedure consists in drawing an object and asking the child during the process how soon he is able to recognize what the drawing represents. Another form of this method consists in presenting a picture for about two minutes, and then having the child to describe it from memory.

The method of report on a series of actions is exemplified by an experiment in physics performed before children twelve or thirteen years of age, after which a report of the experiment is required Several days later the experiment is repeated, and a further report is demanded.

The descriptive method follows a more natural procedure, by having children report an actual event they have witnessed or a conversation they have heard This method is easily put into practice, and material for it is readily available if children are asked to describe localities they frequently visit and persons with whom they are acquainted.

The results to be expected from practice in observation depend on the development of the child's interests. Generally speaking, the observation of very young children is subjective and affective, rather than objective and speculative. Stern distinguishes four stages in the development of children's observation. The substance-stage, in which objects are observed in uncoordinated series, predominates up to the eighth year; in the action-stage, the observation of activities is added; in the relational stage, which begins in the eighth or ninth year, spatial, causal, and temporal re-

lations are observed; in the quality-stage, the child begins to analyze the qualities of objects. This division of the development of observation in children is borne out by careful experiments that were made to verify it, and the teaching of observation should be conducted on this basis.

5. *Learning Curves.*—The plateaus of *learning curves* have been investigated principally in various kinds of skills, such as telegraphy, typewriting, tracing, and substitution, but because of the physiological limits, which set bounds to these skills, the results of these experiments are not transferable to academic subjects. In the great majority of cases in which the acquisition of skill in such operations as those just mentioned has been investigated, the process of learning shows an initial period of rapid progress, that is succeeded by plateaus, or periods of no progress, and again by intervals of more rapid progress. The rapid initial progress in the acquisition of these skills may be due to the simplicity of the first elements to be learned, the availability of knowledge and skill previously acquired, the calculation of progress from the zero point, and the maximum effort required for later progress.

Different results were obtained in the few experiments available for analytical types of learning. Ruger obtained a highly concave curve in experiments on the solution of a mechanical puzzle. Hull obtained similar results in an experiment on the combination of Chinese characters with nonsense syllables, which also showed a later period of greatly diminished results. Starch's experiments in geography and American history seem to point in the same direction.

Plateaus also occur in the greater number of the experiments, but it is undetermined whether they are avoidable. They may be due to a variety of causes, such as fluctuating attention, lagging energy, mechanization, and a decrease in interest and effort.

Practically speaking, therefore, according to the present state of knowledge, the teacher must be prepared for slow initial progress, followed by intervals of quick learning interspersed with spaces during which no progress is made.

Pupils will probably always have "good" and "bad" work days.

If something is lacking in their bodily tone, their attention will have a tendency to scatter and to fluctuate, and there will be a slowing down in speed and an increase in errors. A favorable attitude toward their work, comprising among other elements interest, confidence, and success, is necessary for the highest efficiency. When spontaneous initial interest lags, and a feeling of disgust arises, the rate of progress is diminished, but as progress is again made and greater skill is acquired, a condition of permanent interest returns. Once expert skill has been attained, habitual attention to the task in hand also becomes so highly developed, that nothing can distract it. If the best results in learning are to be attained, the student must constantly maintain the proper intellectual attitude toward his work by keeping the technical methods of procedure before his consciousness until they have become automatic habits. He cannot trust his progress to chance and good fortune, and he must always be ready to substitute new methods for old ones if new and better procedures are discovered. He must be candid and rigorous in self-criticism, and he must compare new ideas impartially with his old and familiar methods of work. A maximum effort periodically put forth unfolds his capacity for work and achievement to him, but he must also preserve a careful balance between accuracy and speed.

When a teacher finds his pupil experiencing a long period of little or no progress, he must do everything in his power to help him to find and overcome his difficulties. It may be that the pupil has failed to master an elementary procedure, which must now be relearned and thoroughly practiced; or it may happen that the pupil is the victim of a subjective mental state that is unfavorable to progress. Whatever the cause, the teacher should endeavor to ascertain it, and he should give every possible encouragement to the pupil, and secure, if possible, some additional success for him, so that it will act as a stimulus toward the resumption of efficient work. A change of material, such as the study of the syntax of a foreign language by analyzing a favorite literary work, often restores normal working conditions and progress. When drill comes to have a deadening influence, it can be relieved in the same

manner, or, if the student is sufficiently advanced, the project and problem methods in history and science will revive his interest and stimulate his intellect and memory. Progress is usually bound up with the continuance of intellectual curiosity, as a state of mind that recognizes no achievement as final, and no ascertained system of facts and laws as isolated confines beyond which there is no field of investigation.

Factors Affecting Progress.—The rate of progress is affected by a number of *definitely assignable factors,* but the exact influence that each of them exerts upon it in the various academic subjects is undetermined.

6. The optimum *length and distribution of working periods* vary for different types of learning. Generally speaking, the distribution of a given amount of time available for a task over a longer space of time produces better results than the use of this time in a single, unbroken period, or in periods following one another in quick succession. Twenty minutes a day have yielded better results than the same amount of time twice a day for practice in transcribing English words into German script. Twenty minutes twice a day produced better results in substituting numbers for letters according to a key than twenty minutes once a day, but forty minutes once a day gave poorer results, and 120 minutes reduced the progress by about 50%. Experiments of this type have yielded results that differ so much as to make the conclusion inevitable, that each type of learning has its own optimum distribution of time and its own optimum length of the individual working period.

7. All experiments agree that the *rate of forgetting* is very rapid at first, and then gradually declines. Ebbinghaus's experiments, which were made as far back as 1885, are a good illustration of this principle. In these experiments, which Ebbinghaus made on himself, he memorized groups of nonsense syllables in series of thirteen syllables each. After half an hour he had already forgotten 42%; after an hour, 55%; after nine hours, 64%; after 24 hours, 66%; after 48 hours, 72%. From this time on the rate of forgetting was very slow, since he still remembered 25% after 144 hours. In rememorizing the same matter after twenty

minutes, Ebbinghaus required 58% fewer repetitions than on the first learning; after one hour, 44% less; after nine hours, 36% less; after 24 hours, 34%; after two days, 28%; after six days, 25%; after 31 days, 21%. Later experiments agree, in general, with these results. Still greater economy of time was effected by the same experimenter in memorizing an intelligible text. After memorizing a number of stanzas from Byron's *Don Juan,* he rememorized them after 24 hours with only 50% of the repetitions required for the first learning, as against 64% required for rememorizing nonsense syllables after the same interval. The permanence of associations once formed is also apparent from the fact that Ebbinghaus rememorized the same text twenty-two years later, without ever having seen it during the interval, in 7% less time than was originally required; and the stanzas he had originally memorized four times over, were relearned after seventeen years with an economy of 20% over the time first consumed in memorizing them.

The practical inference for teaching school material most efficiently, such as facts of history or the spelling of new words, is to have frequent repetitions of the material after it has been first memorized, and to allow longer intervals of time between later repetitions. A student's class notes are best retained in the memory if they are carefully repeated very soon after the class, and then again on the evening of the same day. After this the repetitions can be more widely spaced. After the repetition, a short period of rest, during which the mind is to remain unoccupied, strengthens the association bonds by the subconscious activity of the memory; but if the mind is immediately engrossed in other subjects, the full benefit of the work of memorizing is not obtained.

8 Practice makes perfect only if it is accompanied by *intense mental activity* and concentration on the subject in hand. If zeal and effort are wanting, practice may continue for days and weeks without satisfactory results. The music student who dawdles away his practice period, and the scatterbrain whose attention flits from one detail to another without penetrating below the surface of his matter, are familiar examples of this truth. It has

long been recognized that habits are formed only if the acts designed to produce them are carried out with increasing intensity and energy. Pupils, as well as adults in practical life, generally remain below their true level of efficiency if they are content to progress at an easily attained rate. Commonly it is the stress of life, the pressure of economic necessity, personal ambition, scholastic competition, and above all the high and exalted Christian motive of serving God to the limit of one's ability, that bring the individual to the unfolding of his full capacity for work and achievement. It has been statistically shown that between 60% and 75% of students of telegraphy become discouraged just before they attain good average efficiency. Every step forward toward that point is made at the cost of intense effort, and all progress beyond it requires the same expenditure of energy. Those who fall short of expert rank are generally unwilling to make the continued painful effort necessary to rise above mediocrity. Similar evidence is to be met with in every field of human endeavor.

It would, therefore, be a false principle to attempt to reduce school work to the pace of spontaneous and effortless endeavor. The teacher who is sometimes scholastically anathematized as a "driver" is really developing his pupils to the limit of their capacity, and giving them a start that will set them on the only royal road to genuine advancement in the professions and in practical life in its ordinary aspects

9. *Specific Practice*.—When *practice* can be directed squarely at the material to be learned or the skill to be acquired, the results achieved in experiments have been little short of marvelous Starch had eight persons practice mental multiplication of three-place numbers by one-place numbers for about fifteen minutes daily for fourteen successive days with an average gain of more than 100% per person. Two persons of the group gained almost 200%, and only one registered the comparatively limited gain of 19%. An experiment in addition, conducted with ten adults, in which 150 minutes of practice were used in thirty days, resulted in gains varying from 164% to 243%. Experiments in learning the English meanings of French and German words doubled and

sometimes trebled the rate at which the material was memorized in eighteen to twenty-one days. Poetry was memorized at a rate that increased from one to a maximum of from two and one-half to over five in a period of from thirteen to fifteen days of practice.

The progress of the eighth grade over the seventh has been figured by standard tests as varying from 4% to 28% for the year's work, an amount which represents a trivial advance as compared with the results obtained in experiments. However, it would be rash to believe that all classroom subjects lend themselves to the same intensive treatment and will enable the teacher to bring about the same successful results as were attained in the experiments Provided sufficient individual attention can be given to the pupil and sufficient interest aroused in him, these results can undoubtedly be duplicated in spelling, vocabulary, and some parts of arithmetic. But the task assumes quite another aspect if grammar, composition, or dramatics are considered. In studies such as these, the initial difficulty, if not impossibility, lies in the problem of determining and giving the task in simple, but absolutely definite form A pupil can be told to improve his style, to aim at simplicity, clearness and idiomatic diction, but a concrete means adapted to his needs, and a method that he can successfully apply can hardly be pointed out to him, not only because matters such as style are highly individual and comprise intangible elements, but also because the procedure to be followed cannot be mechanized except in a very general way. It seems that the largest amount of gain in these subjects is derived by pointing out specific defects in the pupil's work, making model corrections, and acquainting him with good literature.

10. *Definite Knowledge of Success and Failure.*—Human activity is accompanied with various feelings, some of them depending on the object toward which activity is directed, others on the relation between the agent's power and the goal for which he is striving. If the agent is aware of his ability to perform his task, its accomplishment is accompanied by a pleasurable sense of power. If he realizes that his ability is so great that it need not be used to the utmost for the performance of the work in hand, he has the pleasant feeling of ease in doing his work When he

accomplishes his work as intended, he experiences a pleasurable feeling of success. Feelings of unpleasure, such as strain, powerlessness, dejection, and failure, arise when the task in which one is engaged seems too difficult. When a trivial task is being performed, it is accompanied by a sense of boredom.

Pleasurable feelings of power, ease, and success give the agent a relish in his work, and spur him on to the full exercise of his power; but feelings of impotence, weakness, and failure are highly detrimental to earnest and zealous work. The consciousness of power and success arouses confidence, ambition, and initiative; but a sense of failure destroys self-confidence and the desire to continue work and to undertake new tasks.

Hence it is highly important for the teacher to arouse in his pupils this sense of power and success, and to prevent a sense of dejection and failure. The questions he asks his pupils and the tasks he assigns to them should be such as to require the full use of their powers, but they should also permit the pupil to become aware that he is equal to the work assigned to him. If the tasks assigned are too difficult, the pupil becomes dejected, and he is oppressed by a feeling of weakness and impotence. The work imposed on pupils should have definite limits, and it should be adapted to the class, so that the majority can perform it satisfactorily. When their work has been well done, pupils should be allowed to enjoy the elation of successful achievement in the form of some pleasant activity, or by proceeding with other work.

Cases in which pupils claim they are unable to study certain subjects are not infrequently met with, but these complaints are almost without exception based on illusions. If necessary, such a pupil may be given a test for scholastic ability to establish the actual facts. Practically always his ability in the subject in question will be approximately identical with his capacity for other subjects, and a little examination of the scholastic conscience will reveal dislike, carelessness, or insufficient preparation as the true foundation of his complaint.

11. *Interest in Improvement.*—The feeling of satisfaction experienced by the pupil at his own success can be further utilized as a powerful stimulus to put forth his best efforts by bringing his

actual progress before him in a visible manner, as in the form of monthly tests. In this procedure, the chief incitement to the pupil is the satisfaction of surpassing his own achievement of the previous month, and the knowledge of his own ability and of the definite amount of progress he has made sustain and increase his initiative.

The pleasurable feelings of the pupil arising from the satisfactory character of his performance are essentially dependent on the approval of his teacher. If the teacher says that he has answered correctly, or that he writes well, or that he has given a good account of an historical event, the pupil feels satisfied and pleased; but if the teacher disapproves his work, his normal reaction is one of regret and dissatisfaction with himself. The younger the pupil, and the less able he is therefore to judge for himself whether his work is or is not satisfactory, the more necessary it is for the teacher to evaluate it for him For a young child the knowledge of his success or failure depends entirely on the judgment expressed by his teacher or by his parents. It is hardly necessary to add that the teacher's praise or blame can stimulate his pupils only in so far as he has won their respect and confidence. The higher pupils esteem their teacher, the weightier his judgment of their work will be to them.

III. WILL CULTURE

Even if the doubtful distinction between teaching and educating were admitted, successful teaching requires the full cooperation of the pupil's will. The teacher must, therefore, share the parents' duty of training the pupil's will to unstinted and steadfast application to study. The teacher's pride in his pupils lies not so much in the immediate results achieved in the classroom, as in the unfaltering upward and onward direction toward permanent achievement in the great march of a virtuous life and a useful career, which sheds its luster back through the years on the obscure and sometimes forgotten grade teacher no less than on the inspiring instructor of the secondary school and the university. In training the will, the cooperation of the home must extend over the entire preschool period, because it is during those most

impressionable years that the volitional tendencies for good or evil, which are often prominent and already deeply fixed when the pupil enters the grades, receive their momentous and lifelong impulses.

1. *Instruction on Duty.*—Instruction on moral obligation is the first requisite for influencing the pupil's will. Since the will is a blind faculty, the aims and objects for which the child must strive must be brought to the will by the light of the intellect Before a child can apply the principles of the moral law to the manifold actions that make up his daily life, he must possess a clear knowledge of these principles. While it is true that the first principles of the natural law are impressed on the heart of every normal human being by the style of nature, the child does not know them with sufficient clearness and certainty, nor can it have any knowledge of the supernatural order, in which it is placed from its very birth, except through instruction. Hence it is the sacred duty of parents and instructors in Christian Doctrine—with whom the teacher must cooperate—to make the fundamental moral obligations known to the children committed to their care in an appropriate manner. Only after the child is in possession of this knowledge can he begin to apply these guiding principles to his general conduct and to his school work Since the moral law, both natural and supernatural, obliges the child in individual acts only when he has brought them under its principles, the duty of wisely making this application for him is all the more incumbent on those who are responsible for him—including his teachers,— the less the child himself is able to direct his own conduct according to the law of God

The moral law becomes really effective in the child's life only if it is based on true moral motives. When the child asks, "Why must I do this?" or "Why am I forbidden to do that?" it is not sufficient to answer, "It is not good form, Aunt Mary would not do that, You must not hurt mother, It will make you sick," or to present the opposite motives It is entirely legitimate to make use of these motives in their proper and subordinate place. But they are never primary motives of ethical action. They admit only of a very limited application even during their

short-lived utility, for they depend on sentiment for their effectiveness, which the first disapproving look from Aunt Mary will terminate forever. The right ideas of God and His Providence are the only motives that will bring a child to self-control, to self-denial, to the sacrifice of his pet inclinations, and to subduing strong passions.

2. *Strength of Will.*—Right willing requires exertion, and at times the resistance of the sense nature to the directions given to it by the will is so great, especially if it has been further vitiated through bad habits, that heroic efforts are required for the performance of duty Hence the necessity of strengthening the will.

Strengthening the will does not consist in any intrinsic increase in the faculty, but in making the will prompt to posit its own act, tenacious of its purpose, and accustomed to directing the other faculties effectively toward this goal by removing all other objects from them for the time being. The power of the will in this sense is strengthened by frequent and continued practice.

However, mere strength of will is not enough The will must be made strong for doing good. The will is inclined toward the good by successfully performing good acts and experiencing the satisfaction resulting from this course. Hence, the teacher must keep the pupil occupied with good acts. He should propose good aims to him that are within his capacity, and lead him on to various activities that will prudently develop a spirit of venturesomeness, initiative, and ambition to do good. The educator must also keep the pupil away from undertakings that are hopeless or injurious, lest his ambition be destroyed through failure or perverted through evil. But if the pupil is over-impulsive, or over confident, the teacher may at times let him attempt an undertaking that is beyond his ability, so that he may learn the necessary prudence and moderation through painful experience In addition to the successful performance of good acts, which is the primary means of educating the will in doing good, an almost endless variety of activities supply further material for training the will Any exercise that requires sustained effort and is within the child's capacity can serve this purpose, provided it leads to results that can be rightly approved by teacher or parent.

3. *The Moral Sense in General.*—The cultivation of the moral sense is a powerful adjunct for imparting to the will a strong and habitual inclination toward the good The moral sense is the will's habitual indeliberate inclination to what is morally good, and a similar aversion from moral evil. Nature has implanted the moral sense into every normal human being, but since the intellect's judgment on ethical values is subject to error, and since original sin has darkened the intellect and vitiated the will, the latter will likewise err if the intellect falls into error. Like conscience, the moral sense is intimately joined to religious knowledge and the religious sense. The child will possess an active moral sense in the degree that he acquires a knowledge of his moral obligations as the expression of God's holy, and therefore benevolent will. God's incomparably perfect and holy will is the only permanently effective motivation of moral obligations for a child, since he is less capable than adults of fashioning his exterior and interior life on the basis of secondary motives, which are always insufficient in themselves for true ethical motivation if they are placed in the dominating position of supreme moral principles.

The moral sense is active in several ways. In the first place, there is a sense of moral pleasure, such as joy and enthusiasm for the good, and a sense of moral displeasure, such as sorrow, shame and indignation. Moral acts are also accompanied by other manifestations of the moral sense, the principal ones of which spring from a sense of self-respect, of honor, of justice, and of sympathy.

Since the moral sense facilitates good acts and also facilitates the avoidance of evil, it is an important aid in training the will. Pupils should not only be taught which acts are good and which are evil, but their moral sense should also be cultivated by example and habituaton. The example of teachers and parents is the means to be used earliest in the child's life for the development of his moral sense. The child imbibes not only the instruction, but also the moral, attitude of his parents and teachers. Whatever pleases and rejoices those he loves and esteems will also be a source of pleasure to him, and whatever displeases them will soon cause displeasure to him In this way he unconsciously acquires

the moral valuation of things and acts that come to his notice at home and in school.

Practice, or training, is the second means of fostering the child's moral sense. The performance of good acts gives him the personal experience of what he previously knew only from observation. Acts of charity, for example, will teach him the right kind of sympathy. The moral sense would be of little practical value without training, since it would only exist in the form of faintly perceived occasional impulses without any actual working out. Instruction in sacred history, Christian Doctrine, reading, and general history affords many opportunities for cultivating the moral sense, since it gives the teacher abundant occasion to express moral judgments on the subjects presented, and to ask them of his pupils. In this way pupils learn to view everything from the aspect of moral duty, and their moral sense will become active and eager in whatever comes into their ken.

4 *Self-Respect* — Self-respect is the proper valuation of one's own personality It comprises, first, a judgment on one's own self, one's acts and qualities, and especially one's capacity for action; and second, joined with this, a high or low esteem of these elements Accordingly as this valuation is correct, exaggerated, or undervaluating, we have a true or a false degree of self-respect.

The development of self-respect in the child is primarily conditioned by habitual success or failure in action Success gives the child a high esteem for himself and his actions, failure lowers him in his own judgment If a child is the idol of his environment, he will develop conceit; and if he is constantly scolded or nagged, he will have no confidence in his own ability and his capacity for work Religion supplies the best motives for the cultivation of the proper self-respect. One who knows that he is the image and the child of God, that he has been elevated by God to the dignity of the supernatural state and destined for the beatific vision, and that he has been sanctified by the holy Sacraments, is not likely to be lacking in self-respect; but knowing also that all these benefits are free and undeserved gifts of God, he will not be inclined to conceit.

It is important to develop self-respect in children, because their achievements in practical life are largely dependent on it. One who has confidence in himself is eager and ambitious to undertake suitable tasks, but the lack of confidence in oneself is the enemy of legitimate ambition. Over-confidence attracts men to tasks that lie beyond their ability, makes them neglect those within their capacity, and renders them careless in the duties of their state of life. On the other hand, the lack of self-confidence hampers the intellect in grasping new situations, weakens the power of recall, renders attention unstable, and leads to procrastination, so that difficulties increase to such an extent that work already undertaken appears impossible of accomplishment.

The teacher cultivates self-respect in his pupils by regularly having them perform tasks that are well within their capacity, and by gradually increasing them to the limit of the child's ability, but not beyond this point. Spontaneous work should be encouraged, and the teacher should never fail to appreciate good work, whether it is an obligatory task or one that was undertaken by the pupil himself. Historical examples of great deeds accomplished by dint of faithfulness to duty amid difficulties will not fail to encourage the pupil If children are timid and discouraged, the teacher should acknowledge with praise even work of inferior value, lest their courage be completely broken; but overconfident children will only profit by failures that come to the knowledge of the school. The teacher himself will also fare better with supervisors and inspectors if his pupils possess a reasonable confidence in themselves, than if they are fearful and timorous.

5. *Sense of Honor.*—A sense of honor is the valuation we place on the proper esteem of ourselves by others. A good name is a valuable social good, from which the position and the influence of the individual depend in society. If a man bears a reputation of integrity, justice, and honesty, and if he is credited with ability and thoroughness in his profession, others will seek to associate with him, and they will subject themselves willingly to his influence. His association with his fellow men will be pleasant, and his influence on them will be profound. He is enabled to perform his duties with comparative ease, and responsibility does not rest

too heavily on him; but if he loses the respect and the confidence of his associates, his usefulness is terminated The desire for the approval of good men is a stimulus to virtue and thoroughness, and an incentive to do good and useful work. The prospect of shame and disgrace is a deterrent from sin to one who values his honor, but one that lacks a sense of honor and of shame will abandon himself without restraint to evil doing. But, on the other hand, a sense of honor is not the supreme motive of morality, and one must preserve one's self-respect and devotion to duty even though unknown and unrecognized among men. However, since a normal human being naturally desires the esteem of good men, a sense of honor and of shame has always been a powerful motive to promote good actions and to keep men from the path of evil.

The teacher's attitude is the principal factor that determines the esteem in which pupils are held in school Praise and reward are an honor for the pupil, reproof and punishment are a disgrace. The pupil is proud to have the first rank in his class, to be appointed to an office, and to receive good marks and prizes But the teacher must be very careful to be moderate in praise and blame, since over-praise excites envy, and exaggerated blame renders the child callous and indifferent. When a pupil is praised for his good work, a still higher goal should be pointed out to him in order to prevent conceit and self-sufficiency; and the blameworthy pupil should always see the way to prompt rehabilitation open to himself Children should never be led to consider praise and blame proceeding from any human source as the highest motive for diligence and virtue, or the supreme deterrents from indolence and evil. Praise should never degenerate into flattery, nor should punishment ever be degrading. The value which pupils set on the praise and reproof of the teacher depends entirely on the respect they have for him. If the teacher is highly esteemed, moderate praise will be keenly appreciated; but if he is hated or feared, little attention will be paid to either praise or blame Hence, pupils must know from their own experience the teacher's competence, his goodness and benevolence toward them Where this condition exists in a school, sensible and moderate praise will

be highly useful, and the need of severe punishment will rarely occur.

Older pupils sometimes acquire a false sense of honor when they are supported against the teacher by the public opinion of their class and regarded as heroes if they succeed in outwitting his watchful eye and evading the blue pencil. This situation presents a difficult problem to the educator on account of the suggestive power of mass influence that is here brought to bear on the pupil for the first time The teacher can deal with this perverted sense of honor by various means, such as brief discussion, counter-attraction, regulation of environment, catharsis, or modification of behavior None of these methods is infallible, but in many cases the pupil can be convinced in a short discussion that emancipation from the approval of the herd is the first step toward independence, and that valor depending on the ephemeral applause of miscellaneous admirers has no value. The teacher's final appeal to the refractory individual must be to the effect that one must obey God rather than man, and he must seek to educate the class to a sense of responsibility.

6. *Sense of Religion*—Since religious motivation is the most powerful, permanent, and universally effective incentive to action, the cultivation of a sense of religion is of the highest pedagogical value.

Religion is essentially a matter of intellect and will, consisting of a system of dogmatic and moral truths, and of rational action in accord with them. This fundamental fact must always be borne in mind, and all religious practice must be in accord with it. This is the more important to-day, because the false conception that religion originates in the subconsciousness and is non-rational in its essence, is so widely spread in the modern world. But there is a true religious sense if the term is understood as habitual indeliberate inclination toward religious truth and moral action This sense of religion originates from these truths and actions and accompanies them. In its turn it reacts on intellect and will by impelling the mind to acquire a deeper and more fruitful understanding of religious truth, and by moving the will to fashion the entire life of man according to the standards of Christian holiness.

Among the sentiments of religion are admiration for God's greatness and perfection, reverence for His majesty, confidence in His wisdom and Providence, and gratitude for His goodness and love. These sentiments naturally find expression in religious acts. Reverence for God moves us to adoration, His goodness impels us to thanksgiving and petition, His perfection opens our lips to utter His praise.

These sentiments should be cultivated as necessary qualities of the child's Christian life. They should become indeliberate promptings to prayer, to constant virtue, to frequent reception of the Sacraments, and to the firm establishment of those outer safeguards of virtue without which no one can remain long on the straight and narrow path.

a) The first requisite for the cultivation of a true sense of religion in children is that parents and teachers possess what they seek to foster. In a home that is imbued with a lively sense of religion, and in a school that is filled with the same spirit, children unconsciously acquire a religious attitude, and it becomes their abiding heritage.

b) The inspired narratives of the infancy and childhood of Christ, His miracles, His public teaching, and His Passion cannot fail to awaken sentiments of gratitude, love, devotion, and contrition in the child's heart if they are rightly presented to him. The study of nature brings God's wisdom and power before the child's very eyes. History shows His Providence, His goodness, and His justice. Great religious movements, such as the Crusades, the founding of the Religious Orders, and the work of the great missionaries, unfailingly rouse enthusiasm and a lively faith in the child's unspoiled heart. Religious poetry and the great Catholic hymns of the liturgy inspire kindred sentiments. The simplicity and elemental power of many psalms make our only inspired book of prayer a fountainhead of the deepest and truest religious sentiment.

c) The Sacraments and the liturgy are the most effective means to foster genuine religious sentiment, not only because of their divine origin, but because the Church under the guidance of the Holy Ghost has invested them with all the visible splendor that

true piety and devotion can inspire, and with all the beauty that the arts transfigured by faith can impart. The child's daily consecration to God in Mass, the ancient and traditional Catholic idea of devotion, the overwhelming wonders of the Real Presence, the indwelling of the Holy Ghost in the temple of the soul, the majestic grandeur of the Church's prayers are a divine pedagogic, whose effect is the more direct and penetrating, the more unsullied and pliable the soul that is brought under its heavenly influence.

It must be carefully observed, however, that, if religious sentiment is predominantly affective, and if it were allowed to remain without conscientious fulfillment of one's religious duties, it would have but little value at best, and the danger of serious errors in the religious life would be imminent. Sentiment would degenerate into sentimentality; the religious life would be without merit; and moral guilt would be sure to result if rational acts failed to follow the indeliberate but conscious promptings of the religious sense.

7. *Control of Sense Nature.*—If the action of the will encountered no other obstacles than a kind of initial inertia of the faculty and the mere possibility of an abstract choice between good and evil, the battle would be on an even ground. But divine revelation and the common experience of mankind alike testify that "the imagination and thought of man's heart are prone to evil from his youth". The inclination of the sensory appetite toward what is pleasant and agreeable to it, with no regard for right and duty, and the vitiated tendencies of the will itself are a constant danger threatening to impede the will in its decision and to divert it from its resolution to strive for the good that the intellect has presented to it as a desirable end. At times this evil inclination appears in the violent form of passion, and then there is danger that it will obtain a dominating influence over the will.

a) The control of the will over *the sensory appetite* is largely a matter of proper habituation. It is the teacher's duty to contribute his part in preventing the sense nature of the child from becoming a consuming force and a dominating tyrant that

overwhelms the mind's insight into duty and thwarts the efforts of the will.

Habit is the permanent disposition of the soul to elicit certain volitions and to perform the acts toward which they tend In the strict sense, habits exist only in the intellect and the will. Habits are formed by practice, which makes the faculty so exercised inclined to a given act. Mere listless practice does not form habits. The creation of habits requires concentration and intensity of effort that increase as the practice progresses. Habits cannot be formed without the cooperation of the will, and this cooperation depends on the intellect's insight into the value of the act that is being practiced, and on the attraction exercised by the feelings of pleasure accompanying the act. Feelings of power, ease, and success incline the will toward the performance of the act; and insight into its value and necessity causes the intellect to present the act to the will as a desirable good. When acts are performed under the stress of moral or physical compulsion, they will cease as soon as the element of force is removed, even though they have been practiced for a long time Children who assist at Mass during the school term from mere dread of bad marks, are likely to be absent from Mass during the whole summer Young men and women who have been brought up severely without insight into the nature and purpose of discipline are likely to cast off restraint the moment they are at liberty.

The educator's task in teaching the child to control his sense nature and to subordinate it to reason and rational ends consists in forming correct habits in the child and in habituating him to repress disorderly passions and tendencies.

Man's sense nature does not stand in the same relation to his true end as that of animals stands to their end, for they are led by instinct and restrained by it within proper bounds. In man it is reason that must direct his sense nature, especially the sensory appetite, which naturally tends toward its own end without regard for rational ends. Hence man stands in need of rational guidance, so that the sensory appetite may be restrained from whatever is opposed to the rational end of man, and directed toward this end even against its inclination.

In man, habits are formed by repeated acts under the direction and with the cooperation of the will. The primary pedagogical principle for the formation of human habits, therefore, is to procure the voluntary, regular, and unfailing performance of the acts through which the desired habits are to be formed.

Continuous practice of the acts through which a habit is to be formed is essential. If long intervals space the periods of practice, no habits will be formed. Habituation should begin in the early years of childhood, as soon as the child's strength and capacity are sufficiently developed, for the more receptive the faculty and the longer the period of practice, the stronger the resulting habit will be.

It is not sufficient to command or forbid an act. The teacher must see to it that the habit-forming acts are actually performed. This requires reasonable supervision of the pupil in his work, and the removal of conditions and the prevention of acts that hinder the formation of the habits intended The teacher should repeat his injunctions to the pupil daily, and he must make sure that they are promptly and correctly carried out.

Kindred habits have a tendency to perfect one another. When the teacher is training his pupils in habits of politeness and helpfulness, he should not fail to point out to them the connection of these qualities with benevolence and charity toward their fellow man.

Above all, the educator should remember that the practice of a given act will not form permanent habits of moral value unless the child is brought to consent to them and to desire them. The teacher must take pains to make the practice a pleasant experience for his pupils by making them enjoy the success of their work, and by awakening their sense of power and ease in its performance. He should acknowledge their success, praise their good work and reward them for it, in order to give them a sense of satisfaction in habit-forming practice. As the child's mind develops, the teacher should give him an insight into the reasons and the value of the habits in the process of formation. In this way habit-forming work gradually becomes the freely and gladly willed practice of virtue, which is the goal of all education. Sta-

bility of home, school, and neighborhood environment is highly conducive to the promotion of good discipline in children, for experience with city children shows that their changing environment has a tendency to produce an alert mind that reacts quickly, but that it is likely to be detrimental to concentration and penetrating intellectual work.

b) The school should train pupils to the *habits necessary for proper education,* such as order, punctuality, cleanliness, attention, and diligence. These habits are indispensable to advancement in practical life and in the professions, for which education prepares the child Habits of truthfulness and obedience are even more necessary to the child, because they are fundamental for all successful education. Obedience makes the child's personality accessible to educational influences. No teacher can work effectively with his pupils if they do not willingly open their minds and wills to his formative influence. Truthfulness is equally important, because the teacher cannot judge what effects his efforts produce in his pupils except they bare their souls to him without concealment, deception, or pretense Piety, sociability, helpfulness, and modesty are among the other necessary habits to be formed in pupils.

c) The conception that *God is everywhere present,* the attentive performance of his daily prayers, and the exact fulfillment of all religious duties must become an essential and constantly active element in the pupil's practical life. Charity toward his fellow men should make him sociable, tolerant of others, respectful toward his superiors, polite toward strangers, and helpful to all. Modesty will preserve the fairest virtue and teach him to respect himself and others in this regard. It is not necessary to add that there are many other virtues in which children are to be trained, and that some of them are to be taught rather in the home than at school, since the home offers the principal opportunities to practice them.

d) From the child's early years the educator must share the parents' task of providing simple and healthful pleasures for his pupils, but the principle and *the practice of self-denial* must be inculcated at the same time. In this matter, as in the forma-

tion of all habits, the child's will and interest must be enlisted in order to assure success When acts of self-denial are spontaneously undertaken, the teacher can rest assured that his work is bearing good fruit. The small material pleasures of which the child deprives himself are a valuable preparation for greater acts of self-denial, which no one is spared in later life.

e) In this matter pedagogics must be guided by the doctrine of *original sin.* If one were to assume that there is no element of evil in human nature, the principle of self-denial would be absurd. In this false supposition, every evil trait would be the result of heredity or environment, and all social pedagogics for the prevention of evil traits in humanity would have to be directed toward the purification of the hereditary strain and the community environment. The moral weakness and the craze for pleasure that vitiate so large a part of modern society are the direct result of this erroneous and pernicious doctrine. The true light of reason is in accord with divine revelation in teaching that the struggle for virtue is essentially an attack on the vitiated elements in human nature itself, and a defensive battle to preserve and develop its good traits Man is his own chief enemy, inasmuch as his sense nature draws him with great power to the things that are agreeable to his sense appetite, while he has the obligation to follow the path of virtue and to rise to the call of duty even when they are opposed to the pleasures of sense.

8. *Conclusion*—The more receptive and docile the years of childhood are, the more important is the teacher's task of giving the right direction to the mind, the will, and the sense nature of his pupils, and of implanting deeply and firmly in their pliable souls the basic truths concerning their own nature and destiny, and of training them to constant action in the direction of their true purpose in life, by his general attitude, his example in the insignificant and often routine details of everyday life, and by his words that sink so deeply into their souls, so that they may be able to continue their education after the school period, and steel themselves to right action throughout their lives, so as to retain a clear and undimmed vision of eternity and to steer their little bark into its true haven through all the rocks of circumstance.

Considerations of this nature would be appalling if they were not so evidently true, and if an abiding Providence did not support the hands of those to whom God commits the sacred office of education.

DISCUSSION

REV. FELIX N. PITT, M. A.: Interest in the study of psychology in all its manifold phases has been at high tension for several years. This interest is not confined to people who are professionally interested but to men and women in all walks of life It is a topic of discussion in social gatherings and at dinner parties as well as in study and conversation clubs The number of books that have been written on this one subject is almost terrifying Psychology is a word to conjure with It is an instrument employed in almost every field of human activity

But there is no field in which it is being used so extensively or where it is studied so assiduously as in the field of Education For the Catholic teacher who wishes to obtain a more accurate and broader knowledge of the psychology of education, the real problem is to find his way through the bewildering wealth of material To study educational psychology today means sifting through a vast amount of psychological data as well as personal experimental work Unfortunately for the Catholic teacher, most of these data and many of the theories advanced have not been evaluated in accordance with Christian principles The Catholic teacher will discover few books in this field which could be given an *imprimatur*, and fewer still by Catholic authors.

In the paper under discussion, Doctor Miller has added a real contribution to the Catholic literature on the subject He has not attempted to discuss the psychology of teaching the individual school subjects but has confined himself to the treatment of the general principles Three topics, namely, "Measurement of Scholastic Ability," "Psychology of the Learning Process" and the "Culture of the Will" have been treated in a thorough-going fashion The literature of these fields and the findings of the latest researches have been summarized for us clearly and concisely. If the author would add a bibliography which could be safely used by those not trained in Catholic philosophy, this paper would serve as an excellent introduction and guide to a study of educational psychology, a work which I think is needed and would be welcomed by our Catholic teachers.

There are but two points I wish to discuss in this paper In his treatment of "Tests and Measurements", Dr. Miller makes the statement that children whose IQ is 75 or less are in nearly every case feeble-minded Such children, we are told, will make little progress in special schools and unless the home controls them, they should be made wards of the state. This strikes me as rather a broad statement and a stern judgment. It may be true for the majority but there are so many exceptions I would hesitate

to class all children with an IQ of 75 or lower as definitely feeble-minded, at least in the common acceptance of the word. There is no doubt that relatively speaking and in scientific meaning of the words, such children are feeble-minded but as a class it is doubtful whether they are dangerous to society. There are so many other factors to be considered that each case would have to be considered individually before being so classified or consigned as a ward to the state.

In the treatment of the mentally retarded and the morally delinquent, our Catholic schools in many instances are not living up to their responsibility. Too frequently we solve such problems by opening the door of the school and sending the problems out into the street to survive in any way they can. Such a solution usually means ruin to the child thus treated. It strikes me that a Catholic school of all schools should take a special interest in the problem child. He is the lost sheep and Our Blessed Lord tells us that the Good Shepherd leaves the ninety-nine to go after the one that has strayed. He tells that it is the sinner who needs salvation rather than the just, the sick who need the physician and not the well. If we are to observe the Christian spirit we must do even more for the retarded and the delinquent than we do for the others of the little ones of Christ's flock committed to our care. There are indeed many difficulties in the way and such children try the teacher's patience day after day. In spite of this the problem child should be a challenge to the teacher's ability and spiritual outlook upon life, a challenge to which she responds by giving all she has to prepare the child for life and to arm him to save his soul.

In the third part of the paper the author refers to a point which in my estimation deserves to be stressed—the question of proper motivation for action. Too often parents and even teachers resort to all sorts of schemes to enforce observance of school discipline and the laws of morality, schemes that are sometimes questionable. It seems to me that we rely too much upon external authority and not enough upon training the will to act according to the rules of right reason and the law of God. The child gets the idea that it must do something simply because the parents or teacher want him to and not because it is the best thing to do

Before the age of reason the child is a bundle of instincts and can be trained only by authority. But when reason dawns then is when authority should gradually give way to the rule of reason inspired and directed by supernatural motives Initiative, stamina, character and a strong will can be developed only by the will learning to act voluntarily in accordance with correct principles. The charge is not infrequently brought against our system of training that we do too much for the child. We hedge him about with so much protecting authority, so much formal discipline that he never learns to think for himself or to act of his own volition. The charge is much exaggerated but there is still sufficient foundation for it to make us pause and examine our consciences on this point.

DIOCESAN UNIFORMITY OF TEXT-BOOKS FOR THE GRADE SCHOOL: IS IT DESIRABLE?

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Whether or not we should have uniformity of text-books in our grade schools is a most perplexing question. The subject is a large one and has many different angles. Time and time again it has been discussed before this Convention; competent Catholic educators have debated its advisability and necessity. And now, when there is so much talk about standardization, like the ghost in Macbeth, it appears again under the bewildering aspect of "desirability".

We are living in an age of unprecedented activity. Industrialism has supplied us with so many mechanical devices for comfort and pleasure that, in a certain sense, it has stereotyped our lives. The mass production of industrialism calls for efficiency, standardization, and uniformity; and this demand has gradually filtered into every walk of life. It is not surprising then, that this practice has affected the field of education; its speciosity has captivated many educators, whilst others equally abhor it because of its machine-like tendencies. What path shall we follow? Both have their advantages, though, to our mind, not in an equal degree.

Diocesan uniformity of text-books for the grade schools. strictly interpreted, means that every parish school of the diocese would use the same text-book for every subject This theory has its advocates and opponents. The advocates claim that, if the text-books are uniform in a diocese, pupils passing from one section to another will experience no difficulty in entering any school and taking their proper place in any particular grade. Economically it would relieve our burdened finances, because it would prohibit, over a definite period, the discarding

of old text-books and the introduction of new ones. Publisher could offer a lower price if they were able to supply a whol diocese, and were there a larger demand for any individual book Diocesan uniformity would guarantee the selection of text books by a more competent authority after a judicious investiga tion. The opponents of diocesan uniformity of texts argue tha it is unwise to impose the same book on all schools because con ditions vary so much in every diocese, with the result that wha would be suitable in one locality would be unsuitable in another Moreover, it would be disastrous both economically and scien tifically, for it would have the effect of stifling the competitiv energy of many publishers who are now enthusiastically seek ing our trade. All the large publishing houses are developing Catholic school book department: they are making every effort t supply what we demand. Competition is the life of trade; a open field gives them the chance to profit by their shortcoming and incidentally does good missionary work by bringing Catholi text-books before the public.

Diocesan uniformity would paralyze the initiative and enthus asm of the teachers if they were compelled to use a text towarc which there was not only a lack of sympathy, but possibly a de cided antagonism Many of the States have had State uniformit for years. California prints and sells her own text-books. Man abuses, the result of back stair politics and the weakness inheren in human nature, have shown the vexations that accompany th procedure.

Hurriedly we have presented the pros and cons of this questio We have purposely avoided intricate details because we are ce tain that previous discussions have well acquainted this body wit all the complexities of this subject. Now to state our opinio We believe that our diocesan grade schools must be uniform the minimum amount of required work. This uniformity is mo desirable, and can be obtained if our system is unified and d rected by a scientifically arranged syllabus. The syllabus plai out the work required of each grade and it is the teacher's du to see that this work is done, and well done. If it demand th the history class of the 7-A grade cover the period extendir

from Monroe's administration to the close of the Civil War, what difference does it make which text-book is used, provided the class learns the history of that period? Some diocesan superintendents prefer the adoption and use of a specified text in particular branches. Others favor the open field, and leave the choice of books to the individual school. The majority, however, issue periodically a list of approved texts for the various subjects. This latter action we prefer; for whilst it allows a sufficient degree of supervisory attention on the part of the superintendent, it also grants the local school a certain amount of liberty. This uniformity, which standardizes results and not processes, is desirable. Unity in effort is obtainable without monotony in method: variety can be had without confusion.

Quite recently we have had an abundance of literature on the question of the selection of text-books. Charts and graphs with which such books may be evaluated are found everywhere. Observant publishers are flooding the country with advertisements fullsome in detail of the excellence of their particular texts. Many teachers signalize the completion of certain periods in the profession by publishing their own text-books which incorporate their own invaluable experiences. There is no dearth of such literature Each year's publications are improvements on what has preceded Evidently perfection has not yet been reached. A comparison of more recent text-books with those of a decade ago shows the wonderful advancement that has been made The life of the ordinary text-book is five years. Note the progress in this line and you perforce must conclude that what satisfies to-day, will, of a certainty, in a few years be inferior both in form and makeup to the books that will then be on the market.

Text-books have been defined as the tools with which teachers accomplish their work. In no other country in the world does the text-book play so large a role in teaching as in these United States. There are a number of causes to account for this; the most important of which is the relatively low standards of teacher training and preparation that have prevailed in this country in the past. Had it not been for the text-book there would have been very little real education in American schools in days gone by In

our present system they are a necessary guide for the teacher, and absolutely indispensable for the scholar, if progressive advance is to be made. Yet they are not the most vital element in education. Buildings, equipment, texts are nothing if they are not vitalized by a real, true teacher, who will use them judiciously. "As the mind is the man," says Bishop Spalding, "so the teacher is the school, the material structure being comparatively unimportant. Give the right man, or the right woman, a log cabin and divine work will be done; place formal and callous teachers in marble palaces and they shall be caught all the more hopelessly in the machine which destroys life." Any required regulations, then, in the diocesan system of education, should be helps and not hindrances to the work of the teacher. Diocesan uniformity of text-books for the grade schools is undesirable because, whatever its advantages, it might prove a hindrance rather than a help.

Since the teachers are the most important element in the class, should not they have something to say about the selection of the text-books with which they are to work? When a list of approved books in all subjects is present from which to choose, and a detailed curriculum which points out the work to be accomplished is at hand, all the uniformity that is desirable is at hand. The teachers' initiative is safeguarded, their liberty is untrammeled. They select the book that is most serviceable to their needs and the wants of their classes. Knowing their text intimately, buoyant with confidence they start their class-work, filled with an energy that spells success. If wider experience proves to them that they could make a better choice of tools with which to work, is it not consistent with liberty and progress to be able to make such a change? Cramp their initiative by forcing upon them a text-book towards which they are apathetic, if not antagonistic; kill their enthusiasm by depriving them of the use of those tools which their experience and taste cause them to deem invaluable; circle them about with the iron ring of absolute uniformity, and you no longer have teachers devoted to their work, but automatons who listlessly go through the day's grind. The argument has been advanced that uniformity of texts would be a

guide to inexperienced teachers. Perhaps! But they have their approved list of text-books from which to choose; their course in normal school has prepared them for what they are to do; and naturally they have the guidance of their Superiors and more experienced teachers who will start them aright on the proper path. Make the teachers realize that they are the pilots of their classes: that success or failure depends upon their efforts. Allow them the exercise of liberty and initiative in a well-defined channel and their work will produce the desired results.

Catholic Education is advancing rapidly. The cry, "Every Catholic child in a Catholic school" expresses something to be hoped for, but not feasible for a long time. Now, our schools must be Catholic in tone as well as in name, if we wish to accomplish our object. There is a lamentable lack of Catholic text-books regarding those very subjects on which we ought to have them. Why not confine ourselves to the Sunday School if our Catholic schools are to use in history, reading, etc., the very materialistic texts which are used in the public schools? Attempts have been made to Catholicize such existing texts by methods which closely resemble those of blood transfusion. They only make poor, anaemic substitutes. Where, then, are purely Catholic texts to come from? From the scholar in his sanctum: from the professor in his study? Not at all! They are to come from the teacher on the firing lines. The teaching communities must supply this need; they know the psychology of the child mind, its needs and its requirements. Their experience has taught them the shortcomings of the texts which are in use. Many, already, have leaped into the breach. Would not a rigid uniformity of texts benumb their activity in this field? An open list, however, encourages them to profit by their experiences, and supplies us with Catholic text-books that are the equal, if not superior, to those volumes already in use.

Scientific syllabi of studies, detailed curricula, and an approved list of texts for all subjects will obtain for our diocesan school systems all the uniformity that is desirable. The approved list of books represents the selection of experts after an exhaustive and judicious investigation. From this list the indi-

vidual teacher, with the advice and under the guidance of the principal, selects the text best suited to conditions. In this sense diocesan uniformity is reasonable and helpful. All factors in the school system will then work in harmony and accord, thereby guaranteeing all that efficiency calls for—the best results.

DISCUSSION

REV. JOHN M. WOLFE, S. T D, PH. D: While the text-book has been displaced by the child as the major focus in the educative process, it still holds an important place in the schools, and generally in education. The shift has gradually been made from the book to the child, from static subject-matter to selective materials, which are adjudged to have functional value in the life activities of the children.

The text-book is thus becoming more and more the instrument or tool, with which the child is taught, with the emphasis on the child, his learning processes, and his life needs and interests. The text-book is rated as having a high importance amongst all the tools that are used in the activity and process of preparing children for their life pursuits.

It is only one of the many instruments in those situations, in which high types of teaching are achieved, but in very many cases, as every inspector of schools is aware, it remains still the major, and sometimes the only instrument. For many teachers the text-book still determines what is taught, the materials to be used, and the method to be employed.

In making the school and the educative process serve the active life interests of the children, no text-book can be an effective instrument, unless it has been specifically compiled for the particular group of children Local conditions and personal needs personalize the matter of education so much, that even the best text-book may be regarded as only one of the many tools to be used, in keeping with the peculiar interests of the children and the demands of their present and future needs The best teaching and learning situations require generous adaptations of the tools to suit the kind of job that is to be done.

The tendency to adjust text-books to the character of instruments or tools is apparent in the present vast constructive output of text-books. The change in the materials selected by the authors and the composition of the texts are characteristic of the change that is going on in the concept of education itself, and of the place that texts occupy in the processes of school life.

For the superintendent and especially for the teaching force in a system of schools there thus arises the baffling, if not amazing, question of text-books. The problem eventually throws his thinking between the two extremes; on the one hand there is the extreme of absolute uniformity of at least the basal texts in the schools of the system, and on the other hand

the extreme freedom of choice by schools and teachers from the whole range of publications, or within a selective list, and the consequent frequent requests which he receives from teachers and supervisors that he venture an opinion regarding the best text. A vast amount of his correspondence and the major portion of his consultations are likely to be engaged by the text-book question, if he does not solve it early in his career; even the best solution that he can make will not free him from many of the difficulties that it involves.

The immediate subject of this discussion is that of "Diocesan Adoption of Uniform Texts". It is apparent from the thought already developed that there are admittedly two sides of the problem or question, and in the solution of it, or in the adoption of a policy, there is required a process of weighing the desirable gains and advantages as against losses and disadvantages.

This discussion of the problem accepts the position that the greater advantages are to be secured from the adoption of a uniform list within a system of schools, or at least within a group of them. The proposal of the advantages may not have a like or equal value in the thinking and convictions of all of you, because you represent a large number of different systems, with their local conditions that are the peculiar specialization of the many places, with their particular interests and needs In every case the characters of the advantages must be taken at their real worth without any regard to the personal opinion of the one who proposes them.

There are many angles from which these advantages might be essayed first, but since we are dealing with an educational question, it seems not only right, but also logical and ethical that we think through the educational phases of them.

The text-book is a fundamental and primary tool in the hands of nearly all teachers, and often it is found to be the only one. For some teachers it outlines one method amongst many, and for many teachers it is the only method. The same condition may be said to prevail in regard to grade content and materials. The text-book is still very much in control of the schoolroom procedure as a tool, as a method, and as specifying content and materials that the children are taught.

In these circumstances the system of schools is a more capable and efficient agency for the selection of texts than any individual or school. When the selection results in an adoption, limited to a five year period, there is a greater security in keeping the tools in all the schools on a level of excellence, which is attained by the recent discoveries in every phase of the educative process. The supposition here is that the committees selected to evaluate the texts come very near discovering the best for the particular purposes of the schools, for which they are intended.

An appraisal of the texts used by the teachers and schools in almost any system, when these are allowed, not so much freedom, as neglect of

leadership, will easily convince one of the variety of obsolete texts that can continue in use throughout the years. This clinging to the obsolescent is likely to be found not only amongst teachers, but also amongst whole groups of schools.

From the educational standpoint there remains thus an undue and unjustifiable adherence to unusable content, irrelevant materials, and methods that have been displaced by new and better ones Not only is the curriculum and the course of studies likely to suit a previous era of ideals and achievements, but also to suffer impoverishment through the neglect to introduce new materials, which have a greater enriching value in the life of the young.

This might appear, for instance, in a school's unwise endeavor to make exceptional penmen or spellers of the children with the neglect of the introduction of other skills, materials and interests, such as hygiene, art, music, creative activities, in which the young need culture to fit them with proper balances for profitable and successful living.

This argument may be criticized for its rather wide inferences, in as much as the results described are not really the consequences of a variety of texts, which come from the want of direction through the periodic selection of presumably the best texts. There is however a relation of cause and effect between the allowance of personal selection to individuals or groups of teachers, and the continuance for too long a period of old texts and effete subject-matter. There is no generally good way by which every teacher in a system can be kept in contact with the best of educational productions, which are coming daily from the press. Even if there were, each individual's judgment could not have the validity that comes from the judgments of many.

In our own diocese I have been preparing the ground, during the past year, for a revision of the adopted list of five years ago. A questionnaire was provided for every teacher in the system on which would be manifested the dissatisfactions that have developed through actual experience with the texts now in use Publishers and superintendents have used liberal means to keep the schools in contact with the new publications during those five years. One would naturally expect that these questionnaires would catalogue a liberal amount of dissatisfaction with the old texts as compared with the new. The strange thing is that they do not. One cause of this may be the fear of criticism consequent on the financial outlays that the patrons of the schools would have to make on account of possible changes. This could not possibly be read into our plan of revision, because it was expressly stated in the instructions on the questionnaire that there would not be a complete change of the list. A list cannot, however, be kept alive with the best without some outlay of money, but this should not be made so basic an objection or hindrance to the revision, when the good of the children is considered as the crucial importance. There is

more money to be gotten for such valid purposes than many school people are ready to admit.

Uniformity of texts comes almost necessarily with the introduction of the idea of system into a group of schools. Neither the system nor the conformity should be viewed as a coercive instrument, but as a process of bringing teachers and schools into larger groupings, with consequent more and broader contacts, which are of themselves conducive to larger mindedness, emulation and progress. Standardization is nature's way of advancing Human beings are just beginning to discover that man's effort to get, through intelligent cooperation, what is best, leads quickly to dissatisfaction with it, and the consequent effort to improve it. It is the least likely to produce that static pattern type of man's tools, which comes invariably if each individual, through lack of contact, clings too infallibly to his own instruments and ways

Pioneer inspection of any group of schools will easily bring forth ample evidence against the fruits of isolation Whenever a school has been so much under the control of one or another, who determined not only the course, but the text-books, there is almost universally found that regrettable backwardness, which brings untold harm in the after years of the children This is particularly true, if the one in control has advanced to those years, when there are physical, psychological, and psychical reasons for his thinking nearly always that what is must be, or what was is always the best I have found many of the bitterest enemies of Catholic Education to be men and women, who in their childhood were conditioned by schools with the above historical background.

Under such conditions children are given content and skills, which ill adjust themselves to the needs of the changing and advancing times. That isolation is not possible in the industries or in the social order. The rural populations, for instance, out of sheer necessity of self-preservation, if not for self-respect, must keep in daily contact with the market conditions reported over a rather large range In the methods of farming, the tools and the materials to be used the farmer must find out through contact, what is best, and he cannot well allow a year to pass without visits to the county and state fairs, and he must make a regular perusal of the journals that specialize in his interest, industry, and problems. In general such conduct is not entirely ethical, unless he plans through cooperative processes and activities to make some contribution to the general good and advancement, from which he and every one that lives in social surrounding is receiving.

The modernization of the school's tools has large educational values; they have thus also, when properly used, spiritual and religious values. These values cannot easily be discovered by one individual for one branch in one grade, and it is equally impossible for the group of teachers in any school to discover them for the levels of achievement for their institution. They are gotten from a rather intensive study of educational content and

method by comparison with the levels set by the best educators in many schools over a large area.

When adoptions are made for a system of schools, those selected to develop the steps that lead to the adoption, are chosen on account not only of their cultivated educational abilities, wisdom and foresight, but they are also given in turn ample contacts with what is best on the market in the way of text-books. The most recent products of the publishing houses are brought to the hands of those representing vast educational experience, and then selections for the basal list follow.

No one can say definitely and with any absolutely accurate measure of certainty that a committee, ranging from five to fifteen in number, or even more, can select what is the absolutely best text in any subject for a given grade. The merits of the choice are after all relative; as between the committee which selects from all the published text-books, and one or another teacher, from what may casually come to her hands, it is an easy venture that the merits of the relativity are with the former.

There is a question that may enter into your thinking here as regards diversification or differentiation between basal texts for urban and for rural schools. In general I would say that where teachers are able to use the basal texts as a mere tool amongst many, there is not so much need for a difference in texts for the two types of schools, as under less favorable circumstances. It is perhaps the experience of superintendents that they are quite well satisfied with the setting up of the machinery and the process of selecting one list of texts for all the grades, elementary and secondary, that they do not, at least in their more advanced careers choose freely to develop the process for a twofold list.

Usually the texts in science, agriculture, home economics, civics, and kindred subjects, which enter more abundantly into the course of studies of the rural school, should be selected with a view of satisfying, as far as possible, rural conditions and needs As text-book makers, however, develop more and more the content of the books to suit specific life uses, it may become wise and prudent to set up at least two lists to cover the requirements of the two kinds of schools.

In a brief study of facts regarding the adoption by the counties in states it was found that all the counties in thirty-eight states have a uniform county adoption. The others may also have county or even statewide adoption, but it was difficult to get accurate data on these in the brief time given to the research. The data secured for seventy-nine city school systems showed that all of them had a uniform city adoption. Many more or all may also have such adoptions, but the data could not be secured for the above reasons. It is understood that these tendencies are due to the political organization of public education into city, county, and state units Diocesan adoption is more in keeping with ecclesiastical juridic organization.

In every case, in which these studies led to the discernment of facts of

the time limits of an adoption process, it was found that every adoption had been made to cover a five-year period. Why there should be such agreement in this matter it is difficult to divine; perhaps it is just one of the statistical units of time, which serves educational administration better than any other. It may also be that especially in our times, even the best texts outlive their usefulness in five years and that the public in general are more willing to invest in new books after the lapse of that length of time. In any case these facts have a psychical self-defense value, in as much as a teacher or a group of teachers or administrators can tell their patrons, when changes in texts are made, that "all are doing it". Human conduct finds it a good advantage, even though it is a mechanism carried over from less civilized types of conduct, to hide personal action behind a group identity. How often does not one observe several just getting some form of agreement among them, not so much on a basis of good reasons as from personal motivation, and then to use the agreement as a defense mechanism

It should be noted here that the policy or practice of a five-year adoption does not mean that an entirely new list is to be proposed every five years, so that every child in the system must purchase an entire set of new books every five years Different ways are used to make the financial outlay for the patrons of the schools as bearable as possible. This is usually accomplished through a device by which a child who has to purchase a new book on account of advancement, purchases one from the new list and not from the old. Where used books are handed down in the same family this element in the problem cannot be solved so satisfactorily. Used books, however, can be turned in to a better advantage, where there is an adopted list, than where there is personal selection and individual purchase.

Perhaps a pertinent, or impertinent if you will, statement may be made here, in a rather impersonal situation and way, and it regards the spread over which an adoption should be made. The adopted list should naturally prevail not only in a school, but in a group, which are being developed into a system. As between a diocesan or a community adoption it does not appear that anything but a diocesan adoption, at least, with the differentiation already allowed, is openly defensible. The first reason may be taken from the very plan, which the Church has adopted for her hierarchical organization. There are also the local needs of school procedure and of the children, which can be more easily served over a large area by a diocesan organization, than by the many communities sometimes found even within the limits of a meagre district. Greater diversification could hardly be attained by any other device than through community adoption of texts, not only because of the many communities that attend to the schools in a limited area, but also because of the uniqueness of their different traditions.

Another phase of educational advantage to be attained through uniform adoption is that which convenes in the constant change of teaching per-

sonnel. Teachers naturally find it easier to do their level of teaching in the new schools to which they are transferred, if the tools in the new schools, at their disposal, are more or less familiar to them. There is no good attained in a school room by a teacher using one tool and the children another, or in a teacher's frequent reference to another opinion and that she used better books elsewhere. If there is a better book and that fact can be made known to the superintendent and his committee, it should be, so that all the schools may have that best book. The personal tastes and special abilities can be sufficiently exploited and taken advantage of by the teacher having a great amount of freedom in the matter of supplementary and library materials, and I believe that the best teaching is secured by allowing that generous use of personal choice.

A selective list of good books will not attain the major results listed above, and for obvious reasons. A selective list will not give the teacher nor the school aid beyond that which can be gathered from a few catalogues of the several publishers If the selective list is graduated according to some designation of excellence in the texts, the committees making such a list have a problem, which is multiple of the problem of selecting the supposed best text in every subject in the several grades. The difficulty of selecting the second best is little removed from that of selecting the first best. The multiple list is usually used in the public school system, where there is a large area to be covered, such as a whole state, in which there may be content relativity to the lives of the children in one part, which differs widely from that in a distant other part.

There is another educational advantage which results from the selection of a uniform list This is the competitive factor, which promotes progress Publishers and authors are keenly alert and very mindful of this phase of the matter. The texts that are found at any time from appraisal to meet the needs and interests of the greater number of school systems throughout the country are carefully scrutinized and essayed by the editorial boards and the manuscript departments of the best publishers, with a view of securing even something better amongst their offerings than the one that touches the high level of popularity. Anyone who is aware of the vast number of new school texts produced during recent years as a result of the competitive element in the publishing business cannot help but know the good results attained for the schools and the American children. This competition has been developed, if not created, by the policy of adoption for rather large areas, of what was thought to be the best books.

The selection of a list of texts, when it is done carefully, renders another valuable service to the children, teachers, and the schools generally. Score cards have been devised for that purpose, for practically every type of text. In these measuring standards the findings of the latest educational experimentation are incorporated, so that the texts on which these are used are evaluated according to their objective worth rather than from

personal bias. The standards set up for the first year Latin, for instance, by the classical investigation, college syllabi, the report of the N. E. A. committee on uniform, grammatical nomenclature, have no doubt influenced the recent texts, and have helped much to make a distinct contribution to the study of Latin in the junior and senior high schools.

Bowden in a recent study observed that 85 per cent of the arithmetic, beyond the four operations of simple addition, subtraction, multiplication and division, now taught in the typical school, is of practically no utility to 75 per cent of the adult population. Other studies have shown that much that is now taught satisfies no genuine need in the lives of most people. These findings will not be brought to bear, in a beneficial way, upon the school's programs and courses, except through text-books that have been selected as the best, by standard measures, which are modified by the more recent developments.

It is difficult to bring to the culture of the children in our schools the better content and methods, unless some common and reputable tool be put into the hands of the teachers, which has the sanction of an entire group of schools, in addition to the educational authority. Teachers tend to cling both to the content and method, with which they have become familiar during the years. Many not only express a sympathy, which borders on conviction, for the methods and content of the books that they used early in their teaching careers, but also often go back to the methods that were in vogue, when they were being taught in school. One cannot help but see this when he observes a teacher using the alphabet method in reading, even though a story-sentence-phrase-word method book be in her hands, while she is teaching. It comes upon him also with penetrating force, when he observes a teacher attempting to supplement the wants of the recent texts by taking additional examples in obsolete denominate numbers and cube root from heirloom catalogues of examples that have followed her through the years.

It might be observed here that the curriculum and the course of studies should act as the instruments which control the methods, content and materials and their graduation. Courses of study as instruments distinct from the text-books have not the validity and use which is too often presumed. They cannot, moreover, be revised as often and as carefully as the text-books. Even in a plan of frequent revision the teaching experience and the results of educational experimentation cannot be given that elaboration in them, that comes from the authorship and the labors involved in the texts of the average list of adopted books. If there is any system of schools or group of teachers who can set up a better course of studies in arithmetic, than that which is provided by any one of the seven or eight very recent series of new arithmetics, I am convinced that their time could be more profitably spent in the making of a series of arithmetics, than in the compilation of their share of a course of studies.

While the present ideal in education is to give the children the discipline and the training of a high type course of studies, still we have only reached a level on which the teaching forces are giving the children the content of good texts, as against an older ideal of giving static content to children This was brought into my convictions very strongly, when I observed, in one system, the first nine teachers, whose rooms I visited, with the text-book in hand, and in another the first eleven.

The problem of uniformity of text-books may also be approached from the economic standpoint. This element often means more to the patrons of the schools than any other. It should hardly be allowed however, to enter into the same consideration, in which educational and other advantages have already been found to prevail. The right kind of wise and courageous leadership by pastors, superintendent, supervisors, and teachers, (working together) can obviate any adverse criticisms which originate in the money complex. If a new book is decidedly better than an old one, the money spent upon it is the best investment that can be made by any one, who puts the child and his future welfare before everything else in the problems of the schools In our country especially can the adult translate his superior education into dollars and cents, as represented by a better position, and increases in salary, that forward and virile school administrators can hardly, if they represent the interests of the children effectively, allow a small outlay of money to hinder the process of attaining a better training for life Here would-be prudence can only be another form of cowardice, or that politic expediency, by which one saves a little ill will towards himself at the expense of retarding processes for whole groups of children.

That individuality which allows the choice of its own texts to every school, often becomes harmfully operative within a school itself in regard to the teachers of the several grades. Here again facts found in pioneer inspection of schools must displace mere opinion in divulging the real story Three kinds of penmanship were found to be used in a particular school within the limits of five grades, and two kinds of drawing within the limits of three grades, and kindred other anomalies. Such diversity becomes direfully harmful in the case of skill cultivation.

Uniformity of texts is not, however, an economic disadvantage either to the schools within a system or to their patrons, when all the facts and factors are weighed in the balance. The matter of transfers from school to school, due to the migratory character of city populations creates problems both for the parents and the children, which cannot be solved either economically or educationally without uniformity of texts, which lessens the financial burdens of such parents. The difficulty is aggravated in parochial systems within public school systems, which provide free text-books. Parents would only too often solve the difficulty of purchasing new books for their children so that they might matriculate them at the

parochial school nearest to their new residence, by entering them in a public school which supplies free texts.

Both the schools and the publishers are benefited from the economic standpoint. The publishers are able to give the schools more text-book service in systems in which there is a uniform adoption than in others, because their effort to get contact with particular individual schools is a notable addition to the overhead expense, which is charged to sales. This must ultimately either accrue to the price of the books or be taken from the service to the schools in the form of better texts and samples The matter of discounts offered by the publishers to the schools in a system which has a uniform adoption, is too much a part of the economic argument to be discussed here as though it were in doubt In this connection might also be included the publishers' ability to give institute and demonstration service, which amounts to large sums annually, to the schools in a system that has adopted the texts to be expounded

When a uniform adoption is made of one or many of a publisher's texts, particularly in a large system of schools, he is enabled to do business with the system on a different basis, than when such or all business is problematical, and left to the changing opinions of administrators of the schools in the months of August and September. Publishers find it possible to give, in the form of supplementary texts and other materials an allowance, which would be economically impossible and also unfeasible in systems in which they sell practically every text that they do sell by the expensive process of personal solicitation by an agent of every school or perhaps community.

There is no doubt that a process by which texts can be adopted for a whole system of schools satisfactorily has a better reputability with the publishers than that which has too long been in vogue in many places. It is simply a common practice in the school systems throughout the country, which has led to the present high types of nearly all educational publications. Publishers are forced by an economic law, on a high competitive level, of supply and demand to be continuously prepared to employ the best talent that they can find, so that they may give the schools texts that are of the greatest aid in keeping education in a developmental and adaptive process. Big sales through large adoptions make this possible

This discussion may have led some to think that the writer is defending, at the same time, an attitude favorable to the one book type of education and school. A basal text in the hands of the children of the secondary and elementary schools is still an almost universal practice in this era of educational achievement. The problem of that text has been the focus of this discussion. In addition to this text there is also the matter of the supplementary, library, and reference books, which constitutes an entirely different question. This question seems to link up its solution, however, with the other, because the contacts that are given to the schools by the process

of adoption, will also produce the device by which teachers and schools can select their other materials. The form which promulgates the adopted list often is used to make known also the other school materials which will be of valuable aid if the school can invest in them.

To the writer the outstanding feature of diocesan adoption is that it throws the solution of a big problem into a larger and more inclusive crucible. They give schools those larger and more varied contacts, which are indispensable in providing processes and activities, which will aid the schools in their real effective service to the best interests of the children. When one gets the facts and evidences of schools that are kept in isolation, which show that they are often from twenty to thirty years behind the progress that has been made by the average level of schools, that have kept some contact with life and its activities within a fairly large zone, he cannot for worthy reasons restrain from expressing convictions similar to the above.

If there is any better way of finding the best books for the children and the teachers, than through diocesan adoption, which employs varied and fairly large committees to select from the best texts that the publishers can place in their hands at the time the process is operative, that way should quickly be made known, and its validity tested by a large group, so that all may make use of it.

The matter of selecting texts is not so much one of authority, which more or less arbitrarily injects himself into the juridic zone of another, as of bringing the highest wisdom, that can be found, and the richest experiences of the whole teaching force, to offer service, through cooperative processes and activities, to every one in the group, and particularly to those who are the units that determine the value of the quality and quantity of all activities in the educative domain—the children.

WHAT IS THE UNIT-EXTENSION PLAN OF TEACHING READING AND WHAT ARE ITS ADVANTAGES?

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No subject in the curriculum has held the place of prominence and has held that place for so long a time as reading. But the complaint of teachers in junior and senior high schools, as well as college professors would seem to indicate that the results have not been entirely satisfactory. Teaching children to read and teaching them to love reading are two quite different things. The evidence that can be produced in proof of this fact is all too conclusive. But to make skillful readers without at the same time cultivating and refining the taste for reading may not be an unmixed good.

We are told that we must "hunger and thirst after righteousness" and so in like manner let me say to you teachers, our task is to lead these children to hunger and thirst for good reading. What they taste of books in school should make them hungry and thirsty. We must help them "to satisfy those hungers and thirsts they cannot tell about". (*The Prairie Years*—Sandburg.) The mere facility in recognizing the printed symbols will never accomplish this end. For the reading that does not carry beyond the schoolroom has utterly failed to accomplish its purpose, and the child who has not learned to love reading by the time he leaves the elementary school has small chance of ever acquiring that love.

Furthermore, there is, I believe, a very serious obligation resting upon us as teachers to do what lies in our power to provide these children committed to our care with means for the profitable use of leisure. If the leisure hours of our children are to be spent on something besides listening to jazz music and the radio,

looking at pictures of adult crime and folly, idleness, useless-
s, we must provide some more wholesome way for them to
nd their leisure hours in better company and to inspire them
h higher ideals of enjoyment than many have now. We must
them to find the books that help to make them "better com-
ıy for themselves when they are alone and for others when
y are not". (W. de la Mare) Leisure to those who do not
›w how to use it can be a very serious menace to the safety
l happiness of a people. In the days when men and women
-ked twelve to fourteen hours a day, not much thought needed
›e given as to how their leisure was to be spent. As the hours
labor grow shorter and the annual vacation almost universal,
›ecomes increasingly necessary that we give serious thought
the matter of providing for a profitable use of that leisure;
surely no field of endeavor to accomplish this result is so
itful of good as that offered to the teacher of literature.

›art of our business in life is to appreciate and learn how to
›y the things that surround us This world isn't just a place
eating and sleeping, working and playing. We must learn
appreciate and understand the outside world which is to be
home for all the years of our lives.

›ur task is to lead these children to where they can find
ddin's Lamp that will illumine the pathway for them into
vast treasure house where they may find the rich inheritance
ch the ages have left to them in the way of good literature—
books that feed the imagination, books that furnish the useful
›rmation, that set before our children ideals embodied in the
ɡraphies of the great and good, the wholesome humor, the
s of adventure and knightly deeds. Here they may make
acquaintance of the kings and queens of the earth. Here in
treasure house are to be found the records of the great
ıghts and deeds of past ages which have been written in
ıguage of such enduring charm that men treasure it and will
let it die". Here the thrills that have rewarded the efforts of
indbergh, a Scott, a Byrd and others may be vicariously shared
ıll who will. Here they may learn what Lincoln learned after
ling *Aesop's Fables* two or three times that there were fables

all around him, that everything he touched and handled, everything he saw and learned had a fable wrapped in it somewhere. There was an outside for each thing as it stood alone, while inside of it was its fable.

You will recall, however, that Aladdin's magical lamp had to be rubbed before it yielded up its secrets. Ours is the task to show these children what joys await them, what thrills are to be had, what wisdom is to be culled from books if they but learn how "to rub the lamp". No one need commit a crime to get a thrill here. No one is denied the opportunity to travel into the land of adventure because of poverty or lack of leisure. No one need go blindfolded through the world of nature if we can show him how to look through the poet's and artist's eyes for the beauty that surrounds them on every hand, and how to attune their ears to the beautiful "sermons in stones and books in the running brooks" After all most of our lives are rather humdrum and prosaic Our direct personal experiences for the most part are neither many nor very thrilling. But take out of our lives those vicarious experiences that have come to us through the reading of good books and we would be poor indeed Reading enables us "to travel at will in any country and in any period of time and to taste the salt of adventure". Individual experience can be greatly enriched through broadening and deepening the reading activities.

How is all this to be accomplished? By taking a book of unorganized material and reading to-day a story, to-morrow a patriotic selection, the next day a tale of adventure, a classic, an occasional poem? Would you teach your arithmetic that way? Monday, addition,—Tuesday, subtraction,—Wednesday, multiplication,—etc. Not if you expected your children to know anything about any of these Then why apply this method to the teaching of literature? Of course, such a procedure requires no preparation on the part of the teacher of reading and the children get little or nothing—because there has been no investment of effort.

Now, what is this method by which we hope to accomplish the above-mentioned purposes? It is a plan which aims to take a

worthwhile unit of reading and develop it so as to carry the interest of the child beyond the school, out into the home and the library, thus leading him to think of reading in terms of an interesting life experience rather than an irksome school task. Through this program of extensive reading of worthwhile material we are able to develop permanent reading interests and make life readers.

What are its special advantages? It trains the child to read with a purpose, with a problem to solve, thus avoiding the indiscriminate use of miscellaneous, haphazard and unrelated material. It leads them along those "highways of human interest" whether it be the study of the myth, legend, fairy tale or folk lore which forms so large a part of the literary inheritance that has come to us through the ages from all countries and peoples, or *Stories of Arabian Nights, Robin Hood, Robinson Crusoe, King Arthur and His Knights,* the *Story of Roland, Leather Stocking Tales, Rip Van Winkle, Great Stone Face, Evangeline, Lady of the Lake,* and countless others so rich in experience and adventure, qualities that appeal to the changing moods of readers in the intermediate and junior high school grades. The universal and abiding qualities of such reading are sufficiently attested by the frequency with which they are quoted by contemporary authors. This rich cultural background of literature is the medium through which the past is brought to us to help us to interpret the present.

Again, the trail to be followed may be a study of nature, its conservation and protection, in the hope of bringing our children to share the belief of Enos Mills, "Friend of the Rocky Mountains", that "a live flower, a live bird, or a live tree will give more lasting and general returns than a flower plucked, or a tree cut down, or a bird that has been slain". Acquaintance with the work of such men as Ernest Thompson Seton, John James Audubon, Dallas Lore Sharp, Jean Henri Fabre, William Henry Hudson, Archibald Rutledge will bring to our boys and girls the great message of the conservation and protection of America's natural resources. Stories of animal life also make a strong appeal to all children because these are so close to their own

personal experiences. Biographies of the people who write their stories, or who have rendered signal service to mankind may also form a center of interest. The fascinating story of Clarence Hawkes, the blind naturalist, a cripple at the age of seven, totally blind at the age of thirteen, but who still had the courage to surmount these difficulties and was able to say "God took away my eyes that my soul might see" may go a long way toward teaching the lesson of courage and perseverance in the face of difficulties. A wise mother and wiser grandmother had helped him to "store up in the first thirteen years of his life hundreds of films in his brain-cells" which he has since developed and given to his millions of readers. Could the lesson of devotion to duty and service to one's fellow man be more attractively presented than through the lives of such as Father Damien, Doctor Grenfell, Joan of Arc, Florence Nightingale, Clara Barton, Pasteur, Gorgas, Goethals, Steinmetz, Dr. Carroll, Dr. Lazear and countless others that we could name? Stories of transportation and communication may enable them to make in spirit the exciting and dangerous trip with the Pony Express Rider, or to share the adventure, and through that sharing, arrive at a finer appreciation of the tremendous price paid by those sturdy pioneers who "blazed the trail to the California gold fields in the Covered Wagon"; or they may be thrilled by the romance of the coming of the "Iron Horse" and by the marvels that have been accomplished along these lines, and also by the stories of the men who have made these things possible. It may be the story of the "Lone Eagle" in his daring flight into fame across the Atlantic, with Scott in the Arctic, and Byrd in the ice fields of the Antarctic, or with those intrepid men who undertook the raising of the S51 from the depths of the sea.

With reading organized about a common theme the children may more easily be taught to compare, contrast and evaluate what they read, thus establishing standards of judgment and making them more critical readers. By providing opportunity for comparison, contrast and evaluation the child is often sent back not to read over the lesson once or twice aimlessly, but perhaps ten times, each time with a new purpose in mind, a new

question to be answered. While giving practice in reading, this plan also gives a volume of worthwhile knowledge thus developing permanent reading interests.

Another great advantage of this plan is that it provides for individual differences. By means of the minimum, average and maximum assignments we make it possible for each child to travel at the rate that best suits its ability. We do not have to bore the ablest child almost to extinction by forcing him to keep the pace of the slowest, nor do we discourage the slower ones by trying to make them keep the pace of the swift. All start with the minimum assignment which is made as interesting and attractive as the skill and preparation of the teacher can make it. As the stronger pupils of the class are ready, more material along the same line is spread before them, while the ablest group may press on still further, limited only by their interest in the subject and the time at their disposal. The work done by these more advanced groups is shared with the others by means of oral reports, written composition, or other of the many activities the teacher may suggest. While they are occupied with this work, the teacher is able to give some special attention to the poorer readers of her class.

I have yet to hear of any teacher with the necessary reading background and who is willing to work who has not been an enthusiastic supporter of the plan. This plan teaches the child how to study, and it develops the habits, attitudes and skills that characterize the good reader. The last of its many advantages, but by no means the least, is one given by one of the teachers taking the course. It makes the work of the teacher of reading so much more interesting. It has sometimes been urged that this plan requires so much time for preparation. Is there any indult exempting the teacher of reading from the preparation required for other studies? Do you know of anything in this world worthwhile having that does not have to be paid for, or that can be had without effort? Here we believe is opportunity for well motivated oral and silent reading, for both oral and written composition. A well planned unit of reading will include a wide variety of activities, as well as variety of material, which will

keep the interest of the whole class centered upon the work in hand. It will keep a proper balance between prose and poetry, between long and short selections, between material for intensive and extensive reading. It will provide silent reading for the story element and for getting quickly at essentials, intensive reading for detailed study, reading for expression, memorizing, dramatizing, public reading and recitation, plot study, character study. It aims not only to increase the pupil's knowledge of a subject, but also to intensify his interest and direct him to related material.

ESSENTIALS OF THE METHODS

1. Introduction—Motivation—Forward Look—The name is not important if we really know what is wanted. I like to think of the introduction as the setting of the stage for the play. Its purpose is the whetting of the appetite for the meal about to be spread before the class It may also be the exploratory period in which the teacher searches for that in the experience of her class which she may use as the groundwork for the new experiences. Of what shall it consist? Anything that will accomplish the above-mentioned purposes It may be the relation of interesting personal experiences of the teacher, something drawn from her own wide reading and adapted to the needs of her class, some beautiful prose selection or poem that may be woven into her story. It may be an overview of the whole subject that may help the children to appreciate what we are aiming to do. Its purpose is to arouse interest in the subject and furnish a motive for the reading.

2. Aims—Teacher—Here the teacher formulates her idea of what this unit of reading should accomplish. She sets her goal and then selects her assignments with these aims in view. These assignments must fit themselves into her plans They are the means by which her aims are realized.

3. Minimum, Average, Maximum Assignments—No matter how well organized your classes may be on the basis of pupil ability, you may still find differences that make it unprofitable if not impossible for all to work at the same level. Provision is therefore made to meet these differences by means of minimum,

average and maximum assignments. All begin with the minimum assignment which is treated rather intensively. This minimum assignment must be taken from the book available to the entire class—basic book. There will always be those who can read two or three books while others are reading one, and for such we have the average and maximum assignments. These are perhaps a little more difficult or longer stories, and are for extensive rather than intensive treatment. The work done by individuals of these groups is shared with others by means of oral reports, written compositions, dramatization, and countless other activities which the teacher may plan.

4. Activities—These may include oral and written composition, special reports, floor talks, comparisons and contrasts, which help to relate one story to another, questions which call for independent thought and judgment, telling why you like a particular story or poem, finding the message of the poet, the main thought of a prose selection, keeping a note-book with names of books read, the author's name, some interesting bits of information about him, why they like the book, new words learned, fine lines that have appealed to them, etc. Dramatizations, debates, preparation of a program for the social hour based on material read aloud, humorous selections, fine character sketches, situations which reveal character, beauty, are some of the many activities that may be used.

Summary—The summary is for the purpose of gathering up the loose ends and tying them together into one whole. The summary serves to crystallize into permanent form the impression made by the unit.

DISCUSSION

MOTHER M GERVASE, A B : The one accepted modern way of teaching literature to-day whether in the grades, high school or college is to group the reading material around a common theme, known as the unit. These units should be as the preceding speaker indicated, along the highways of general interest, such as, *nature* which could be divided into plant life, animal life, bird life, seasons, etc—all of those marvelous manifestations of the *wonders* of God's *creation;* in citizenship, patriotism, service to mankind, very practical lessons can be drawn from facts in the lives of great men, and especially from the life of Christ Himself; the *virtues,* such as loyalty, gratitude, kindness, charity, are beautifully illustrated in many

stories in both the Old and New Testaments of the Bible, in current magazines, short stories, etc. Very interesting and practical units can be made centering on the great feast days of the year, such as Thanksgiving Day, Christmas, Easter, Decoration Day, Arbor Day, etc. Only by means of such organization is it possible to build permanent life interests that will carry over into daily practice from knowledge and those ideals which are gleaned from reading one subject intensively.

Having worked out several units in my classes, I should like to discuss this from the actual classroom experience. Before presenting a *unit* the teacher must make her preparation. In this she must imitate the bounty of nature She must plant many seeds even though they do not ripen into fruit. This preparation in some way resembles the preparation of the traveler He decides where he is going—North, South, East or West He next takes necessary steps to reach his destination. He looks up train schedules, buys ticket, arranges for berth and if the journey be for pleasure, he may also look up places and things of interest which he wishes to visit So the teacher sets up her aims She must make her assignments in accordance with these aims She must devise a variety of activities to test reading and use every legitimate means to have the pupils enjoy reading

Now comes the part that requires skill and preparation on the part of the teacher She must so introduce the subject as to arouse the interest and enthusiasm of her class The importance of this introduction cannot be overestimated It is through the teacher's way of introducing the unit, her quotations, her pictures, and her contributions that the children are filled with the desire to pursue the reading further. The teacher may also draw on the personal observation of the children for further material. For example, in the study of bird life, following the teacher's introduction the children might profitably visit an aviary which would give them a more intimate acquaintance with birds, their large variety, and give them much information that would serve for discussion in the classroom. As the introduction to my unit on birds I used the following incident which I experienced in the South "During my stay in dear old Dixie, I heard the sweetest melodies night after night What interested me most was the great variety of tunes. I could not rest until I found from whence these serenades came, and I made a tour of inspection around the garden What was my surprise to find but a single nest. Being sure that I heard the songs of many birds, I was puzzled as to how so many birds could live together. Some days later one of my companions asked, "How do you like your evening serenade?" I answered, "The birds sing beautifully but where are they?" She laughed and said: "Your serenader is a lone nightingale" Here is a picture of the nightingale He is one of the sweetest singers among the birds.

Birds have certain places where they generally meet toward evening. I wish you would take a walk in the park and attend the conventions they

hold There isn't a listener among them Each one is busy chirping away, and giving to one another the whole account of the day's doings. They are so like humans that you can almost hear them say just how they enjoyed their adventures, or how near they came to being killed, or what a delightful place they had discovered where food is abundant, or everything and anything that the neighbors might say in their evening chat.

There are many birds that are interesting. "Would you like to learn about them? We shall take a trip to the aviary in Lincoln Park On our return, I'm going to see who can tell me most about what he has seen."

Several periods may be given to the introduction before the teacher begins her work on her assignment, always keeping in mind her aims. The following aims may serve as an illustration:

1. To teach effective silent reading.
2. To arouse the children's interest in the study of bird life
3. To acquaint the children with the beauty of the South Land, the home of the mocking bird, and with some interesting characteristics of the mocking bird.
4. To help children to recognize the commonest birds of their own locality.
5. To help children to realize the great value of birds to man and why we should protect them.
6 To arouse interest in building bird houses
7. To learn something about bird migrations.
8. To interest them in what bird lovers have done to make inviting homes for them.
9. To create a love for the beautiful.

The assignments are then given which provide for individual differences, for example, for the entire class, in my unit on birds, the following selections were listed·

To a Waterfowl—Wm. C. Bryant.
The Skylark—James Hogg
A Famous Bird Club—Ernest H. Baynes.
To a Skylark—Wm. Wordsworth.
To a Skylark—Percy B. Shelley.
Hark, Hark, the Lark—Wm Shakespeare
The Mocking Bird—John J. Audubon.
The Birds in a Letter Box—Rene Bazin.

Basic Text—Elson, Book VIII.

For the average assignment the following selections were chosen.
Gulls of St. Ives—H. H. Hudson.
Mother Carey's Chickens—Dallas L. Sharp.
The Stormy Petrel—B. W. Proctor
The Maryland Yellow Throat—H. Van Dyke.

The Trostle—A. L. Tennyson.
To the Cuckoo—Wm. Wordsworth.
The Bluebird—Maurice Thompson.
To the Wood Robin—John B. Tabb
The Humming Bird—John J. Audubon.

For the ambitious pupils the following material was recommended.
Lyric Poems—Wm. C. Bryant
A Mocking Bird—Bynner.
The Mocking Bird—Stanton.
Bob, the Mocking Bird—Lanier
Our Humble Helpers—Fabre
Robert of Lincoln—Wm C. Bryant

This may be considered the maximum assignment Of course, it is not limited to these few selections. Much other material to which you may direct them or which they may find for themselves may be added to this list.

Teacher's contributions The following list of selections was contributed by the teacher—selections that I thought would add interest to the subject but which were not easily accessible to them·

The Preacher of Faith—B Bard
Spirits of the Noble Wood—Laura Blackburn.
The Song of the Whip-Poor-Will—Hoosier Poet.
The Bluebird—Clarence Hawkes
Bob White—L. T. Weeks
In April—E. G. Arnold
and some twenty others

Any standard basic reader which is properly organized could be used We found, however, the Cathedral and Elson Readers and Junior High School Literature Books for the minimum assignment and the Child-Library Series for the average assignment adapted to the working out of this plan as it made the work of the teacher so much less arduous because of its organization and its valuable suggestions for handling the unit. For the maximum assignment the library references, books, magazines, etc., long lists of readings, made by experts in the field, are given in the Child-Library Readers. This simplifies the teacher's work.

The minimum assignment, which must be taken from the basic book, is read intensively. It is studied for thought, ideals, words, phrases, etc., in addition to fulfilling the aim of the unit. This reading of the minimum assignment by the entire class provides for later discussion, for outline making, comparison and evaluation, in fact, for everything necessary to a thorough understanding of the matter read. It leads to the gathering of data, gathering of material for their books, and for the organization of a program which may be given at the end of the reading unit.

In the average assignment the modern stories listed broaden out and extend the pupil's knowledge along these same lines and provide additional information. This average assignment is generally silent reading, but even here provision may be made for purposeful oral reading. These assignments can be made the basis for class reports, for composition, oral and written, and for such other activities as the teacher may suggest. The maximum assignment may be read at the home or in the library, or in the classroom while the teacher is busy with those who specially need her assistance. The reading of library references will acquaint the pupils with the library facilities and give them knowledge of how to use books, magazines, etc.

The final step in order that the unit may not be left in the mind of the pupils in a disconnected or disjointed form, a summary or sort of backward look is made, so that they may have a well-rounded view of the entire unit. It is in this period which the teacher takes the last two or three days or even a week or more of the assigned time to evaluate, contrast, and compare one selection with another; to have the pupils recall bits of interesting information from this, that and another selection, to quote portions that particularly appeal to them, to bring out in each selection the one thing that made this selection fit into the unit For example, the activities may be such as the following:

1. Keeping record of reading
2. Make a list of names of the birds that you know
3. Try to get a picture of each bird
4. Paste the picture with the poem in your note-book
5. Name the authors of the poems, and some interesting incident in their lives.
6. What selections did you enjoy most? Why?
7. Which bird do you like best? Why?
8. What are the common birds of Illinois?
9. What is your state doing for the preservation of birds?
10. What can you do to aid the movement?
11. Why do we have bird day?
12. Give a brief account of its history.
13. Would you like to memorize the poem that you still think is the best?
14. Write a brief account of what you have learned in working out this assignment.

In fact, all these activities with a final summary of what they have gotten out completes the teaching of one unit.

The greatest advantage is the new life it gives to the teaching of literature and added interest in the subject of reading both to teacher and pupil thus building up correct reading habits. The teacher, too, as her contribution must have something tangible available. In her own motivation book

she jots down all the notes that she herself has assembled, her introduction, the minimum, maximum and average assignment, her aims, her contributions in the way of selections, poetry and pictures and in this way makes her reading lesson a most vital thing. By working with the pupils, she develops in them a love for good reading, high ideals, and strong character and thus giving our youth a careful preparation for an intelligent and useful participation in his civic, social and religious duties.

AN OUTSIDER VIEWS THE PARISH SCHOOL

REVEREND PAUL L. BLAKELY, S. J., ASSOCIATE EDITOR OF AMERICA, NEW YORK, N. Y.

It was Mr. George M. Cohan, I believe, who a few years ago popularized a ballad of which the burden was that it is better to be on the inside looking out than on the outside looking in. I agree, and find an application to the present case. You who are on the inside of the parish schools have forgotten more about those temples to God's glory, those firmest props of religion, morality and civilization, than I ever knew. Yet there may be some value in the view of an outsider. We become accustomed to what we deal with familiarly day by day; we fail to react to its beauty and its power; possibly too, our ear may close to the rift in the lute, and our eye no longer note the fading color.

I

Now for more than a quarter of a century I have been an interested observer of the parish school. Never have I taught in one, never have I been connected with one in an administrative capacity. I have been an observer merely, but as a result of what I have seen and heard, I have become an addict It has been said, indeed, that I am a crank on the subject I admit the impeachment. I pray God humbly that every day of my life I may become more exigent, more demanding, more uncompromising, more unreasonable, if you will, on the duty of all Catholics to support the parish school, and on the solemn obligation of all Catholic parents to entrust their children to the parish school, or to some other school approved by ecclesiastical authority as truly Catholic. I hope to see the day when the test of every Catholic's fidelity to his Faith is this: "Does he support the Catholic school? Are his children in the Catholic school?" For we have far too many "prominent" Catholics to-day, ready to lead processions that loom large in the public eye, but quick to scurry to cover on

sight of an enemy shrouded in a bed sheet and armed with a pop gun. These eminent Catholics have never learned that willingness to suffer for the Faith is the badge of every Catholic, nor have they realized that what the Master promised is not the good things of this world, but the Cross; and they do not seem to comprehend that the law which designates the Catholic school as the sole and exclusive school for the Catholic child, is at least as binding as the law which forbids meat on Friday and prescribes attendance at Mass on Sunday. These titular Catholics, in consequence, are no friends of the Catholic school. They apologize for it, when they do not condemn it, and their own children are to be found in schools which blot God out of His world and treat with indifference the bidding of the Master who said, "Suffer the little ones to come unto Me, for of such is the Kingdom of God".

When your chairman did me the honor of asking me to address you, he bade me, in equivalent language, "Don't spare us!" Spare you what, Mr. Chairman? Blame? Censure? I have none I bow with reverence before you Catholic teachers, even as I uncover my head as often as I pass before a Catholic school, to do honor to the spirit of truth and justice and light enshrined therein I would as soon find fault with the parish school for its incidental defects, as I would take umbrage at the spots in the sun, or with Sidney Smith's friend, speak disrespectfully of the equator. For the Catholic school is founded on the rock of truth. Its philosophy is perfectly in accord with the dictates of reason, enlightened by the revelation of God in Christ Jesus It is the one great force in this country that stands up fearlessly to fight for God and His Christ, for religion and morality, for that highest type of citizenship which derives its power from the natural and the Divine laws. The faults of the parish school are non-essential; its merits, profound, beyond all calculation. However rude its physical tenement, however poor its technical equipment, however scanty and uncertain its financial endowment, the parish school is as far above the most richly endowed secular institution as the heights of Heaven above the nethermost pits of hell. For the Master of this school is Christ Himself. Its

spirit is the spirit of Christ. It will have no part with any school, or with any system of education, which denies the complete supremacy of Almighty God over the hearts which He has created. Hence its service to the State is superior to that rendered by any secular school. Affirming the doctrine of the Fathers of this Republic* that religion and morality are "the indispensable supports" of true prosperity, the Catholic school teaches the child to find a religious motive for the duties of citizenship; and while it thus raises up good citizens for the State and Nation, it never forgets that man's chief work on earth is to fit himself for citizenship in the Kingdom of God.

Having eased my bosom of this stuff, not perilous, indeed, but dear to me, and acceptable, I hope, to you, I propose to sketch briefly the historical background of the parish school. The documents in the case will show us what our fathers intended it to be, and will help us to bring it nearer to that ideal.

II

In the first Pastoral Letter issued in this country (May 28, 1792) the chief subject to which Bishop Carroll addressed himself was "the advantages of a religious education".[1] He could not ask his scattered and poverty-stricken flock to found schools everywhere but he did beg their assistance for the school at "George Town". He hopes that many will entrust their sons to it, and that at least some of these "having returned into their own neighborhood, will become, in their turn, the instructors of the youth who cannot be sent from home". Thus the first official announcement by a Bishop in this country takes as its opening theme the need of Catholic schools and the importance of training teachers.

The First Plenary Council of Baltimore, in its Letter dated on the Feast of the Ascension, 1852, gives due prominence to Catholic Education, and in its Thirteenth Decree exhorts the Bishops

* As expressed, for instance, in Washington's *Farewell Address.*

[1] The text of this letter can be found in Dr. Guilday's useful compilation, *The National Pastorals of the American Hierarchy* (1792-1919), pp. 1-16.

"to found schools in every parish".[2] The present system of supporting the parish school may be said to date from this time. The Second Plenary Council returns to the subject in its Letter of October 21, 1866[3] and in paragraph 430 of its Decrees repeats the exhortation of the First Council. A school in every parish "is the best and, indeed, the only means of fighting the deplorable evils and inconveniences" arising from the religious indifferentism sweeping the country, and the resultant corruption of morals.

The Third Plenary Council of Baltimore (November 9—December 7, 1884) strikes another note.[4] Instead of exhorting, it commands, and commands under penalties. I have often wished that the splendid Sixth Title of the *Acta et Decreta* might be translated, and studied by every Catholic. It sweeps away the pretense that the Catholic school is a mere embellishment, like a new stained glass window in the parish church, and that parents are free to patronize it or not, as they wish. The first chapter is entitled "On Catholic, and especially parish schools" with the subtitle, "Their supreme necessity", and closes with four decrees:[5]

1. Within two years after the promulgation of the Decrees, a school is to be founded in every parish unless the Ordinary, for good reason, should concede some further extension of time.
2. A parish priest guilty of grave negligence in reference to this precept, and not amending after repeated admonition, may be removed from his charge.
3. Should any parish fail to assist the pastor, so that the school cannot be built, or cannot be properly maintained, the Ordinary is to adopt efficacious means of inducing the parishioners to supply the necessary funds.
4. All Catholic parents are obliged to send their children to the parish school, unless it is evident that a truly Catholic education is afforded either in some other Catholic school, or at home What school is "Catholic" is to be decided by the Ordinary.

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[2] As Dr. Guilday notes (*op. cit.* p 182), the special topics of this letter, written by Archbishop Kenrick of St Louis, are ecclesiastical authority and Catholic Education

[3] For text, see Guilday, pp. 198-224 The Decree is quoted in *Acta et Decreta Concilii Plenarii Baltimorensis Tertii*, p. 101

[4] For the text of the Pastoral, cf Guilday, pp. 227-264.

[5] *Acta et Decreta Conc. Plen. Balt. III, Tit. VI, n.* 199

In the paragraphs which follow, the Council treats of ways and means of promoting parish schools, both in number and in educational effectiveness.[6]

In keeping with the mandate of the Sacred Congregation of Propaganda (November 24, 1875), the parish school must be in no way inferior to the public school. Hence the importance of Catholic Education is to be impressed upon students in the ecclesiastical seminaries. They are to be told that one of the chief duties of the priest "especially in these days" is to take part in the work of Catholic Education, particularly in the parish school. Courses in psychology, pedagogy, and in pastoral theology with reference to the training of youth, are to be offered, as well as courses in catechetics and the teaching of Bible history.

Pastors must take counsel frequently with their brethren on educational interests. They should love the parish school as the apple of their eye, visit it at least once a week, and commend and support it in every possible way. While they should be inspired by the purest of motives in exhibiting this interest, they should be mindful that negligence renders them ineligible for the office of irremovable pastor and other high dignities.

As for the laity, they are to be taught that the school is, as it were, an essential part of the parish, and the pastor is to let them know that it is their duty and his to support it. Fees are to be small; wherever possible, the school should be free. The duties, rights and privileges of the laity in school matters, are to be more clearly defined.

Then follows an outline of the manner in which teachers are to be trained.

No one may teach in a parish school unless his fitness has been demonstrated by an examination. Hence, within one year, every Bishop is to create a Diocesan Board of Examiners. After examining the candidate this Board may grant a teacher's license for five years, and a permanent license at the expiration of that time. Pastors are forbidden to employ any applicant who can not show a license. Examinations are to be held once a year for diocesan Religious, in their own houses, and after conference

[6] *Acta et Decreta, Tit. VI, nn.* 200-207.

with their Superiors; and once a year for lay candidates. The subject-matter and the questions are to be assigned by the Board, and an oral examination, in presence of the entire Board, is to follow the written examination. As for the non-diocesan Religious, the prescriptions of the Constitution *Romanos Pontifices* are to be followed.

In addition to the Examining Board, the Bishop is to appoint one or more School Committees (*commissiones scholarum*) empowered to visit and examine every school in their districts once or twice yearly, and to report to the president of the Diocesan Board of Examiners.

Finally, in order that an adequate supply of competent teachers may be assured, the Ordinary is invited to enter into negotiations, either directly (or when necessary, through the Sacred Congregation) with the Superiors of the Religious Communities, for the purpose of establishing normal schools. Priests, diocesan and regular, already engaged in this work, are to be commended for their zeal and diligence.

III

With the decrees of the Baltimore Council before us, ordaining the opening of a school in every parish within two years after their promulgation,[7] let us jump forward some forty years.

The figures given in the latest *Catholic Directory* show that in 1928, there were 11,903 churches with resident priests in the United States, and 7,063 schools.[8] Put in other figures, this means that only a little more than fifty-eight per cent of our parishes are able to conform to the Baltimore decrees.

At first glance these figures indicate a serious neglect which the facts, I believe, do not warrant. My own opinion is that they indicate no serious neglect whatever, but sheer inability, under the present system, to cope with the needs of a shifting, growing population. For many years our Bishops and pastors were forced to accept literally the dictum *prius esse quam tale esse,* and realizing that a thing could not be improved before it was

[7] The decrees were promulgated on January 6, 1886.

[8] Mr. Francis M. Crowley, the able director of the N. C. W. C. Department of Education, to whose kindness I owe most of the statistics which follow, estimates the number of parish schools to be 7,725.

brought into existence, built parish churches in the hope that schools, their complement, would follow. In most dioceses, this hope has been justified. In others, it has been frustrated, and probably will continue in a period of frustration. One of our oldest dioceses, for instance, has 200 city churches and 133 parish schools. Owing to the prohibitive cost of site and building, some of these city parishes, it is almost certain, will never have schools. Another diocese reports 130 country parishes with seventy-one schools, not one of which was built since 1915. A similar disproportion can be found in other dioceses to stress the difficulty of furnishing the means of a Catholic education both in the metropolitan centers and in the rural districts.[9]

Now I am free to admit that during the *prius esse quam tale esse* period, some strange things were done, and often the wise decrees of the Baltimore Council were forgotten. In some places, there was no diocesan organization whatever. There was no diocesan Board, or it was a Board with no authority, or a Board that never met. There were no examinations either in the teaching communities, or outside them, and occasionally we had the spectacle of a pious young girl with an eighth-grade certificate, who disappeared from her father's house to reappear six months later in the garb of a Religious teacher in the parish school. Sometimes schools had directors, and sometimes they did not. Sometimes a diocese had a school superintendent, and sometimes a titular incumbent who filed the notice of his appointment in a convenient pigeon-hole, and promptly forgot it. In the same city, half a dozen schools had half a dozen standards, so that the eighth grade in one might fall below the sixth in another Text-books ranged from a McGuffey series (a parental inheritance which the antiquarian would now prize) to the products dug up after Sister had inquired, "Well, children, what books have you at home?" I once met with an active energetic school principal who when I asked the name of the diocesan school head, replied (quite innocent of all sarcasm) that the diocesan schools had no head. In another diocese, an experienced Sister, seeking

[9] These figures are based on returns to the *Catholic Directory* and on personal investigation.

approbation for a city teachers' institute which she proposed to inaugurate, discovered by diligent inquiry who the diocesan superintendent was, and on placing her application was asked by that genial ecclesiastic what business it was of his! Another titular head — who surely was devoid of all greed for power— once replied to a new community Superioress who sought official information, that he preferred to leave the selection of texts and standards and methods to the local Sisters, with the approval of the pastor. What suited them, he said, suited him.

Well may we of this highly standardized day, when we must mind not only our p's and q's, but the whole of the alphabet, look back with a certain longing to those old days of unhampered individualism. Seeing the vast good the schools accomplished, I am not disposed to quarrel with them for not doing an even vaster good. At the same time (being on the outside and looking in!) I am glad that at present we have everywhere adopted measures which while respecting individuality as much as it deserves, impart a higher degree of effectiveness to our parish schools.

We have overcome the temptation to carry over the style of an older day, sufficient, perhaps, in 1890, and possibly even in 1910, but wholly inadequate in the face of modern demands. A laudable reverence for the slightest *obiter dicta* of holy founders and no less holy foundresses has been replaced by appreciation of the fact that these holy educators were usually a century in advance of their age, as well as utterly free from the delusion that they had spoken the last word on the philosophy of education and the art of educating.

To-day then, if we are not the first to try the new, we are not the last to lay the old aside. We train teachers in about 102 normal schools, of which most are good, and all are improving. Seven—perhaps more by the time the record of this Convention is put in print—are vigorous institutions under diocesan control. If now and then they employ methods which cause our elder statesmen to turn in their dreams and mutter uneasily, "Are these young snippets Catholics?", they exhibit that movement and action which, as the philosopher teaches, characterize genuine vitality—and, best of all, they have shown the ability to

profit by experience. One of the most encouraging educational trends of the day is the rise of the diocesan teacher-training school. The requirements of the Council of Baltimore in this respect will soon be more than met. We shall go far beyond them.

IV

If I may at last venture to point out two spots in the sun, I would say that the first is the apparent reluctance of the parish school to seek a desirable form of publicity, bringing it to the attention both of our own people and of our non-Catholic fellow citizens. When little Miss Virginia Hogan, of Omaha, who recently won first place in the national spelling contest, appeared to take part in the local eliminations, an educator of some neighborhood prominence expressed his surprise. "I thought", he observed, "that the Catholic school taught nothing but the catechism!" We are well aware that this is a hoary old chestnut, but to many non-Catholics it is an axiom.[10] Furthermore, even in the minds of some Catholics there is an unacknowledged fear that, on the whole, the parish school is somehow inferior to the public. The right kind of publicity would aid in dispelling this delusion.

To repeat a suggestion made from time to time in *America,* I would say that one of the best publicity schemes at our disposal is the parent-teacher association. We need the close cooperation of all our people, and every teacher knows the value of the cooperation of parents. Am I wrong in thinking that too often in the past the attitude of the parish school to parents and to chance visitors has been, if not the thorny welcome of the hedgehog, at least not a welcome with open arms? Wherever our people know the parish school, warm appreciation follows. We must let them understand that the school is their school, founded and maintained for no other reason than to aid them in the work which is primarily theirs—the education of their children. As soon as proper pride in our schools is established among our people, we may be sure that they will advertise them with their

[10] Cf. "Virginia Hogan" in *America*, June 8, 1929, for some amusing examples—and some not quite so amusing.

non-Catholic relatives and neighbors. I am here speaking merely of the publicity value of the association. Gains of even greater value can be secured when parents are acquainted with the teachers of their children and with the school officials. Problems otherwise insoluble can often be solved by a five-minute conference between the teacher and the parents of a backward or refractory pupil. We now have about 204 parent-teacher associations in twenty-four dioceses, and a membership estimated at 20,000. Contrasted with the 18,000 units, with a membership of 1,383,741, in the public school field, our showing is not overwhelming. But it is encouraging to know that the movement is growing in our schools.[11]

The second spot on the sun is, in my judgment, insufficient diocesan, and too much parish, control of the school. But what I mean by diocesan control[12] is on the way, and I think I shall live to see it generally established. It will not be brought about by violent means, but by the simple process of the appointment of diocesan school superintendents. I can myself remember when these officials were few and far between, and when their powers were nominal and shadowy In 1920, only thirty-nine dioceses had school superintendents, but by 1928 the number had risen to seventy. "In at least thirteen dioceses", writes a well informed correspondent, "the authority of the superintendent is of a kind that cannot be ignored". As time goes on, this authority will, I believe, be increased. The schools will then be uniformly under the supervision of men and women trained professionally for a highly technical work, and not, as is sometimes the case, under a supervision divided uncertainly between the senior Sister and one of the assistant clergy, with the mighty presence of the pastor in the background.

We shall then be able to insist upon improvements in administration, personnel, and methods which, at present, we can only hope for, and rarely obtain. We shall also, I am sure, scrap the

[11] Cf an article by Francis M. Crowley, in the N C. W C. *Bulletin* for May, 1929, and "Are the Laity Catholics?" by Cricket Wainscott in *America*, February 2, 1929.

[12] An outline is given in my article in *America*, June 30, 1928, "Shall We Scrap the Parish School?"

present financial system under which the extension of adequate school facilities to the rural districts and to the poorer city parishes is made quite impossible.

V

We live in a critical period. There are about 2,263,592 pupils in the parish schools, and at least an equal number of Catholic children in non-Catholic schools. Of every twenty Catholic children who will go to school next September, ten will be found in the public or in some other non-Catholic school. Of the ten who come to us, only five will stay with us long enough to finish the eighth grade. This means that only five out of twenty Catholic children will receive that Catholic training which the Church enjoins and which, ordinarily, can be had only in the Catholic school. Evidently the battle for the Catholic school and for the right of every Catholic child to a place therein has not been won. It has only begun.

And there are other serious difficulties which we must meet. Our right to maintain schools has been vindicated by the Supreme Court against attempts of the Oregon type, yet never have the demands of the standardizing agencies, public and private, been more numerous and more exacting. To make matters more difficult, it often happens that a standardizing board is controlled by members whose philosophy of education and whose views on the rights and duties of the State, are wholly alien to our own.

But we shall not fail. Never has there been a more ardent zeal among our clergy and the teaching communities of Religious to cooperate with the grace of God, urging them to yet more strenuous endeavors for the promotion of Catholic Education. When we consider that, humanly speaking, the future of the Church of God in this country is conditioned on the welfare of the parish school, we need have no fear. Following Christ our King, not even the gates of hell can prevail against us. Onward then, Catholic teachers, you valiant soldiers of Christ, for God and the parish school! God wills it and victory shall be yours.

EFFECTIVE SUPERVISION IN THE CATHOLIC ELEMENTARY SCHOOL

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According to data found in the current literature of the past six years, it is evident that educators have changed their point of view in regard to supervision. Instead of holding to the narrow-minded inspection, dictation, examination and tabulation of results, and rating schools on the basis of these, we find that to-day the meaning of the term supervision includes a broader and more comprehensive judgment of the teacher's work.

In the past when emphasis was placed upon the acquisition of knowledge, techniques and skills, with little reference to their use in the conduct of life, supervisors concerned themselves chiefly with the methods and devices used by the teacher. They placed emphasis on the teaching of subject-matter and on obtaining mastery of certain skills, the results of which were ascertained by examinations. Teachers' meetings were conducted primarily to discuss methods and devices. Teachers were sent to visit other schools for the purpose of observing devices and methods that proved helpful. Supervisor's visits were made chiefly to note the progress of the school and to make suggestions. Throughout the entire procedure subject-matter, skills, methods and devices were stressed. This type of supervision, although helpful and even necessary for the poorly trained or beginning teachers who felt a need of technical advice, did not tend to create initiative nor teacher growth.

J. H. Newlon tells us that the purposes of supervision should be threefold: "To insure that the daily work in the classroom and the daily functioning of the school come up to certain minimum standards of excellence; to create a condition that will be most conducive to the professional growth of every teacher; to encourage and stimulate the creative teacher by giving him freedom

to experiment, and the benefit of constructive criticism and adequate recognition. Such a statement emphasizes the professional character of the teacher's work and assumes that the superior teacher shall have freedom to work out his own problems and shall be invited to improve upon the procedures of the school through the development of new materials of instruction, or the invention of better methods of teaching or administration."

Effective supervision, in the words of Chas. A. Wagner, inspires the best teacher, helps the new teacher most quickly into unity and harmony with the system, and aids the poorly trained teacher to become a better teacher.

In an article on "Appraisal of Supervision" by S A. Courtis presented in the meeting of the American Educational Research Association, we learn that in a general way supervision involves five types of activities; namely: research, teacher-direction, teacher-assistance, teacher-training and public relations.

The activity of research work includes procedures which result in the creation of new knowledge, the invention of new methods of teaching, new devices, etc.

Teacher direction is defined as the collection, publication, transmission of new materials and orders to teachers, inspection to see that orders are executed, and appraisal of the results obtained.

Teacher assistance includes rendering assistance on call, providing models and demonstrations, making diagnosis of special conditions, and taking remedial measures.

Teacher-training calls for the instruction of teachers in formal classes under conditions involving study, growth in knowledge and skill.

Public relations are referred to as that type of activity that supplies information to the public and to the system as a whole about what is being done, and thereby attempting consciously to educate others as to actions, improvements, and progress, resulting from supervision.

In an article on "Creative Supervision in High Schools", *Teachers College Record* April, 1929, J. H. Newlon remarks that there is no general agreement to-day as to the function and methods of supervision. However this may be, we know that in the

newer sense of the word supervision means the improvement of classroom instruction through the training, inspiration, and help given to the teachers-in-service. It means inspiring leadership, and concerns itself directly with the teaching performance and the conditions affecting it. Granted that this is true, in how far does our type of supervision harmonize with the newly accepted meaning?

It seems almost impossible to produce a satisfactory report on the type of supervision conducted in our Catholic schools since there is no literature available on this topic.

In the hope that within the near future a volume on Catholic Educational Supervision will be available, the writer has attempted to answer the question above quoted by considering first the aim and purpose of Catholic Education, and then the duties of supervisors.

What then is the aim of Catholic Education? Is it the attainment of knowledge or is it character-training? We, no doubt, all agree that it is the latter. However, what do we especially emphasize in our teaching? Are our pupils able to set at work now, in their daily lives, and in years to come, the knowledge we impart? Do we develop in them attitudes that lead to action? What practical lessons do our pupils derive from our teaching of religion? Do they love God more, and is this love shown in their actions? What about their devotion at prayer, their confidence in God, their reverence in church and in the reception of the Sacraments? What about their honesty in school, at play and in dealing with their neighbors? How do they obey the rules of home and school and the laws of God, their country and their state?

As a result of their lessons in history are they growing in courage, self-control, loyalty, and self-respect? Do their lessons in geography fill them with greater love, gratitude and reverence for their Creator? In a word, what results in character-training are we producing by our methods of teaching?

Although we realize the necessity of shifting the emphasis from subject-matter to the child, do we not, by continuing to base our promotions on the results ascertained in examinations make it appear that, after all, it is knowledge that counts? If examina-

tions must be continued, would it not be well to include, where this is possible, pupil behavior as a part of each test?

Are our methods of teaching and supervision in close harmony with those used by the great Teacher?

Our Blessed Lord came into this world to save mankind. He, however, did not Himself execute the great work of the conversion of the world but entrusted it to His Apostles. When He commissioned His Apostles to go and to save mankind, to bring all men into the fold of His Church, He made them His ambassadors and they were to cooperate with Him in the salvation of the world. In commissioning them, Christ addressed these words to the Apostles, "As the Father hath sent Me, I also send you. Going, therefore, teach ye all nations. Teach them to *observe* all things whatsoever I have commanded you." These words have also been addressed to us We must teach men to believe and to *practice* all that Christ has taught by word and deed. It is our mission to continue the work of Christ Who is the model for all teachers and, therefore, for all supervisors. And now let us ask what results are we producing by our methods of supervision? Ours is the responsibility of helping and of guiding teachers-in-service to understand and to apply the principles of teaching used by Our Divine Lord. Do we get our teachers to realize that for the purpose of character-education, it is more important to teach a child to feel than to understand, that attitudes are more important than information, that they should appeal to the heart of the child rather than to his memory? Anyone of fair intelligence can master a given amount of subject-matter and present it to a class. But we need teachers who understand the child, who can master the inner secrets of the mind, the heart and the springs of action of the learner, teachers who through their instruction awaken the powers of mind and soul by giving the right touch at the opportune moment, and so develop dynamic abilities.

All these considerations point to the conclusion that in order to bring about effective supervision, our methods of supervision must help and guide our teachers-in-service so that their teaching may find expression in action.

Let us now evaluate the quality of our work by considering the qualifications and duties of those who are chosen to lead others in the work of Catholic Education.

It is not the intention of the writer to discuss the duties of the Reverend Superintendent who, as the executive head, is concerned chiefly with the administration of the Catholic School System. Because of the many schools to be visited by him annually, very little of his time can be devoted directly to the improvement of teaching, except through the work done in the Teachers' Meetings. Since it is possible to obtain a full account of his work from the school report published annually, we shall confine our considerations to the duties of the other supervisory officials.

The community supervisors, who are now found in many dioceses, are the immediate assistants of the Reverend Superintendent and are responsible to him for their reports on supervision. They together with him form a committee for the purpose of supervising the elementary schools and of discussing problems in teaching, as well as in the administration of the whole system. It is the duty of the community supervisors to interpret the instructions of the Reverend Superintendent to the principals and teachers of the diocese; therefore, the supervisors should be trained in the work of supervision in order that through them the type of teacher improvement desired may be effected This is necessary, especially, since through them principals and teachers must be made to realize the true significance of their work and must be stimulated with the enthusiasm that comes from a study of professional teaching problems. In Catholic Education the emphasis is not on subject-matter but on the education of the child; pupil response is considered more important than method of procedure. Because of this, many activities and professional problems arise which principals and teachers already in service must be taught how to solve

A statement of the goals toward which the present-day education is tending as set forth in *Progressive Education* will show the necessity for training supervisors:

1. "Opportunity for Full Development. Opportunity for initiative and self-expression should be provided in an environment

rich in interesting material, the free use of which will release the creative energies of the child.

2. "Social Development and Discipline. Group consciousness is developed in children through participation in the school as a community. Discipline should be a matter of self-mastery rather than external compulsion, and character development the result of social experience, and of the recognition of spiritual forces and resources underlying all nature, life and conduct.

3. "Interest the Motive of All Work. Interest should be satisfied and developed primarily through: a. Direct and indirect contact with the world and its activities. b. Use and application of knowledge thus gained. c. Correlation between different subjects. d. The consciousness of achievement.

4. "The curriculum should be based on the nature and needs of childhood and youth, with the ideas of acquiring knowledge as far as possible through the scientific method of first-hand observation, investigation, experiment and independent search for material.

5. "The teacher should guide the pupil in observing, experimenting and forming judgments that he may learn how to use various sources of information including life activities as well as books, and how to reason about the information thus acquired, and how to express logically and effectively the conclusions reached. The teacher himself should be given latitude to express his own initiative and originality.

6. "Scientific Study of Pupil Development. The school should study and endeavor to meet the individual needs and capacities of each child. School records should not be confined to the marks given by teachers to show the advancement of pupils in their study of subjects, but should also include both objective and subjective reports on those physical, mental, emotional and social characteristics which concern both school and adult life, and which can be affected by the school and the home. Such records should be used as a guide for the treatment of each pupil and should also serve to focus the attention of the teacher on the all-important work of child development.

7. "Since the child's life at school and at home is an integral whole, the school cannot accomplish its purpose without the active support and intelligent cooperation of the parents. Reciprocally the school should aid the home in problems concerned with the child.

8. "The school must be an educational laboratory, where new methods are encouraged, and where the best of the past is leavened

by the discoveries of the present, and the result freely added to the sum of educational knowledge."

Although we may not agree with the goals of *Progressive Education,* yet we realize that the tendencies in education to-day demand a type of teacher-training which heretofore was not thought of. Upon whom evolves the responsibility of bringing to the teachers' notice any changes in aims and methods? Each community expects this work to be done by its supervisor. Who can deny that special training for such responsible work is necessary? In addition to the special training required, supervisors must possess personality, executive ability and leadership. They must lead, instruct and inspire the teachers under their charge.

As leaders, supervisors should possess a thorough knowledge of the aims, values, selection and organization of material, a detailed knowledge of what constitutes good teaching, a technique of supervision, testing and teacher rating. They should also lead in initiative and set the pace for that type of cooperation that they expect from their teachers. Their work in supervision will be valued only in proportion to the degree in which they themselves possess these qualities.

As instructors, supervisors should be familiar with the everyday problems of the classroom in order that they may see these problems from the point of view of the teacher, and thus be able to give the necessary help, direction, encouragement and criticism where needed. Again, since it is their duty to interpret the aims and objectives of the Reverend Superintendent, supervisors should be able to bring to the attention of their teachers the methods of instruction best suited to the various stages of mental development. In a word, they should be able to train teachers to do effective work. This, according to Professor Yawberg may be accomplished in three ways; namely, by destructive-constructive, appreciative and stimulative methods.

The destructive-constructive method diagnoses the work of the teacher by finding the weakest points and then improving these by substituting better methods.

The appreciative method encourages the teacher by bringing to her notice the good points of the work observed.

The stimulative method provides inspiration for future teaching. The majority of educators agree that the best means of providing inspiration are the conferences—individual, professional and non-professional. Much can be gained from the individual personal conference in which the teacher and supervisor talk over the problems revealed during the observation of classroom work, especially when the interview is characterized by a feeling of mutual confidence and good will. By the professional conference is meant the "Teachers' Meeting" where methods, plans, and problems of a professional type are discussed. The non-professional meeting is often only a social hour during which school matters are avoided and topics of the day are debated. These conferences help to bring about the social spirit that should exist between supervisors and teachers.

Inspiration to self-activity is caught, not taught. The interest and enthusiasm of the supervisor in the work of improving instruction can easily be seen reflected in the teachers, especially when there exists between them a relation that is productive of good will, confidence and cooperation. However, not until the teachers can look upon their supervisors as leaders and friends, ever ready to lead the way to progress and to help them in their difficulties, can supervision become effective. As long as the teachers find in the supervisors only inspectors and dictators who seek to discover and emphasize mistakes and faults in their teaching, the teachers will not be natural whilst under observation and a proper estimate of their work cannot be obtained.

To accomplish the aim of Catholic Education a supervisor's program includes classroom visitation and observation, demonstration-teaching, conferences, teacher-training and teacher-rating, and through these activities the improvement of instruction. For effective supervision, the visitation and observation of classroom work should be planned, and enough time should be spent in each room to comprehend the teacher's work. A study of the teacher's lesson plan will be of service to the supervisor in judging the work, for the plan will reveal whether the subject-matter

was prepared, well chosen, within the comprehension of the class, and adapted to the interests of the pupils. It will furthermore show whether the best method was selected, whether the material and visual aids were suitable, whether the aims of the lesson were accomplished, and whether the assignments that followed the lesson stimulated to pupil activity. No fair estimate can be made of a lesson taught, without a copy of the teacher's plan. Since the daily lesson plan is a guarantee of the teacher's immediate preparation and a great means toward the improvement of instruction, no teacher should be excused from this necessary preparation However, less elaborate plans may be accepted from experienced and successful teachers.

The psychological moment for the conference with the individual teacher is immediately after the session during which the lesson was observed, for then the teacher is in an expectant attitude, and, as has been said before, if the proper friendly relations exist between the supervisor and the teacher, the latter will gratefully accept any constructive criticisms made Without destroying the initiative and self-confidence of the teacher, the supervisor may, during this conference, suggest improved methods and help the teacher to become more efficient in selecting and using material and in judging devices and methods. Nothing is more conducive to teacher inspiration than the appreciative and sympathetic attitude of the supervisor during this conference. The teachers must be made to realize that whatever is done or suggested is for the purpose of improving the work of Catholic Education. On the other hand, discouragement and lack of cooperation are sure to follow when appreciation and sympathy are lacking.

Demonstration-teaching is another device used by supervisors for the improvement of instruction. This device is particularly helpful when the lesson is followed by a full and free discussion of every phase of the work observed. The demonstration might be given by the supervisor herself during the regular class period for the purpose of showing the teacher how to carry over a single lesson unit. Or, when a series of lessons are demonstrated, a period of time might be arranged when other teachers of the same grade, and meeting with similar difficulties are given an

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opportunity to observe the more successful teachers. In this case, the community supervisors are in a position to know the weak points and difficulties of the teachers concerned, and can point out definitely just what each individual is to observe. Demonstrations given under actual classroom conditions produce the best results, especially when the observers are conscious of their weak points. Much of the value of the lesson may be lost, however, when teachers do not take an active part in the discussions that follow immediately after the demonstrations. The best opportunity for demonstration-teaching can be provided for during the summer sessions conducted for the purpose of teacher-training, when young, inexperienced, and weak teachers may observe the successful teachers, discuss their problems and assist them in the preparation of the particular lessons.

In an article on "Growth and Progress of Catholic Schools", Rev. P. J McCormick, Dean of the Catholic Sisters College, speaks of the most gratifying evidence of progress in our Catholic schools as due to the improvement in teacher-training He says:

"With the whole system everywhere growing and making imperative demands for teachers, the standards of teacher preparation have been raised and are still going higher. Dioceses and teaching communities themselves are taking greater care of the normal schools and are requiring all elementary teachers to have their normal certificates or diplomas

"State certification of teachers has had its effect in many dioceses where the state law became effective in regard to teachers in private schools. In some instances, the Religious teachers were obliged to secure within a given time the full amount of normal school credits in order to teach within the state. This necessitated the provision of normal training courses for our teaching Sisterhoods wherever the full amount of normal credit demanded by the state had not been met in the usual normal school.—As this improved condition of teach-training is everywhere manifest, it may be properly regarded as one of our best indications of progress. With teachers adequately prepared for their work and inspired by a religious motive the success of the Catholic school system is guaranteed."

The question now is, "What kind of training do we provide for our teachers-in-service?" Present-day training for teachers must

not merely include an intellectual acquisition of subject-matter, but it must stress growth in creative ability, power of achievement, ability for adjustment and cooperation. In addition to scholarship, provision must be made for courses in child study. In order that our teachers may understand and use the best methods of instruction, they must know how children grow and how to promote mental growth. They must possess a knowledge of the interests to which children respond most naturally and which they exhibit at different ages. Instead of getting practice in making assignments, in hearing recitations and in giving examinations, teachers must learn to guide children. They must learn to conduct all kinds of activities through which wholesome growth is promoted. They must learn to differentiate between the acquisition of subject-matter through memory and the development of power and satisfaction through purposeful activities which contribute information by doing. A careful study of educational principles and their application to everyday teaching is one of the greatest means for achieving the purposes of Catholic Education.

Effective supervision is impossible without some kind of check-up on classroom instruction. For this purpose teacher rating cards are used by means of which teachers may compare their results with others of recognized standing and may study their own improvements. Supervisors, however, must be careful in estimating teaching ability to distinguish between real and accomplished ability, since there are many factors that might color the estimate made. No teacher should be rated merely on the worl observed during one or two visits. When rating a teacher we should take into consideration the difficulty of the subject-matter presented, the physical condition of the teacher, her personal and professional equipment, her interests, and her efforts to cooperate. Teaching ability is not shown in a poor or average lesson but in the best lesson taught. A beginner should not be judged by the results accomplished by an expert. Language fluency is no criterion either for estimating results, for we all have met individuals who can speak at length around a subject but say little to the point. The pupils' test scores should not be used as basis for teacher-

rating, nor can a fair estimate be made of teaching ability when the proper attitude is lacking between supervisor and teacher.

Unless our rating scheme serves to improve teaching, it is of no value. Discriminating judgment and moral courage are required on the part of the supervisor or the principal for the proper application of the rating scale. Neither excessive sympathy nor excessive fear of giving offense may dominate the supervisor in rating a teacher. Just as scientific testing is helpful to the teacher in making a better classification of her pupils, so the teacher-rating scale, if properly applied, will serve as a basis for grading the teachers of any one community.

If we would have our teachers remedy their defects, they should know on what qualities they are being checked. This necessitates a copy of the rating scheme used by the supervisors, in the hands of each teacher. For teacher estimation, a simplified rating scheme is preferable to one which enumerates all the defects that might possibly be found. The type of rating scheme recommended might be one that would serve as a complete record of the teacher. Such a scheme could include, besides a record of the class, three main headings, the first of which relates to the teacher, the second to the lesson, and the third to the supervisor's report. The subtopics included under the first part would be the personal equipment of the teacher, school management, teaching ability, cooperation, professional growth, experience in teaching and certificates held. The topics, that have a direct bearing on the lesson and through which effective results can be expected, could be listed under the second heading which has reference to the lesson at hand. Here the teacher is checked on her lesson plan, the type of questions used, the assignments made, attention, interest and pupil activity. Each of these points is important for the improvement of instruction, and teachers should be made to realize that a careful consideration of these points makes for effective teaching. In addition to the final rating, the score card might include a record of the supervisor's visit, the kind of helps and suggestions given in the private interview or conference, and the type of lesson taught by her.

Three copies of each report should be made. One for the

teacher, a second for the supervisor and a third for the files of the superintendent. The report will help the individual teacher to know what points to stress; the supervisor, what points to follow up during succeeding visits; and the superintendent will thereby obtain a fair record of the standing of each teacher in the diocese.

Since community supervisors usually have a vote in the assignment of teachers to the various grades, they should keep in mind when making the appointments, that interest in one's work requires contentment and happiness. Frequently we may find that a teacher who would prove very successful in an intermediate or grammar grade is struggling in a primary grade where she is doomed to failure.

The community supervisors, however, are not alone responsible for training teachers-in-service Much of this responsibility rests on the principals who come in daily contact with their teachers. The requirements for principals are therefore similar to those for supervisors. The committee on Standards and Training for the Elementary School Principalship of the National Education Association recommends that "The standard preparation for the elementary school principal should include four years of college plus a graduate year with a major in education. In view of present conditions, the committee recommends that the tentative standards for admission to the principalship should be based on the bachelor's degree or its equivalent"

Judging from the requirements and from the results of the work of our Catholic Educational School System, it is evident that the principals of the elementary schools must also be trained. It is recommended that provision be made in every diocese for improving our principals-in-service. A regular program requiring professional reading, attendance at summer schools and at educational meetings and the writing of professional articles would help to overcome the idea that most of the principals' time is to be devoted to administrative and clerical work. The courses offered for principals should include philosophy of education, supervision of instruction, measuring and testing the results of

teaching, technic of instruction, educational psychology, school administration, school hygiene and curriculum construction.

Since the most important duty of the principals is the improvement of instruction, they, like the supervisors, should be leaders. One test of their leadership is, in the words of Engelman: "The fine professional spirit of the teachers, their cordial attitude towards supervision, their readiness to accept criticisms and their high standard of efficiency".

In reference to the character of the supervisory work of principals Hampton says: "Among the supervisory duties that should receive more attention are demonstration and experimental teaching and the stimulation of professional study among teachers. Less time should possibly be given to observation, and more time should certainly be used in analysis of the teaching observed and in the training of teachers to do better teaching. The amount of time devoted to the study of the curriculum and to the diagnosis and classification of pupils is insufficient. These problems are difficult, but they are of such importance that the difficulty should be met squarely and some constructive work should be done to meet the needs of every individual pupil in the school. The very fact that these problems are difficult is a valid argument for making a more constructive study of them." Observation in itself is of little supervisory value except as a means of discovering the weak points of a teacher and of enabling the principal to suggest improvements.

From what has been said regarding the qualifications and duties of supervisors and principals it is evident that they need professional training in order to do effective supervision. However, let us not forget, that since sympathy, tact, forbearance and cooperation go further in getting results desired than knowledge, authority and force, we should aim for leadership rather than scholarship in the choice and training of these officials.

Finally, supervision in our Catholic elementary schools can be made effective if less attention is given to inspection and the mechanical aspects, and if in their places we substitute a type of supervision that is characterized by unity, cooperation and inspiration. In a word, effective supervision will result when superinten-

dent, supervisors and principals work in sympathy with the teachers, when they appreciate their attempts, and when they are quick to encourage their efforts. Thus supervisors may be the means of bringing about new ideas, higher ideals, inspiration, new life and through them effective supervision.

DISCUSSION

SISTER M. CATHERINE. The thought that occupied my mind after reading an advance copy of Sister Mildred's paper some weeks ago was: In how many of our Catholic diocesan school organizations has there been a practical approach to the ideals set forth in it? And because I concluded that my curiosity might be representative of yours, I proceeded to an investigation. This took the form of a questionnaire sent to nineteen of the leading diocesan school organizations in the United States Courteous and complete replies from thirteen of the Reverend Superintendents give evidence not only of their interest in the question of supervision, but also of the efficiency of their respective systems

It is impossible within the brief limits of this discussion to include all the details which the questionnaire brought forth I shall try, however, to call attention to certain facts that seem significant and to describe certain trends which are important

In the thirteen dioceses considered, the number of supervisors ranges from two to 35. This highest limit is Brooklyn, with Cincinnati 20, Philadelphia 18, and Pittsburgh 17.

All have so-called general supervisors who work in all grades and in all subjects Two have a special supervisor of physical education and two others of primary work Three have a supervisor of art and four of music. One Reverend Superintendent thinks there should be a special supervisor of reading

In Cleveland and Cincinnati, diocesan supervisors visit all schools, irrespective of community The same plan will be followed in Wichita in the program which is to begin next September, and is being followed now in Chicago in a few instances.

In only one diocese, do the communities exercise entire control of supervision. And here the problem is as the Reverend Superintendent says *"sui generis"*. An unusually large number of the communities have their motherhouses outside the diocese; consequently, the organization is not yet well-knit. In eight dioceses, supervisors are responsible both to the diocese and their community; while in three others, they are responsible only to the diocese. One answer reads "They are responsible to the Diocesan School Board and are paid by it".

The programs submitted indicate that the supervisors have considerable liberty in the disposal of their time, provided that they spend class hours in the schools. They are expected to visit each classroom from one to four

times a year, to inspect the teaching and the pupils' work, to give model lessons, to administer standardized tests, to hold individual and group conferences, and in general, to carry over to the Sisters the diocesan program

In Cleveland, beginning this year, instructors in the Sisters' College also are to supervise the subject they teach, for example, the instructor in methods of intermediate reading and English is to be special supervisor for those subjects in the Diocese, dividing her time between the college and the schools. There will thus be as many special supervisors as there are different subjects in the Sisters' College In three dioceses, the supervisors make out the diocesan examinations and in five others they assist by submitting specimen questions from which a choice is made in the diocesan office.

Brooklyn, Chicago, Louisville, and Pittsburgh use a printed form for the supervisor's confidential report to the diocesan superintendent. These cover educational conditions, condition of building, teacher rating, and special data.

Successful teaching experience is the most constantly recurring factor in the training of a supervisor. Two dioceses require a bachelor's degree and three a master's Only three require a special training in supervision. One Reverend Superintendent writes "Stress the need of some special preparation for supervisors" He then continues "Warn supervisors against being too dictatorial in having their ideas carried out A lack of cooperation on the part of their teachers will spoil the very best of their reforms." Do we not find here a statement of cause and effect? And may we not hope that more and better training of supervisors will result in a greater appreciation of their privilege and duty as teachers of teachers, with all that the term "teacher" connotes? If the supervision is intelligent and friendly, as Sister Mary Salome, O S F, points out in her recent book, *The Community School Visitor,* published by the Bruce Publishing Co, it will not be after the manner of the dictator, but rather after that of the true teacher who seeks to discover germinal capacities and to develop them

In closing, permit me to quote a Reverend Superintendent who summarized the questionnaire as follows.

"It is our opinion that (a) Supervisors should work under the direction of the superintendent; (b) that they should be remunerated by the diocese; (c) that they should visit other schools than those taught by their own community.

"We think there should be individuals to supervise primary work; others for the advanced grades; with specialists for art, music, and reading.

"The supervisor's position should be regarded by communities as one of extreme importance; she should be given considerable authority; she should be in charge of summer school, and direct the choice of those selected to do college work. She should be consulted in the changing of teachers from one school to another, and from grade to grade.

"Her professional background should be as complete as is possible to attain."

LONGEVITY OF TEACHING SISTERS IN THE UNITED STATES

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It has been my privilege through the encouragement and wholehearted cooperation of the many Sisterhoods in the United States to have had the opportunity to study the longevity of Catholic Sisters in this country since 1900. The facts contained in this paper are based upon the results of the investigation which considered, in the aggregate, approximately 25,000 members of Catholic Religious Sisterhoods from 1900 to 1924 inclusive. May I state at the outset that this paper shall deal primarily with facts and not with causes or remedies for certain conditions. I shall rather ask and attempt to answer a series of questions such as: "What are the conditions of health and mortality which determine the life span?" "What is the present duration of life of a teaching Sister?" "How does that compare with other contemporary groups?" "How much has it increased in various periods of time and what conditions have led to the increase?" Finally, "How much more is there still ahead of us, or what of the future?"

The earliest reliable information we have concerning the length of life of members of Religious Orders is contained in a study of Religious Orders made by the Frenchman, Déparcieux, in 1746. His tables were based on the living and deceased members of various Religious Orders in and about Paris from 1685 to 1745. He compared his compiled tables with mortality tables of men and women in the world which were available at that time, and found that the longevity of the Sisters as compared with a representative group of people of the world at the time was higher at all ages from 20 to 50 years but lower thereafter to about age 80. This indicated that the Sisters had a lower death rate during the life period age 20 to approximately age 50 years but higher during the next thirty years, that is, to age 80 years. The members of the Religious Orders of men on the other hand when

compared with a representative group of the people of the world at the time showed a greater longevity to age 35 years and a considerably lower one during the remainder of the life period.

Other studies of the death rates of members of Religious Orders have been made more recently. For example, Dr. George Cornet of Berlin, at the end of the last century, made a detailed study of the death rates of nursing Sisters in the hospitals of Germany. In 1926 an investigation was made of the prevalency of cancer among members of Religious Orders in England, and about the same time a bulletin was published at Milan on the death rates of foreign missionaries based on an inquiry made by the Medical Committee of the Missionary Exhibition of the Vatican. These studies, while of great interest and value in their special fields, were not of the Sisters as a group and therefore, the results cannot be used as an index of the true health status of the Sisters. It has been observed in the present investigation that the improvement in the death rate and the expectation of life of the Sisters, including the teaching Sisters in the United States after 1900, corresponded with that of the contemporary white females of the population in the United States with the exception of the life period 20 to 40 years of age where a greater improvement of the Sisters took place.

The following table, Table 1, showing the death rate of the teaching Sisters at selected ages for the period of 1900-1909 inclusive and 1920-1924 inclusive, has been formulated to give you a picture of that improvement.

TABLE I

Death rate per 1000 teaching Sisters in the United States for the periods 1900-1909 and 1920-1924 inclusive

Ages	Death Rate 1900-1909	Death Rate 1920-1924	Reduction in General Death Rate	Reduction in T. B. Death Rate in Same Period
22	5.96	4.36	1.60	1.10
27	9.12	4.56	4 56	3.93
32	9.72	4 88	4.84	3.10
40	6.30	6.43	0.13	1.73
50	10.42	8 30	2.12	-0 93

According to the table the teaching Sisters at age 22 for the period 1900-1909 had a death rate of 5.96 per thousand. In other words, out of 1000 Sisters alive at exact age of 22 years in that decade, 5.96 died before reaching the age of 23 years. At age 32 there was a death rate of 9 72 per thousand and at age of 40 the death rate decreased to 6.30. There was, therefore, a higher death rate at age 32 than at age 42 years during the period 1900-1909. A series of death rates of this kind with a higher death rate at age 32 than at age 42 is abnormal.

Examining the death rates for the period 1920-1924 we note that they have been reduced considerably as compared with those of the period 1900-1909 with the greatest reduction at age 32 years. The higher death rate at age 32 as compared with the rate at age 42 years has been eliminated during this latter period 1920-1924. If you will compare the death rates in the 1900-1909 column in the foregoing table with those in the 1920-1924 column you will observe the marked improvement in the health of the teaching Sisters during this quarter century. Thus at age 22 the reduction in the death rate from 1900-1909 to 1920-1924 is 1.60 per thousand. At age 27 it is 4.56 per thousand or a 50 per cent reduction, and at age 32 the reduction reaches 4.84 per thousand.

To learn the causes for this striking reduction in the death rate, it is necessary to analyze the specific causes of death during this life period of the teaching Sisters. It has been observed that the one factor influencing the high death rate from age 22 to 40 years for the earlier period 1900-1909, was the death rate from tuberculosis (all forms) The last column in the table above headed "Reduction in Tuberculosis Death Rate During the Same Period" shows the relation of the reduction in the death rate from tuberculosis to that of the reduction in the general death rate. It is noted that at age 22 years the reduction of the rate from tuberculosis of 1.10 accounts for nearly seven-tenths of the total reduction of the general death rate of 1.60 per 1000 at that age. At age 27 the reduction of the rate from tuberculosis is 3.93 of the total reduction of 4.56 per thousand, and at age 32 it is 3.10 of the total of 4.84 per 1000 reduction.

To get a better picture of the improvement in health that has

taken place among the teaching Sisters from the first ten years to the last five of the quarter century 1900-1924 inclusive, a study of the complete expectation of life should also be made. This method of measuring the life span is essentially an accurate one, as it applies the actual facts of mortality for the whole span of life. In the table below, Table II, are grouped the expectations of life of the teaching Sisters at selected ages for the periods 1900-1909 and 1920-1924.

TABLE II

Life Expectation of the Teaching Sisters in the United States at Selected Ages for the Periods 1900-1909 and 1920-1924

Ages	1900-1909	1920-1924
22	42 40 Yrs	46 44 Yrs
27	38 80 Yrs.	42 59 Yrs.
32	35 45 Yrs	38 59 Yrs
40	30 22 Yrs.	32.11 Yrs
50	22 22 Yrs	24 13 Yrs

It will be seen from the above table that for the period 1900-1909 a Sister 22 years old has an even chance of living approximately 42½ (42.40) years longer. This does not mean that each Sister would live 42.40 years beyond the age 22 but that the average number of years still to be lived by all Sisters who had attained age 22 is 42.40. Some would live more than 42½ years and some less, but 42.40 was the average to be lived. The expectation of life decreases of course as the individual grows older. At age 27 the expectation of life was 38 80 years. While at age 32 the expectation of life was 35.45 years or nearly seven years shorter than at age 22. The teaching Sister, reaching age 50 years, has but 22 22 years as the complete expectation of life.

An examination of the expectations of life for the period 1920-1924 shows that a substantial increase in the longevity has taken place at all ages from the period 1900-1909. A comparison of the 1900-1909 table with the expectation prevailing during the period 1920-1924 indicates a gain of four years at age 22 years. In other words, a teaching Sister at age 22 years living during the period 1920-1924 has an advantage of 4.04 years of additional life as compared with a Sister of the same age during the period

1900-1909. Similarly at age 27 an additional 3.79 years has been made to the life span. But at age 40 the increase in longevity is only 1.89 years as compared with the increase of 4.04 years at age 22 years. This means that more than two years of the total increase of four years that has been added to the life span of a teaching Sister at age 22 was caused by the improvement in health during the life period from age 20 to 40 years. It has been noted that this improvement in health during this particular life period was directly influenced by the improvement in the tuberculosis death rate.

What of the future? What are the possibilities of a further reduction of the tuberculosis death rate of the teaching Sisters during this earlier and important period of life?

Let us refer to Table III which shows at selected ages the death rate from tuberculosis of teaching Sisters, "Other" Sisters (excluding teaching Sisters), white females of the United States registration area and white females of the Industrial Department of the Metropolitan Life Insurance Co. of the five year period 1920-1924.

TABLE III

Tuberculosis (all forms) Death Rate per 1000 for Teaching Sisters, "Other" Sisters, White Females of the U S Reg Area and White Females of the Industrial Department of Metropolitan Life Ins. Co

1920-1924

Ages	Teaching Sisters	"Other" Sisters	White Females U. S. Reg. Area	White Females Industrial Dept. Metro Life Ins.
22 ...	2 96	2 02	1.53	1.84
27	2.50	1 80	1.36	1.66
32	2.52	1 69	1.16	1.42
40	1.92	1.85	0.96	1.14
50	1.18	1 17	0 77	0.92

According to the figures in Table III the teaching Sisters have a considerably higher mortality from tuberculosis at all ages of this life period in comparison to any other group noted above

with the exception of ages 40 and 50 where the rates for both groups of Sisters are similar, while the rates for the white females of the United States Reg. Area are persistently lower at all ages. The rates of the white females of the Metropolitan group are slightly higher than those of the white females of the U. S. Registration Area, due to the fact that the former group is made up of women who are more or less engaged in industry.

Examining Table III, we find for example at age 22, the tuberculosis death rate of the teaching Sisters is 2.96, "Other" Sisters 2.02, white females of the U. S. Registration Area 1.53, and white females of the Metropolitan group 1.84 per thousand. At age 32 the rate of the teaching Sisters is 2.52 as compared with the rate of 1.16 per thousand for the white females of the U. S. Registration Area. In other words the death rate from tuberculosis of the white females of the U. S. Registration Area at age 32 is approximately one-half of that of the teaching Sisters of the same age. A similar comparison is found at age 40 years, while at age 50 years the difference between the two rates is less pronounced. But to get an accurate picture of the relation of health of the teaching Sisters with that of the white females of the general population we should compare all causes of death of the two respective groups.

In the following table, Table IV, are grouped the rates of mortality from all causes of death, from tuberculosis (all forms) only, and for all causes of death excluding tuberculosis, of the white females of the U. S. Registration Area 1919-1920 and of the teaching Sisters 1920-1924. There are certain limitations which one should keep in mind in comparing the two groups as for example that the Sisters have the advantage of being observed for the better years after 1920 while the white females are observed for only the two years 1919-1920. (The general death rate of the white females of the U. S. Registration Area is not available for the five year period 1920-1924)

TABLE IV

Death Rate per 1000 from All Causes of Death, from Tuberculosis (all forms) only, and from All Causes of Death Except Tuberculosis for the White Females of the U. S. Registration Area (1919-1920) and the Teaching Sisters (1920-1924) at Selected Ages.

	WHITE FEMALES			TEACHING SISTERS		
Ages	Death Rate All Causes	Death Rate Tuberculosis	Death Rate All Causes Except T. B.	Death Rate All Causes	Death Rate Tuberculosis	Death Rate All Causes Except T. B.
22 .	5.42	1.83	3.59	4.36	2.96	1.40
27 .	6.53	1.72	4.81	4.56	2.50	2 06
32 .	6 97	1.43	5.54	4.88	2.52	2 36
40 ..	7 33	1.22	6.11	6.43	1.92	4.51

According to the figures above the teaching Sisters have a considerably lower rate of mortality from all causes of death at all ages, with a higher rate from tuberculosis as we noted previously and again a correspondingly lower rate from all causes excluding tuberculosis than the white females of the U. S. Registration Area. At age 27, for example, the death rate from all causes for the white females is 6.53 while that of the teaching Sisters is 4.56 per 1000, while the rates from all causes excluding tuberculosis at the same age for the white females is more than twice as high as that for the teaching Sisters, the rates being 4.81 and 2.06 per 1000 respectively.

In considering the death rates from all causes of death, excluding tuberculosis, it is important to consider the make-up of the two groups. Because the white female group contains both the married and unmarried women while the teaching Sisters belong to the one class of celibates, the hazards of maternity have some influence on the greater death rate of the white females from age 22 to 40 years. But even after making allowance for the rate of maternal mortality for the white females, the fact still remains that the teaching Sisters are subject to very low death rates from all causes of death, excluding tuberculosis during this life period

To point out in greater detail the relation of tuberculosis death rate to that of all causes of death of the two groups of Sisters, the teaching Sisters and "Other" Sisters, I have formulated Table V which shows the per centum of deaths from tuberculosis to deaths from all other causes of teaching Sisters and "Other" Sisters for the period 1920-1924 at selected ages.

TABLE V

Per Centum of Deaths from Tuberculosis (All Forms) to Deaths from All Other Causes of Teaching Sisters and "Other" Sisters 1920-1924.

Ages	Teaching Sisters	"Other" Sisters
22	67.8%	40.0%
27	54.8%	44.4%
32	51.6%	40.1%
40	29.8%	28.9%
50	14.2%	13.5%

You will note from the above table that the per centum of deaths from tuberculosis to deaths from all causes of the teaching Sisters is considerably higher than that of "Other" Sisters for the life period age 22 to above 32 years, while for the life period from age 40 years on, there is but a slight variation. For example, at age 22, the teaching Sisters experience a death rate from tuberculosis which is 67.8 per cent of all other causes of death, while "Other" Sisters have but a 40 per cent experience. It is conclusively shown in this table that the tuberculosis death rate is very prominent for the life period from age 22 to above 32 years for both groups of Sisters but rather outstanding for the teaching Sisters.

The deaths during this life period represent heavy losses to the Community because they involve individuals in their prime and at the height of their usefulness. There is a distinct economic loss to the individual religious community and to society in general, and a great loss to the Catholic Church as a whole inasmuch as these Sisters are the teachers of our young.

Thus the problem of tuberculosis, regardless of a gratifying reduction the past twenty-five years, is still a very important con-

dition in this group and one which should demand the attention of each individual Sister to think properly on the question of health. It should stimulate community Superiors, diocesan superintendents and all those in charge of Sisterhoods to provide better health facilities for the Sisters. According to the figures considered there is room for from 40 to 50 per cent reduction of the tuberculosis death rate among teaching Sisters. If this rate were reduced by 50 per cent for the life period, 22 to 32 years, of the teaching Sisters it would mean a saving of more than one life per 1000 annually at every age of this life period.

SUPERINTENDENTS' SECTION

PAPERS

THE SCHOOL IN SOCIETY

VERY REVEREND MONSIGNOR WILLIAM F. LAWLOR, LL. D., DIOCESAN SUPERINTENDENT OF SCHOOLS, BAYONNE, N. J.

The services of financial experts need not be requisitioned to have us realize that society has spent fabulous sums in an honest effort to educate her citizens. In her endeavors to provide suitably for the physical, mental, aesthetic and moral wants of youth she erects and maintains at tremendous expense, schools not only for normal children but for the sub-normal and the abnormal ones—the physically handicapped: the blind, the deaf, the under-nourished, the mal-nourished, the crippled and the speech defectives. In so doing society recognizes the school as her strongest educational handmaid, in fact, the sole civilizing agency which educates with set purposes. Indeed her hopes for present protection and future progress are centered in her educational institutions. It is interesting to recall that many hundreds of years ago Plato, in his famous work, *The Republic*, wrote: "It is by education that ideal society once established is to be maintained"—a sentiment practically re-echoed by H. G. Wells' recent declaration that, "Education is the one instrument by which civilization can forestall catastrophe". Modern society feels strongly that her preservation and advancement will be effectively accomplished if the schools will but succeed in inculcating in their human charges not only a vivid appreciation of society's needs but also the definite realization of the obligation which rests upon adolescents of appropriately equipping themselves to the end that these needs may be adequately fulfilled. There is nothing new in this philosophy. Man has ever tried to adapt himself to the problems arising out

of the peculiar circumstances of his environment. The difficulty, however, is and always has been to determine precisely what it is that constitutes society's *greatest needs*. The varied conclusions which have been arrived at on this point by the peoples of all nations and through all ages have been the direct resultants of the diversified ideas and ideals which peoples have entertained concerning life's values. Primitive man acutely feeling the need of self-preservation concerned himself primarily with securing food and personal protection His training was simple and individualistic To the Spartan military prowess was supreme—hence Spartan boys were trained solely for the state. The Athenian held that culture and beauty were the great *desiderata* of life; and he educated his progeny accordingly. The epicurean with his hedonic notions of things and the stoic clinging to an entirely different philosophy sought, each in his own way, to accomplish his pet objectives. Were you to-day to ask a mechanic, a merchant, a professional man and a scholar to indicate present society's greatest needs, each being dominated by his personal appreciation of life's real meaning would undoubtedly proffer an answer quite at variance with those submitted by other members of the group. Secular educators to-day, however, appear to be in perfect agreement that man's greatest need is "social adaptation". In up-to-the-minute educational books and periodicals, the much used expressions: "Trained for social efficiency", "Educate children for social service", "Education seeks the harmonious adjustment between the individual and society", "Socialize the individual", plainly show that present-day school leaders believe that the chief objective in the educative process is the felicitous adjustment of man to his social environment. Irving E. Miller in his book, *Education for the Needs of Life,* very categorically states that: "It is the function of education to assist pupils in the attainment of right judgment, appreciation and control of social values".

As Catholics we cannot but disagree with the dictum that social functioning is the chief purpose of the educative process. Though in no sense underestimating the important part which social values play in the scheme of things human, nevertheless,

we know that man's greatest need in life is that which vitally concerns his immortal soul, namely, the attainment of eternal salvation. For this was man created; for this was he redeemed. Now it is the duty of the Church, and especially through the instrumentality of her Catholic school to assist the human soul, in every way possible, to realize its destiny. It is well to note, however, that this soul-saving educative scheme of ours very specifically embraces other objectives—social, cultural and vocational. In training a child to love God and his neighbor, to be honest, chaste, and obedient to lawfully constituted authority, we feel that we are contributing to society a service than which there is no greater. Realizing that "Knowledge is power", we aim to impart solid intellectuality, not by attempting to stock youthful minds with a host of cold and unrelated facts, but by presenting to children a well-organized curriculum of fundamental subjects on which alone it is possible to erect the superstructure of genuine culture Our educational intent, vocationally, is not to fit pupils for specific trades or professions, but rather to awaken an appreciation for vocational activities and to train children so that they may be prepared to make speedy and efficacious adjustment to whatever occupation they may choose to make their lifework Our general method of approach to the maintaining of pupil discipline in the classroom is along traditionally rigid and straight-laced lines.

But a world preponderatingly non-Catholic cares little about our educational philosophy and still less about our pedagogical methods of exemplifying it. Being in no way constrained to concern themselves with professedly moral or spiritual considerations in their teaching work, secular educators distinctly visualize the existence of an ever-increasing materially-minded civilization and simply do what they can to meet its urgent demands Nor is it an easy task which besets them. We live in a country as plastic as it is mobile. New factors are constantly arising and functioning, while old ones recede, disintegrate or disappear. Nothing has contributed so much to the growing complexities of our social order as has industrialism. The home, at one time, was the industrial center. When machine power was introduced, however, the industrial center shifted from the home to small mills. Nor

has power machinery confined itself to the factory—it has found its way into practically every avenue of business, and is accomplishing with marvelous accuracy the work of brawn and brain alike. Increased land, sea and air facilities of transportation became necessary to handle the ever expanding volume of machine products, and almost over night, have these agencies sprung into being. By reason of these available means of quick communication peoples from all quarters of the globe have been brought into close relationship with one another; and a higher standard of living has made what was considered a luxury yesterday a necessity to-day. To keep abreast with such dynamic conditions, Kilpatrick, in his *Education for a Changing Civilization* makes a strong plea for such an educational policy as will correct what he terms "The intellectual-moral lag behind material advance". And the school, he maintains, must grapple with the problem alone; because the home and the community which once were incidental factors to educative processes have ceased to be contributing elements. In other words we are told that the only possible solution of this vexing problem is to work on the principle that "the school *is* life and not a *preparation* for it. And as such it is our solemn duty to have children live actual life experiences in the process of which there will be formed habits, attitudes and skills which are essential to adult life in a forward looking nation." To this end there is recommended a rather flexible curriculum; and it is almost needless to say, that ardent advocates of some phase or other of the "life experience" idea have succeeded in somewhat crowding, if not confusing the scholastic program. Subjects formerly regarded as ideal for sharpening the intellect and the memory are often taboo now—the argument being that mere faculty training gained in one subject too frequently is incapable of being carried over into other fields or experiences. The watchword of the moment, therefore, is "nothing in the curriculum that holds forth no actual life value". Pupil passivity, as it is commonly referred to, is no longer in good form. Seething activity on the part of school children is the thing that is now called for. The newer notions of things educational demand that pupils walk about, talk, whisper, etc.—the inference being that

when children are noisy they are profitably busy, and that when they are huddled together in whispered conversation they are *de facto* discussing vital subjects. Perhaps they are. The teacher, on the other hand, is supposed to play a far less conspicuous part in classroom affairs than was her wont in times gone by. The children are not expected to take her "say so", nor for that matter, any one else's; they are to think for themselves and draw their own conclusions. The suggestion sounds well enough but the plan is not without its difficulties especially when we consider that adolescent minds are involved. Kilpatrick says that authoritarianism or the practice of yielding submission to traditional authority, has been steadily on the wane, and that consequently, educational changes are positively demanded. It is recommended that pupils govern themselves without the aid of magisterial direction. But is there not danger that this business of self-activity and self-efficiency may produce self-centered creatures—children feeling that they are a law unto themselves—and thus defeat the purpose of our experiment to socialize the individual? To sum up then, let it be stated that there is and always will be honest differences of opinion as to the best manner in which schools may discharge their obligations to society. That there is room for improvement in present policies and management of schools nobody with even a slight acquaintanceship with the matter will attempt to deny. Of course, we Catholics, if for no other reasons than financial ones, are absolutely constrained from adopting educational practices which the State may deem expedient to put into use But what about other things which, to many, may appear to be merely matters more or less fantastic? How far can we or should we go with them? Perhaps a middle course would be best to follow

RELATIVE POSITION OF THE SCHOOL AND THE OTHER AGENCIES AFFECTING CHARACTER EDUCATION

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We proceed in this chapter from the hypothesis that though the school is the first instrument that occurs to the mind when education is mentioned, it is not first, neither in time nor in the sum of its effects nor effectiveness.

Historically, as well as to-day, the family is anterior to the school, and education in the general sense, begins in the home. The relation between parents and children is the most primitive form of learning, and also the first in which there is a union of intellectual and moral education. The first gift of the grown generation to the new, viz., the mother tongue, is named after the mother, and the next two vital intellectual gifts and most intelligible units of life, viz, the father's house and the fatherland, are named after the father.

Even now, however, we are not at the beginning of the chain. If science, and specifically psychology and biology are correct, we are far from the beginning in taking only the immediate family of the educand as the beginning point of the process of education. We must go far back beyond the formation of each individual unit of our social fabric. Even Emerson was only partially correct by claiming that we must begin with the child's grandfather. For a complete list of the complex array of the material we are to deal with antedates the bride and groom by several centuries. We need only point to the large amount of matter recently written on the relative importance of heredity and environment to stress the point, for this angle of the question will be brought out *in extenso,* before we separate after this meeting. Suffice it to say then, actually man begins his education centuries before as an in-

dividual he begins his existence and his training in moral and social life. The psychological factors, the bodily conditions he will inherit, and the environment into which he will be born, these really make up agency number one.

Already conditioned then, the child meets his mother and his father, who then constitute agency number two. He steps into family life, and in the ordinary course of events, he will not be free from it, in one form or another, till he closes his eyes in his last long sleep. During at least the most malleable first six years his education is directed almost entirely either for good or for evil by this agency. Family life, then, in its widest sense, though in point of time not the first, is admittedly the most important and lasting educational instrument because as soon as life begins, and before the child has even the barest conceptions of responsibility, or an inkling of morality, there come into play the assimilations on which moral training is based, those subconscious factors of thought, desire, interest, suggestion and imitation, that arise from the intimate contacts established by the common life of the family group.

This is no place to enter into a rhapsody extolling what we carry into life from home. Sentiment has invested the home with a sanctity which under normal conditions amply justifies the verdict. Mother love and fatherly sacrifice are the miraculous commonplaces not only of all literature but equally of the savage too mentally poor to have a literature. The ties of family life are reckoned too sacred to bear rupture, "to love like a brother" is a banality in every language under the sun. In the family circles are planted and nurtured the seeds of those homely virtues that make up the warp and woof of every ordered life, reverence, love, sacrifice, faith. No matter what may be the final definition here of character, we are safe in saying that it will not depart far from this paraphrase of Bishop Ullathorne's: "Character is the natural temperament completely fashioned by the home; God makes our nature, our own home makes our character".

And still, like all things human, home can fail of its destiny. The school itself is but an extension, a corrective of the home; as such it has won its unchallenged place in our social economy. It

is possibly significant that equally universal with the failure of the home proclaimed by every sociological amateur and professional, is the cry regarding the failure of the school. That the home has failed must possibly be admitted. Just consider in addition to the school, the day nursery and kindergarten, the public playground and juvenile court placement, industrial home and reformatory, big brother and big sister leagues, vocational guidance movement and amusement park, the whole long list of twentieth century substitutes for the home that has failed. And the verdict of failure is supported by the attitude of the Church. In spite of the fact that she had schools of high efficiency long before the present-day omnipresent state began its career, and before the sociological meddler was abroad in the land, the Church is now the one middle-of-the-road organization, that is protesting against the continual spoliation of the home, of its sanctity, of its authority and of its place as the sun of our social solar system.

The spoliation does exist. Much of it may be due to causes with which no one can quarrel. The complexity of modern life and the scientific age in which we live have made necessary a division of labor, even in our relaxations. We presuppose that the average child spends a large part of his life in the home and we are probably correct Still, it seems an anomaly that the modifications of family life in our complex modern civilization are such that he is not entirely a pessimist who declares that when the child is ready for school, he is already too spoiled to have the school do its best work with him. For as he begins to approach school age the child makes contacts with the corner butcher and grocer, with the movies; he has possibly been taken to see or rather endure, the local counterparts of adult interests like the Lindbergh reception, floods, possibly even murder trials; he has cultivated the acquaintance of his relatives and his parents' friends, and has even been in church on occasion; his play time with his toys and neighbor children or kindergarten group really making up the routine of his waking hours. According to Bird T. Baldwin, roughly fifty per cent of his time is taken up with sleep and about ten per cent goes for meals and other bodily necessities. From twenty-seven per cent the first year to about

eight per cent the sixth year, or an average of twenty per cent of his time is spent alone in physical or imaginative play. Of the balance, about fifteen per cent more goes into family and non-family play and mental contacts, and about four is taken up with the rudimentary business and social contacts that introduce him to the outside world. Supposing then, that one-half or three-fourths of the time spent alone or in personal contacts is contact with the home and the family group, and is given to mental absorptions and exercise of his growing faculties, his instincts, habits and will, we still can recognize that foreign interests, so to speak, have used up from twelve to twenty per cent of his life, or one-fourth of his waking hours. What he got from these domestic and foreign influences we shall see later. For the present it is enough to recall that they are all attributed to the home. He knows love and quarreling, selfishness and sacrifice, sickness and health, he has his code of ethics and his standards of values; in spite of his simplicity and candor, he is a calculating worldling, in spite of his baptismal innocence an adept in all the capital sins but lust and sloth. So stands the home indicted.

After school life begins, the child's use of time does not change much. Allowing ten to eleven hours of sleep at the age of seven, and eight hours at the age of sixteen, we find that thirty-eight per cent of his time is given over to sleep, and approximately ten per cent to meals and other necessities.

Of the remainder of his day, we imagine school to be the big interest. But as a matter of fact, the statistics say that between the ages of seven and sixteen, the average child spends only 186 days of the year in school and the average number of hours per day is only four and a fraction, or approximately sixteen per cent. In the case of our Catholic schools, this fraction may, perhaps, be raised to the next higher integer, in view of the close connection between church and school, through daily and Sunday Mass, first Holy Communion and Confirmation preparation, confessions, serving Mass, and in the other activities where the church character of our schools manifests itself. Supposing then that the formal aspects of his character training by the school last till sixteen years of age, it still remains that the "ten years of school-

ing" become a small fraction of all his interests and activities from birth till the day he goes out into the world. To be exact, the school has him for sixteen per cent of ten years out of the total, and allowing another hour a day for "home study", we find that he is in school only nineteen per cent of his school life, and only twenty-two per cent of all his waking hours from infancy till his seventeenth birthday. In fairness, we may raise these figures a trifle by adding the growing office of the vacation school, the gymnasium class, the children's hour in the public library, and the reading of books from the school's circulating library. But even then, the percentage is still startlingly small.

The relative disposal of his time when he has reached the age of sixteen can be seen from the following article from the press (*Cincinnati Times-Star,* Mar. 19, 1929), and shows how his habits have "set" by then:

"The Industrial Education Bureau of the New York State Department of Education has been trying to find out (how boys spend their evenings), and to this end has questionnaired 75,000 boys attending the continuation schools. Of this number 12 per cent must have concluded that it was nobody's affair but their own, for they sent in no reply. Sixteen per cent said they were never at home in the evening, nine per cent said they were always at home, and 40 per cent said they remained at home for two, three or four evenings a week; night classes accounted for ten per cent.

"While Cincinnati boys have not been officially quizzed, one can get a pretty fair picture of their nocturnal activities. After dinner every night the average lad leaves home for a space to foregather with other lads. At least twice a week he sees a picture in what is called the 'naborhood' movie house. Once a week he goes down town. One evening a week is spent with some group or club. When he returns late, he may turn on the radio for an interval, and then study, or at least, go through the motions thereof for a little while. He reads much more than you might think, glancing over the morning paper before he breakfasts, scanning the evening paper before the nocturnal exit, and somehow contriving to get through a novel or so a week. He is not much of a hand at cards.

"Obviously the modern lad is accumulating a far greater store of experiences, observations and social contacts than the lad of

a generation ago. Whether he ever mulls over this mass of raw material we shall not attempt to say."

But what we can say is that the home represents a small fraction of the average youth's guidance and character formation. Arbitrarily assuming that one-half of his play, non-theatrical recreation and other interests are in the home or its immediate environment, we have only an average of three and three-fourths hours of his waking day under home influence, including newspaper reading, parental conversation, social and business visits, etc. We have already seen that the school gives very little more.

Greater than home and school, then, are the forces that make up agency number three, the greater group life. We have already seen that the growing child has thrust upon him fringes of social contacts, parts neither of home nor school, and ranging from his neighborhood playmate to the distant cities he visits with his vacationing parents As he grows, there increase in number and power the common associations and forces of our institutional life, educational, religious, legal, political and economic, such as divorce, selfish individualism of public characters, the *zeit-geist,* organized philanthropy, organized sport, big business, etc.

Now there is still to be brought into the picture educational agency number four. We might call this group the non-professional educating agencies, to denote their indirect but formal participation in the school's function of giving information, health habits, economic training and a moral outlook on life. Specifically it is only necessary to mention as examples, the press with its variations, the lending and public library as avowedly educational, and the still more informally educational organizations like the boy scouts and girl scouts, and the large variety of well-intentioned and often well-endowed adult activities and leagues for the young, such as civic leagues, park and playground associations, civic theatres, etc. Beside them, potent for good or evil, stands the theatre, and its illegitimate half-brother, the movie.

In last place we shall mention the Church, not because its influence, at least with us is smallest, but because unfortunately its

influence is last with perhaps eighty-five per cent of our total population, and with a proportionate percentage of the school boys and girls of the land. With the total school population of our country (1926) in excess of 26,900,000, and with only 2,300,000 of them in private schools, we see the comparative place of the Church in its contacts on the growing mind of America. To the Church must then be added the growing influence of the weekday religious school, and of summer and vacation catechism classes. The temptation to disparage their importance as an adjunct of the Church is worth pointing out, as possibly half of our Catholic children are in public schools.

Thus then, do we group the character-building forces that surround the child: home, school, economic society, sociological agencies, and the Church. Now the chief fundamental in character-building is impression. Constancy and intensity of impression become the dominant factors in the formation of habits and ideals. Consider the stresses, the pushing and the pulling, the attractions and repulsions of this assembly of agencies all working for good or for evil in the development of the child's character. What a storm of impressions, what a crowd of examples, what a hurricane of correct and distorted attitudes, of genuine and sorry ideals rain down into the unanalyzing mind from these sources. We hear so much of the socially unfit, of the wave of youthful crime, of the bleak outlook for the future, and of the hopeless helplessness of the home, and the impotence of school and Church.

Are we justified in adopting pessimism? As Churchmen, we cannot consent to the proposition that the family, founded by nature and sanctified by God, has failed, much as individual families may fail. When we see the large number of young people passing into an efficiently and even heroically moral manhood and womanhood, we can see a new meaning in the trite proverb: There's a special Providence that watches over children.

And as school men we repudiate the statement that the school has failed. We must perhaps revise our estimate of the degree of influence the school may exercise in fact, but we must keep in mind, in the case of the school as well as of the home, that the

time element is not indicative of the relative weight of that influence. Home and school are still the first agencies that receive the child, and first impressions still are deepest. Much though encroachments on the past monopoly of these two educational agencies may be true, it should also be true that the power for good represented by home and school is first in possession of the child's soul, and should be able, with honest exertion, to hold it to its first conscious allegiance. Knowledge is power, and both these agencies must use their power with the knowledge that perhaps a majority of the educational instruments we enumerated above, are all but unfavorable to the work of character building and its conservation in the individual.

Another point that must be remembered is the fact, that even granted the handicap of relatively less time, the school is but the extension of the home, and that the alliance between the two is productive of a strength that is not the sum, but the product of the two. But an effective "union between the two is the first requisite for enduring success. There should be a continuous friendly understanding and cooperation, sanctified by the spirit of Christian faith and charity, and the earnest conviction of a common responsibility to God", says Monsignor Oechtering. However, when we come to analyze this union concretely, we find that there has in general not been an understanding of these reciprocal possibilities. We need only mention the Parent-Teacher movement as a belated recognition of the fact that teamwork could be improved. But in this alliance nothing will be gained by the pot calling the kettle black The home admittedly has its faults to answer for. We have already seen the general nature of the indictment against it, namely, a surrender of its functions and prerogatives in general, and an inclination to "pass the buck" to the school in particular. And as education becomes more technical, the parent feels justified in a continuation of this policy on the score of inability to assist intelligently. Any one of our Sisters, to keep the question within our own system, can tell how much contact she has with parents in the course of the year, and how much of this precious little is due to parental wrath only. And on the other hand we know, too, how little

the average Sister knows the economic problems and domestic worries that result from our modern indoor sport of keeping up with the Joneses.

The school then, may in justice excuse itself from a great deal of the responsibility for the imperfect character building of the past, since it was handicapped by receiving no help from the home in trying to educate the already spoiled child deposited with a sigh of relief at its door. But the school, also, in its shortsightedness made a tactical error so to speak, and to this extent it cannot excuse itself. The error lay in the fact, that when the school saw that the home was not accomplishing its task in the dual work of character building, and perhaps was often not even appearing to attempt it, the school forgot its own limitations and volunteered to take over the major portion of the work, even that which was formerly the fully recognized work of the home. The nursery, the kindergarten, and the other infant interests that supplement the home, are in reality an independent unit, an ally if you will, but certainly not a legitimate part of the educational machinery as we knew it from tradition But the school tried to make them an integral part of itself. The same thing is occurring at the other end of the elementary ladder even now. The matter of vocational guidance, and even vocational training is also an usurpation on the part of the school. These are really a successor of the apprentice system, also a character forming agency if you will, but even then a rather limited one, and an oblique one. With it the school ought to live in peace, of course, but not to make a part of the school system. Apprenticeship was originally in the home, and the advent of the factory system took it out of the home to give it to the factory master and the foreman. Nor does the fact that its original home form gave it some opportunity for character training become a reason for the school to annex it as soon as it leaves the home environment.

Now it has only been in the very recent past that a cautious word of warning has been taken up here and there, that the school was attempting too much. Nor was the school very anxious to listen to that word, because of the implication that its over-ambition was foreordaining it to failure in its narrower and more

legitimate sphere, collective educational activity in the nobler sense. In that narrower sphere the school has a special opportunity of aiding the home by inculcating the domestic virtues. "It should ever strive to foster reverence, love and obedience by religious instruction and respectful deference to parental authority." But how can it inculcate for the home it has despoiled? As long as the skeleton of the home even remained, the whole process is but lost motion, if the inculcation is not based on a mutual understanding with the home as to complementary duties of inculcation and practice. So it would seem that perhaps the school as well as the home, did not understand its task in the alliance. Its ambitions outran its abilities, and in its vanity it saw not that the failures of its ally were being imputed to itself.

Another point that must be kept in mind is that it took the work of character building with woefully unfit tools. Historically, character building is not the first connotation of school life as we know it. The pedagogue of ancient Greece, and the educator of pagan Rome were but slaves who accompanied the pupil to a place where he was expected to acquire nothing more than literacy. And to-day to the man in the street, school means an intellectual relationship between a teacher and an ignorant person for the imparting of knowledge and skills. The relation between an educator and his pupil is a much later derivative, and is founded on the realization of a power for good in the educator that comes only by implication and in virtue of his personal contacts. Originally children were sent to school to learn arbitrary but necessary skills, the three R's, and it was not till the advent of Christianity, and in proportion to its vigor that the fourth R, religion, gave proof that the school also was baptized, and learned its higher destiny from the Church. Hear the average educational theorist outside of the fold to-day, and his theme will still be the same as the old pagan idea, social efficiency, not for the sake of the individual but for society, and if he mentions character at all, it is only the lubricant in the social friction. From this it follows then, that education, as a quantity production job, is possible only in so far as it is an intellectual job; as soon as you attack the moral angle you must descend to the individual. It is the scholastic

parallel to the pulpit supplemented by the confessional, and the blackboard supplemented by drill pad.

Parallel to this is the point that as the character training idea has been added to the function of the school, extra curricular activity has risen in the estimation of those responsible for educational practice. The inference is easy that the imparting of information, as an educational function was not able to enlist the individual as an individual, so the school has been forced to take the educand out of the classroom into the football field, the office of the school paper, or the school traffic squad to give him the opportunity for moral training, because there he could really act as an individual and develop his character. Of a piece with this fact is also the increased emphasis on individual attention and needs in the classroom exercises themselves; as their training value was better perceived, these subjects were more and more given over to the pupil and taken away from the teacher.

What we need then is a restatement of the real place of the school in this work of character building, and a more humble recognition of its limitations The limitation is first due to the fact that the school is primarily intellectual. And this must be borne in mind in spite of the fact that the school, just as any other agency that gives men the opportunity of thought and conduct, gives opportunity for the exercise and development of character, but it does so incidentally. Even the parochial school is only a tool in the hands of the teaching Church, and must not try to claim credit for what grace and the Church are accomplishing.

As an arbitrary institution with intellectual ends it follows that Dewey's famous statement that the school is society is only partially true, and to add to the difficulty the child coming to school is only a limited social being, both his objectives and his vision being still very narrow. Consequently the school can fulfill only partially Charter's demand to "require practice with satisfaction", because as an arbitrary and specialized agency it stops short of "generalized practice". It can go part of the way with the pupil, but the time comes when it must stop and allow the youngster to go farther in the company of the other agencies

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we have listed above. It can instruct and warn what is to be awaited of them, but it cannot be there when the crisis of actual conduct occurs. In fact, even in school the teacher is limited by its narrow arc; as Lommen says, it can "secure an inventory of the positive conduct qualities", but only a fraction of them will be given sustained and healthy exercise in the school atmosphere; it can "build up a positive program of activities", but can oversee their realization only in a small fraction of the total opportunities; it can fall back on "an intensive reading program", "but already we are trespassing on the vicarious", and are actually calling a non-school agency to take our charge in hand. This vicarious nature of the school is then the central weakness of the school's position in the entire process of character building.

On the other hand, the very formal character of school work is one of the factors for its power in the task. As an instructor, it gives man his moral vocabulary; it gives him an exact appreciation of moral worth and its gradations; it holds up to his gaze the great successes in moral development in the heroes of religion and history; it defines the canons of good conduct and sharpens his conscience for their better evaluation and supplies the motives for their prompt appearance in action at the fitting moment. It furnishes in this way the fundamental attitudes towards "such acts as spring from habits of diligence, frugality, economy, simplicity, contentment, punctuality, order, cleanliness and loyalty to the family circle". (Msgr. Oechtering, 1919) To these it adds very clear ideals as part of the mental equipment that will insure such action

"The ideals fostered by Catholic Education", says the Hon. Pierce Butler in St. Paul in 1915, "elevate the importance of the individual, develop consciousness of the duty and the power of choice between right and wrong. Character, that is, morality based on religion, must be maintained and strengthened from generation to generation, respect for authority of government and for the teachings of religion, subordination of self in the interests of fellow men and loyalty to the laws, traditions and ideals of our country must continue to be inculcated as to become part of the life of every rising generation".

In second place, we must fashion a clearer idea of just what the school must put together as the constituents of the ideal character.

This has so far not been done, neither for nor by the school, nor has the next step, the careful grading of what is possible and desirable of the child both in his age relations, in his classroom relations and the out-of-school contacts. We can see the hodge-podge of alleged virtues and socially desirable qualities from a random selection of almost any standard volume. Witmer, for instance, (*Psychological Clinic*, Oct. 1922, p. 129) speaks glibly of the "six universal categories of behavior", and names "attendance and promptness, general attitude, initiative, cooperation, self-improvement, esthetic appreciation and rating in other moral qualities". Note this last pair in particular, and then try to follow the mental process by which the entire list is lumped as "citizenship qualities" under deportment, and required as a school mark on his ideal report card Touton and Struthers, in *Junior High School Procedure* list as objectives of the guidance program a list which defies rational unity, namely, common sense, imagination, information, initiative, planning, reasoning, thoroughness, ambition, cheerfulness, helpfulness, honesty, industry, perseverance, self-control, self-reliance, loyalty, reliability, etc. Charters himself took a fling at the game (*Journal of Education*, May 29, 1924, p. 607) with a small list of cleanliness, leadership, democracy, honor, and independence.

But why continue? The one characteristic is vagueness of definition, and the lack of a reference back to a central controlling factor, what we theologians would term a cardinal or principal virtue. As a consequence, the parochial school, leaning on the infallible authority of the Church, ought to be able to blaze a clear trail here, and I understand that a beginning has already been made.

There is however still another angle to this question. After the list is made, it must be rearranged to meet the mental development of the child and his opportunities for practice as well as of appreciation. Patriotism, for instance, for him can be little more than a laying of foundations for his later life, and a building out of indefinite ideals, which can come to definiteness and fruition only as circumstances dictate, as when he has assumed the responsibilities of cheerful tax-paying, of choosing between two

dubious candidates for office, and of giving equal attention to the Volstead Act and the traffic laws, and of the other homely virtues that are being disguised as patriotism in our civic texts. A beginning has also been made in this. Parker, for instance (*Types of Elementary Teaching and Learning,* p 502) to mention only one, clearly indicates that some civic-moral training may be through actual behavior, and some that can be only through discussion. Coupled with a frank religious tie-up, such as is possible in our parochial schools, results based on an understanding of the limitations of school procedure ought to be genuine, granted a real teacher. Outside our own system, the real difficulty has always been, to make religious instruction an integral part of the subject-matter, a blessing we do not always advert to. The lack of a dogmatic foundation and an adamant sanction can have no substitutes, for "the fear of the Lord is the beginning of wisdom". (Ps. 112)

In conclusion then, it would seem that with home and school separated there is not hope for final success, between them they ought to dominate the field, if not in time at least in effectiveness. But they must be a unit, in their outlook, in their cooperation, and in a candid acknowledgment of the forces that are allied against them, because the mathematical factors make them a minority. The exact mathematical proportions cannot be given in decimals, of course, probably never will be, for it is in another guise the old problem of heredity and environment. The final results between home and school on the one side and the non-school agencies on the other, are a problem of the sum result of concomitant factors. Suffice it to say then, that, granted the best possible contribution by the school, the number of exponents of the highest type of character must increase, because the average is affected by the individual items, and the school as the *ex professo* determiner of the knowledge element of character composition and development can give us the truth regarding virtue, and the "truth shall make you free" to exemplify it and realize it in life and in action.

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THE CATHOLIC SCHOOL AND STATE COURSES OF CHARACTER EDUCATION

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There is no longer doubt as to the existence of a close relation between good citizenship and private morality. In the light of longer periods of time, this relationship appears as a necessary dependence. It is a commonplace that a nation's decay starts not in the dwindling of her armed forces, but in some dulling of the moral sense of personal honor within the peaceful rank and file. The observation holds whether we go back to review the high national ideal evinced in the young Athenian's oath of citizenship, recall the wise caution of the Father of our Country concerning no stability in Government without morality, or whether we scan the most recent announcement of a public course of study in character education.

This unanimity of opinion, however, with regard to the end-results desired in the way of sound character, is not reflected in the practical means advocated for refining and strengthening the various vital traits that go to make it up.

It is not the purpose of this paper to examine the variations of method and of application which rightfully find place within any system of character training, but rather to present an idea of the working out in certain cases of some points of contact between a legalized course of study prescribed by the State and our Catholic School program within the same territory.

As an illustration, we may take the case of experience with Character Education as seen in a mid-western state. Nebraska is now in its third year of experience or probably a better word would be, experimentation, with a formally drawn-up course in Character Education prescribed by state legislative enactment for all the schools within the state. The purposes of this legislation are expressed as follows in Section 1 of the text of the law which was passed in the session of 1927:

"It shall be the duty of each and every teacher employed to give instruction in the regular course of the first twelve grades of any public, private, parochial or denominational school in the state of Nebraska to so arrange and present his or her instruction as to give special emphasis to *common honesty, morality, courtesy, obedience to law, respect for the National Flag,* the Constitution of the United States and the constitution of the state of Nebraska, *respect for the parents and the home,* the dignity and necessity of *common labor,* and other *lessons of steadying influence* which tend to promote and develop an upright and desirable citizenry."

Now the last phrase in this section is meant to summarize the purposes of the entire legislation, for it is also used as the title of the bill, namely, "Upright and Desirable Citizenry,—or Character Education". The nine points enumerated, and upon which special emphasis is to be given in this instruction may easily be reduced to at least five, namely, *honesty, morality,* (in its usually restrictive sense, presumably), *courtesy, loyalty* both to government and to home, and *industry* All of which leaves us, of course, on the purely natural plane. The only indication that something else might possibly be needed in securing desirable citizens is the general and non-explicit statement for "other lessons of a steadying influence". Herein, after all, lies the rub. It is not easy in solemn commitments to entirely avoid the issue that one source, which contributes most and always has contributed most, as a "steadying influence" in the ways of morality, is the power of religious conviction. That this is likewise being realized by those in charge of public school education is evidenced by the fact that in more than one-third of the states, local communities have authorized steps to turn over part of the school time each week to formal religious education. Included in this number was Nebraska previous to the adoption of the character training legislation.

To return now to the text of this bill, the second section proceeds to make it the duty of the State Superintendent to draw up this new unit of the courses of study. The words follow:

"For the purpose of this act the State Superintendent of Public Instruction shall prepare by September 1, 1927, an outline with suggestions such as in his judgment will best accomplish the purpose set forth in section one, and shall incorporate the same

into the regular course of study for the first twelve grades of all schools of the state of Nebraska."

Such was the task placed upon the state superintendent. How was it carried out? The answer is Supplementary Normal Training Bulletin No. 4, *A Course of Study in Character Education.* In the Foreword to this 200-page manual, it is frankly stated by Superintendent Taylor that the shortness of time, about three months, in which to comply with the legislative enactment had to determine the method of procedure in mapping out the course. Thus unable to work out his results with a committee of prominent educators, he was obliged to appoint Professor Gregg, Dean of Psychology at Nebraska Wesleyan University, to draft the required course, with the assistance of the State Director of Secondary Education as editor. "The plan, therefore, is only tentative; it is laid down simply as a basis of discussion." Mr. Taylor continues: "We trust the various educational agencies now working on this subject will feel free to discuss the course in the most vigorous fashion; it is subject to revision" Likewise Dr. Burnham, in the editor's introduction, points out: "The author and the editor submit this course of study with the full understanding that, as yet, he would be foolish who would attempt to say the last word in character education. The course is tentative; criticisms and suggestions for improvement are not only welcome but urged."

Some idea of the content of this work may be gained from citing the chapter headings that comprise Part 1, and are recommended as a six weeks' course of study in the normal schools. These units of study follow in order: 1. What is Character Education? 2. Character Education in Nursery School and Kindergarten. 3. Character Education in Middle Childhood. 4. Character Education in Later Childhood. 5. Character Education in Early Adolescence. 6. Character Education in Middle Adolescence. Then follows a score sheet for personality traits grouped as physical, temperamental, dispositional, intellectual and moral, with something akin to the Iowa plan of comparative rating by points for the fifty traits enumerated. An insight into the psychology underlying the whole may be gleaned from a quotation from page 22:

"Morality and character would seem . . . to be relative matters, with no recognized source of beginnings . . . The ultimate criterion of high morality and noble character would seem to be the fitness of a practice to serve the greatest good to the greatest number. History points out desirable and undesirable moral practices. A study of current practices would yield a similar inventory of desirable and undesirable moral practices. From these sources a commission of high-minded men and women dominated by the one purpose—that of finding out what are the best practices for all people—could supply us with a code of morals better perhaps than any code yet devised."

This of course seems to do scant justice to two considerations imperative in Catholic school teaching: first, that Moses did not devise the decalogue but received it from the Lord on Mount Sinai; secondly, that far from taking council from the moral opinions of the majority, the Great Lawgiver had to write, "With most of them God was not well pleased".

F. C. Sharp in *Education for Character* (p. 164), tells us: "Moral instruction has before it a threefold end. The first is *knowledge* of what is right and wrong under various conditions which life may present. The second is *desire* to do right due to an insight into the reasons for doing right. The last is knowledge of *how* to handle our character so that as life proceeds what is best in us may grow stronger and what is worst, ever weaker" Of these three ends, he makes the second the most important and a chief factor in attaining the other two. Morality itself, he would define as "a determined effort to bring about a good result". (p. 165) Moreover, he reminds us that besides moral instruction—the influencing of character through ideas—the school has two other chief means of character development at its disposal namely: moral training through work and play, and the influence of personality upon personality in the ordinary routine of the school day.

It will hardly be disputed that the last mentioned means is the most influential of all, and together with the imparting of clearer ideas of right and wrong through the introduction of supernatural motives—this it is, that will stamp a distinctly moral tone upon the Catholic school. No more than a river can rise higher than its source, can a developing personality rise higher than its known

and cherished ideals. Hence the placing before the child of the human-divine model, infinitely perfect in every virtue, is to give him for scaling the mountain of character something solid upon which to cast his guide rope. To tie to the mole hill of mere ethical doctrine even though raised to the summit of Mt. Sinai is to frustrate the divine plan and to invite confusion sooner or later to each human uplift movement. As might be expected, the publication of this work brought in many favorable comments. Dr. E. Starbuck of University of Iowa, e. g., writes:

"I am surprised at the comprehensive and fine quality of the Nebraska course in character education."

We cannot subscribe, however, to the doctrinal aspects of the course which seems to be satisfied with the claim of Bertrand Russell that human desires are what both create and determine ultimate values. Rather we must keep alive that vital distinction between actual human *desires* and true human *needs,* not because it were wrong to reduce our wants only to our needs, but because in artificially confusing the two, we greatly increase the actual gap between them. If, on the other hand, the growing child is to safely abridge the distance between these two levels, he requires more than the horizontal building up of many desires however grouped, he requires from a source of strength outside himself and society the transforming power of divine grace both to prune away what is faulty in the original stock and to conceive the new desire to be an engrafted member of the body of Christ

Are we then to derive no benefit at all from such a public course of study in character education? Sample copies of the Nebraska course were sent gratis to all the parochial schools with the request that they apply for the required number, and each teacher use them about a half hour daily. It was represented that our Catholic school curriculum devoted more than that much time to character training based upon materials of Catholic doctrine, and this was accepted as satisfying the present intent of the law. Although we limit materials of religious instruction chiefly to Sacred Scripture, tradition, liturgy and history as interpreted by the Church, we may surely learn a better methodology of presentation on the one hand, and on the other, we may well add a new emphasis to the teaching of the natural virtues that for the culture of Christian character the watering of human science may assist the increase of divine grace.

THE PUPIL'S CONTRIBUTION TO CHARACTER FORMATION

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The thread of unity woven through our program arises from our scientific consideration of the play of the Catholic school in the development of character. We are mainly concerned as Catholic school men with the flowering of the Catholic character. For rightly understood character formation is with us as with others outside our fold who hold staunch views on child training the real objective of all education By this means the individual is emphasized as becomes a democracy; by this means the individual is trained as befits a religion which leads the multitudes only by the care of each one within the numbers of those multitudes. While the welfare of the masses follows from the culture of the individual, education loses its sway unless it stands four-square upon the worth of the individual and his supreme importance.

THE PRE-SCHOOL AGE PERIOD IN GENERAL

Every year, and in some localities twice a year, a large group of boys and girls enter school for the first time. It is an experience we all have had. Some can laughingly recall that day with its incidents of fear and after-delight. These children are but tiny specimens of flesh and blood. Yet the day hurries upon them when they will become the full-fledged citizens of the country, the practicing and supporting members of the Church and the probable inhabitants of our Heavenly Father's mansions. The country, the Church and all education find in these beginners in schooling the hope of the future and the offset to the disappointments in adult life.

Dr. S. Parkes Cadman, in a recent address to the New York Kindergarten Association, had this to say which is pertinent to

the thought of our paper: "Ninety-two per cent of the destiny of a child is fixed at the age of six years". That period corresponds to the usual age at which children enter upon school life. While the Brooklyn divine is not very partial to the school or the later influences of the home in fashioning character, he has sounded clearly the belief that before the school welcomes the boy or girl big powers have been at work upon the plastic mind and heart and the character has been moulded physically, intellectually, morally and religiously for weal or woe before the teacher, the books and the course of study have put forth any effort.

The influence of these pre-school forces can be easily appraised by the interested educator. For the school-beginning child is constantly with us. We all have read books upon the subject and had our minds opened to the problems of the case but the check-up from contact with these children is worth the world to us. Education has too long taken refuge in print for so many of us that it may not be amiss to state the need of coming back to the flesh-and-blood youngster for the study of his traits. Yet for many the statements of this paper will be but the veriest commonplace for the reason that Catholic Education is concerning itself more and more with experimentation and is studying child-life at its source.

THE PSYCHOLOGICAL PHASE

A charm comes upon one when he has taken upon himself the psychological habit of mind. While Alexander Pope wrote a bit incorrectly that "the proper study of man is man" yet he did put into lasting language the need of studying human nature and the volume of pleasure to be found therein. The student of early child-life has a world of interest unrolling before him. The pre-school child, taking for the first time the school door knob in his hand, is a most fascinating problem. If there is anything outstanding about him, it is his individuality and his subservience to strong instincts. Of these instincts the two educationally prominent are imitation and play. The child notices and listens, then copies. He reflects almost perfectly the environment of his days. The parents can be read in the ways of their offspring.

A child constantly comments by his actions about the influences at work on him. Moreover as somebody observed, the child is a doer rather than a thinker. He is ever about something, restless, destructive and untamed by the weather. Moreover at the pre-school age of six he has already made adjustments to his environment. God has kept from man the story of each individual's first contact with life and the world. Yet we have made that contact, and the result has been the setting up of a manner of conduct which is a mass of habits, things done with a minimum of consciousness. The pre-school child has also developed attitudes, reactions to the things about him. Emotion is a greater problem and factor in education than some have thought. Dr. Angelo Patri has but written an easy observation when he states that "once a child wishes to do something, he is well on the way toward doing it". The emotions bud sooner than the mind itself. For the children entering school have not the attractive mind which made the witty sayings of younger years. These younger years have remained years of mystery though over in Germany the Buhlers are enterprisingly trying to learn the mental workings of child-life between birth and eleven months of age.

Despite the efforts of psychologists to generalize about pre-school children it would be absurd to regard them as so many units that can be rigidly classified. As the Superintendent of Catholic Schools, Diocese of Harrisburg, wrote in his recent annual report, "compulsory education brings to our school doors every kind of child imaginable from the dullard to the genius". The children beginning school life differ even then from one another as star differeth in glory from star and adult from adult. There is however consolation in this knowledge as the editor of a prominent paper stated: "It is not at all certain that a world full of persons as intelligent as any mother knows her baby to be could stand the strain". We must then accept as facts the individualizing traits of even the youngest school child.

The world of education as the world of action appears to be losing more and more sight of Divine Providence. We have grown so smart that we seldom bring God into our explanation of things. Yet the Divine Hand that numbers the hairs of every

human head plants talents in human minds and hearts in accordance with His own designs. Some have but one talent, others more The pre-school age child reflects this disposition of Heaven. Education is rightly asked to develop the child only to the extent of its inborn abilities. We shall abstract from the question of human heredity and content ourselves with believing the Father in Heaven has peculiar designs upon each individual. All this is stated in face of the popular misconception of democracy that all men are created equal. That equality may be before the law and as to final destiny but life is sharp witness that God has not dealt evenly with all, has given capacities to some that outstrip those of others. Yet we are ready to see truth in the stand of the environmentist who holds "the average child at birth to be potentially a normal creature".

This readily introduces upon the stage of our thought the home wherein the years of the pre-school child have been passed. The youngster received into the kindergarten or the first grade is very far from new soil. He has been for some time among other humans; to these humans he has looked up and learned. Child-eyes have been quick to see, child-ears have been open to hear and child-activities have followed in imitation. The home is seen in the child from every angle. It has been remarked that "the brutality of many homes appears to be the conditioner of moronity and borderline dullness". The child coming into his first classroom displays the ill effects of home life as well as the results of efficient child-rearing. For schools give special attention to-day because homes have debauched children through malnutrition and bleached them because of bad sanitary conditions and lack of open-air play. The coarse manners of adults and their educative shortcomings are readily seen in the youngsters falling beneath their influence. The happy-go-lucky care that some parents give such important educational tools as eye-sight and hearing has put over on the school the labor of correction that properly is the duty of the home. The care of the teeth, the condition of tonsils, the guard against the dread scarlet-fever and diphtheria have grown to be the primary concern of the early grades. It is no

wonder that the view is fast spreading that environment is more potential than heredity.

Allowing for variations we may sketch the pre-school child as coming to school with a developed talking power, a practice of silence that is not pronounced, a concern with the concrete, a restlessness which demands frequent recreations and a span of attention which calls for short periods and frequent change of program. The transition from the freedom of the home and the play-yard to the discipline of the classroom must of necessity be gradual. This is well taken care of by the nap on the desk-top of the first grade, the regular and prolonged recesses, the dramatization of early reading lessons and the efforts to fit lessons through apperception into the sense-notions of the children. It has been our experience to see and praise the skill of the nun in the kindergarten or the 1A grade who takes over with rare skill the pre-school child into the regularity of school work.

THE SOCIAL PHASE

God has made us all so that we feel it is not good for us to be alone The companionship instinct is strong in the pre-school children Walking the city streets or the country roads in the dreary days of the fall it is not an unusual sight to see children kept within doors peering from their windows at other children engaged in play. It is noticeable however that the aloofness which stands out so strikingly in some adults is seen even in early child life in a boy or girl whose happiness is supreme when alone. Yet when school life begins even the most companionable boy and girl find a vast change ready to come to pass. To that moment the social groups have been small. They have consisted of home circle and the street playmates Now for the first time the child of limited social surroundings is introduced into the larger unit called the class. Moreover a new "mother" comes into play in the person of the teacher. It takes time for the child to put in the teacher all the confidence which for six years has been reposed in the mother. It is a slow process but goes merrily on amid much delay.

The pre-school child brings to the classroom a sense of social

justice. It may not be a broad sense but it really exists. The wider reaches of the social interdependence must be left for appreciation till later years. But the young school child has been initiated into the belief that while he has some rights, others also have their own rights. This has come in the main from the quarrels at home with brothers and sisters and from the little wars which play-yards witness by the hour. The trait of selfishness will still persist but it is a selfishness which is acknowledged because of the rudimentary social sense. The development of the classroom spirit rests upon this primary development during pre-school days. The standing by friends is then exchanged for a common effort to hold the good name of the class.

THE MORAL PHASE

The moral training of the average home is mainly through the indirect method of praise and blame, supplemented if not inspired by the example of the parents and older children. The pre-school child has his good actions approved and his bad ones visited with scoldings, warnings and punishments. He enters school with a sense of right and wrong which religious training has made over into terms of virtue and sin. In fact, the average school child has a keen sense of moral values although they are limited to the things of childhood. While many may feel that the background of this moral sense is mainly fear, however there is much of love also underlying the good deeds of such youngsters.

It is held by those who know human nature well that after the first year of human life the real beginning of character formation sets in. In the light of this, pre-school years have a special value and interest because the foundation is then laid. The home begins the work. The street tests it and sometimes distorts it. Yet we have noted in young school children that they possess a strong leaning towards honesty, truthfulness, kindliness and such like virtues. These traits of character are yet only seedlings which the school must take together with the home and Church and nurture to maturity. The notions of things right or wrong are often faulty through the errors of parents but the child is usually well drilled in the lesson of avoiding evil and doing good. It is about the time

that school life opens that the sense of personal responsibility mounts upon the horizon of the child's career and the influence of free will is felt. Then starts that drama of individual life which often is rehearsed at the judgment seats of men and will be given final sentence at the great accounting day.

Just as the home is the mistaken teacher of many intellectual things, so here in the field of morals can its destructive influences show much force. For the pre-school years of some children are years misspent from the standpoint of moral character development and the school has to undertake the rooting up of bad habits set by the home. Any first grade teacher can tell of headstrong characters reflecting the triumph of pouting tongues and stamping feet over parental directions. Where the home has walked in good moral directions, the task remains easy. But where street and home together with heredity have combined to beget the problem child, the school is at its wits' end to do its duty.

THE RELIGIOUS PHASE

There is so much variety to home training in the field of religion that it is difficult to handle this section of the character of the pre-school child. The Church is loudly praising the parents who instill religion from the dawn of child-love and interest. Yet the precepts of the Church dealing with the devotional life of children do not go into effect until the youngsters are with us in school. This is true of Mass-attendance, Communion-receiving and abstinence. It is left to the father and mother to set in patience the foundation for this triple religious necessity. The Church wisely does not ask too much of young children. Yet the average pre-school child coming to us has been often to Mass and has been without meat on Fridays. His wonder has been aroused as older brothers and sisters have gone to the Communion rail for the Bread of Life.

The prayer-content of the pre-school child's mind is not large, It has been a teaching that has generally come from the mother. A few of the best Catholic prayers are known by heart such as the Sign of the Cross, the Lord's Prayer and the Angelical Salutation. It will be discovered that the night prayers have been more

regular than those set for the morning. Also when mother's tasks were pressing, prayers were often omitted. There is a very pleasant humor awaiting any visitor to 1A grade when he listens to the mouthings of these children as they recite their prayers. Being made for adult life, they have little meaning for the tots. But they at least impress these budding souls with the notion of God with Whom they are in converse.

The outstanding truths of the faith are obscurely known to the pre-school child. They are perhaps better shown forth when described for approval than sought after by formal questioning. But religion for the children is framed in the love of Christ. It starts even thus early to be a sublime hero worship. Mother's lips have made familiar the touching scene of Bethlehem's crib and young hearts have gotten the notion of God's love for man. The services of Holy Week have led to a vague sense of sin. The crucifix and the other devotional objects have caught child-eyes and the view has opened the explanation of Christ's death and the preparation of another world for good people. Perhaps the only saint in the average child's knowledge at the beginning of school life is Mary, the Mother of Christ. Our religion has intertwined Christ and Mary so that it is practically impossible to learn of the one without the other. This is generally the sum-up of the pre-school child's outlook on religion. Such important aspects as the divinity of the Church and the Sacraments have been left for the school's inculcation.

A passing reference may be made to the child's introduction to priest and nun. The words are perhaps familiar to the pre-school child through the prattle of older brothers and sisters. But the first day in school is a revelation to the youngsters. Perchance there is an aloofness that time and experience cure. It is concededly true that Catholic Education for adults is often written in terms of clergy and Religious teachers. But the start of the attachment comes from those early days when we had first contact with those men and women whose peculiar garb attracted our attention and aroused perhaps our fears. The adjustment came to pass slowly. It is a pity that this human appeal of Catholi

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CONCLUSION

There has been much written of the pre-school child. The educators are busy now with the subject above the labors of past years. The literature of education will soon be enriched with a large variety of writings as interest is now centered on these early years, so important in the story of character-formation. Close study is going on. Scientific effort is being put forth to generalize patiently in light of facts. National differences must be allowed and the finger of God in the affairs of men must be considered. Doctors see now the dire need of arresting children's diseases back in these early days. Catholics must show concern with the subject But Catholic educators must fill out the picture. They do well to consider pre-school years in terms of morality and religion The anxiety of secular teachers is about the health of the mother in prenatal months, about the speech habits and sense-observation of the unfolding youthful minds and about the safe-guards taken against the ravages of certain diseases but our main concern seems to be to rest our moral and religious training of school life upon a preparatory period which the home supplies and which should fit its endeavors closely in with the work which the Catholic schools attempt to accomplish.

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THE SCHOOL AND ITS AVAILABLE TOOLS

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Monsignor McClancy, after describing the various aptitudes of the pre-school child and the divergent influences that play upon his forming character, has led the child to the door of the school. It now becomes our task to meet the new pupil, and through the agency of the school tools which the accumulated experience of many years has given us, to build or rather develop the character whose foundations have already been laid in pre-school days.

When viewing the problem before us, one is met at the very outset by the varying and often contradictory theories of those who find a place in the history of education. Shall we subscribe to the vagaries of Rousseau who teaches that contact with civilization degrades, and that therefore the school is an artificial agency which has a deleterious effect upon character? Shall we follow Pestalozzi in holding that true education and character formation are from within and that they must grow and develop according to nature? We rather tread in the footsteps of traditional practice and believe that the latent powers of the child can be developed indirectly by the school environment and directly by the tools of training which the school possesses.

These tools are chiefly two, the teacher and the course of study. Important as both are, neither is so important as the child whose character is to be developed. Mistakes have been made frequently in the past because the emphasis has been placed upon the school and its methods rather than upon the child who is the term of our action. We sacrifice the end for the means when we lay the pupil upon the procrustean bed of an ill adapted course of study. Mass education has tempted us to look upon children as so many robots, all characterized by monotonous sameness, and to impose upon them an inflexible course of study to be taught by unadapt-

able methods. While still struggling with the problems of education in the mass, we have before our eyes the educational principle that the school is for the child, and not the child for the school; that the course of study and its teaching must be made to fit the pupil, and that the pupil must not be forced to conform to a rigid curriculum.

It is important also to know our objectives. The great aim of Catholic Education is the salvation of souls. Mere knowledge and the wealth and prestige that knowledge may bring, mean nothing to us. "What shall it profit a man if he gain the whole world and suffer the loss of his soul, or what shall a man give in exchange for his soul?" are the words in which the Great Teacher implicitly stated the aim of education. The development of a good character is an aid to the realization of this aim.

It is not within the scope of this paper to discuss what valid character is. That interesting subject will be treated adequately in a later discussion. For the present we may agree with the distinguished Jesuit, Father Hull, that character is "life dominated by principle". While the statement is rather an explanation than a definition it will suffice for our present needs. It is the task of the school to teach the principles of good living and to develop habits out of principles that will strengthen the pupil throughout his life. We know that these principles find their concrete expression in the Ten Commandments which are the statement of the natural law written upon the "fleshy tables of the heart" The positive teaching of moral precepts, therefore, becomes a necessity in any course of study that aims at character building.

The formation of habits is all important. William James says that we are walking bundles of habits. The task of forming good habits in the child is the earliest and most important to which the school must address itself. Good habits are not formed passively; activity is necessary. One of the laws of habit formation, as stated by James, is to the effect that a beginning habit must be strengthened by frequent gratuitous practice. Use strengthens the habit; disuse weakens it, and exceptions to habitual action tend to destroy it.

A problem that confronts the school in its task of habit planting is the transference of these habits to out of school situations. Much educational labor to-day is in vain because the home and the street undo the work of the school. Speech and conduct habits are frequently destroyed ruthlessly because they are not carried out of the school door and into the home of the pupil. This is a situation over which the school has little control; the only remedy in sight is the raising of the educational level of the home. With the more widespread diffusion of popular education, this will inevitably follow. Meantime the school must fight against big odds, and strive to make its habit impressions the deeper because of the influences that tend to destroy them.

The old concept of the school's function as a dispenser of information has become obsolete. Education is no longer regarded as the process of pouring facts and figures into the child mind as though it were a capacious maw capable of receiving an unlimited amount of knowledge. This old conception was responsible for many poorly trained and unsuccessful scholars of the past who were looked upon as veritable human encyclopedias too precious or too learned to make their way in a world that feeds not upon knowledge but upon the activity which springs from knowledge. To-day the school imparts knowledge for the power that it brings; the aim of instruction is the training to think and to act; it is the transference of knowledge into mental and physical activity that will enable the pupil to cope with life situations. The acquisition of knowledge for its own sake may be a pleasure reserved for those who are enjoying the ease that can be the fruitage of a successful career, or for those who care not for success and are willing to drift into penury.

Accordingly work is a necessity in the pupil's life. It is an old principle that self-activity is at the basis of the educative process. Francis W. Parker, who did much to raise the standard of teaching, once said: "The foundation of education consists in training a child to work, to love work, to put the energy of his mind and body into his work, to do that which best develops his body, mind and soul; to do that work most needed for the elevation of mankind". Among the habits of work which the school should strive

to develop are the spirit of investigation, the desire to make an effort, the ability to form judgments, and readiness to apply the knowledge gleaned in the classroom.

Of course, the aim of training as distinguished from that of instruction has its effect upon character development. The school uses countless aids in its task; it develops skills; it confronts the pupil with problems similar to those he will meet in after-school life, and it stimulates him to solve them; it encourages him to delve beneath factual knowledge in order that he might discover causes and their results. These activities strengthen character because they develop the will. Character is largely formed out of the moral habits that have been acquired by the exercise of the will.

Discipline is the framework on which character is built As the principles of right living may be called the bedrock of character, so discipline may be likened to the structure that rises out of the foundation and around which ideals and actions are built to form a character. Discipline, whether it be mental or physical, is regulated exercise and as such it induces habit. The task of the school is to train in those disciplines that will best permit the pupil to adjust himself to life conditions and to enable him to lead a morally good life. Chief among the desirable habits is mental discipline. He who can control his own mental processes is the conqueror of himself and much greater than he who conquers cities. Thought is the well-spring of moral action; the controller of thought will have the guidance of his own acts. It is in wrestling with this task that the Catholic teacher has a tremendous advantage. With all the Church's teaching on the importance of will training, her insistence on the necessity of regular and frequent confession of sins with the required purpose of amendment, the ideals of saintly men and women whose lives are examples of perfect self-discipline, the task becomes relatively easy. It is in this matter of discipline that the two great educational agencies of Church and school join forces to inculcate moral habits.

Physical discipline is the usual resultant of mental discipline. It provides in the school a congenial atmosphere for the more

efficacious prosecution of the school's tasks. In its practice, it should not be characterized by severity or rigidity, but should be easy and yet controlled. Discipline of this type finds a most favorable reaction among children because it does not restrain their impulses overmuch nor does it destroy their originality. True character training makes use of these impulses and instincts and strives to lead them gently yet firmly into the channels of desirable habits.

The field which was staked out by the officers of the Section for treatment by us, has been briefly covered. A retrospect might help to fix the points in mind. The school has chiefly two tools with which to form the character of the child who presents himself at its doors—the teacher and the course of study. Both must be adapted to the child. While the school is using them in the formation, the great aim of education must not be forgotten—that of eternal salvation. Character training is a splendid process towards the realization of this objective, for a life of character is based on the principles of right living which find their expression in religious teaching. The inculcation and development of desirable habits is a most important task of the school. Habits formed, however, frequently lose their force when in contact with the adverse influences of the street and home. Only a raising of the cultural and educational level of the home will remedy this condition. More stress is being placed upon knowledge as a means than upon knowledge as an end. The school does not content itself with instruction; it trains its pupils for right living. Discipline is a necessary correlative of such training. It is especially in the development of mental discipline that the Catholic school is potent because it is allied with the sacramental agencies of the Church. Discipline, moreover, leads childhood traits into correct habits, and out of the congeries of habits, the school through its available tools weaves character.

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THE PROBLEM OF CHARACTER DEVELOPMENT ON THE ELEMENTARY LEVEL

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Before beginning a discussion of the problem of character development as it affects the primary and elementary school, it might be well to indicate what we consider the limits of our field. First of all, we exclude the kindergarten, as belonging in the field of pre-chool education, although in many ways its problems are the same as those of the first three grades. Secondly, we exclude the seventh and eighth grades, as included in the sphere of secondary education. The problem, as we envisage it, has to do with the first six years of the child's schooling or with the child between the ages of six and twelve.

The effect of education on this level is social integration. When children enter the first grade, whether it be from kindergarten or from the home, nothing is more apparent than their individual differences. Mentally this differentiation may not be very great, but in any given group it exhibits itself strikingly in social, moral and emotional traits.

This is to be expected when we consider the varying circumstances under which children spend the first six years of their lives No two homes are quite alike; no two neighborhoods; even within the same family, no two children receive exactly the same treatment. By the time the child is six years old his own peculiar reaction to his own peculiar circumstances has developed in him his own peculiar attitudes and habits. These will largely dictate his first impression of school life and his immediate reactions thereto.

As the years go on these differences tend to disappear, at least apparently, and by the time the child has reached the third grade we find him conforming to the standards set by the school. The

force of social imitation operates to bring him in line and ordinarily he does not wish to be different. This process of integration is observable wherever organized education exists, that is to say, wherever there are schools enrolling a considerable number of children. It is a natural process, and while there are some who regard it with misgivings and use it as an argument against systematized education of any kind, on the assumption that it shackles initiative, destroys individuality, and makes for an unhealthy standardization of society, it seems to be necessary for the production of that fundamental likemindedness without which social organization would be impossible.

Integration being the natural function of the elementary school, its subject-matter, materials, and methods, should be chosen with a view of producing in the child those conduct controls which are universally and basically required for noble living, regardless of future social or vocational differentiation. The child in the elementary school should acquire the knowledge, appreciations, interests, attitudes, habits, and skills, that society has a right to expect from every individual, regardless of his particular station in life.

This integrating function, together with the fact that at no time in his life is the individual more plastic, more impressionable to the forces of education, renders the elementary school, next to the home, our most effective agency in character development. Unless the foundations of character are laid during these years, the chances are against the ultimate achievement of anything like complete moral integrity.

The psychological correlate of integration, is comformity, or obedience. Consequently, one might safely say that the primary function of the elementary school is to inculcate obedience. At first blush, it might seem easy enough to absolve this function. Make the children study, make them mind, and you have made them obedient. As a matter of fact, however, no virtue is harder to inculcate; none calls for deeper understanding of the child mind on the part of parent and teacher, together with a saner outlook on life. Appearances too readily deceive, easy conquests of the child's will fail to leave a lasting trace in his heart and

frequently set up an inner revolt that is belied by lip service Obedience to a certain person, loved or hated, or to a certain situation, may fail to become a general ideal, may lack transfer value. True obedience is the voluntary, not forced, subjection of the self to a principle. It always involves self-direction and self-control. It is not enough to acquiesce to authority in a negative fashion; obedience means the positive acceptance of authority.

McDougal distinguishes three levels of conduct: 1) Conduct which is dictated by fear, whether of punishment or of losing a reward. 2) Conduct which is dictated by a love of praise, or a sensitiveness to blame. 3) Conduct that is inspired by ideals. Low level conduct is the product of low level motivation. Obedience which is based on fear of punishment, or on human respect, is scarcely a Christian virtue, though in the development of the virtue, these motives may have to be used from time to time. But only from time to time will they be used, and more or less regretfully, by the teacher or parent who aims to instill habits of conformity that will prove lasting and vital

The obedience, or conformity, which will yield the social integration, that it is the function of the elementary school to effect, must be the product of ideals consciously cherished by the child himself. There is much more to it than mere habituation to routine. It must be able to withstand changes in persons and circumstances. It must be able to survive temptation. Consequently, over and above the habit of conforming, there must be the intellectual acceptance of the reasons for conforming. There must be a *rationabile obsequium.* For this we need the intellectual or knowledge content of the elementary curriculum.

In the American elementary school we have traveled a long distance away from the barren program of the three R's. There are those who see in this a march toward educational perdition. They sigh for the golden, olden days when the children are supposed to have learned a few things and learned them well. Their contention is valid, if we accept the philosophy of the elementary school that it subsumes, namely, that it is the sole function of elementary education to provide the tools for further learning, that it is not

its business to worry about the general development of the child, which can be left to the home and out-of-school agencies, that the skills of literacy and the specific virtues of the classroom exhaust its responsibility. This position is, of course, tenable and debatable. But its acceptance immediately divests the elementary school of any strategic importance in the field of character development. It is true that certain habits of accuracy, speed, economy, attentiveness, punctuality and the like will be acquired, together with diligence, order, and the kind of conduct discoverable in a thoroughly regimented classroom. But these habits are all specific—specific to the subject-matter and specific to the situation. In themselves and by themselves, they yield very little that is generally applicable to the important circumstances of daily life.

The enriched program of the modern elementary schools is the result of thinking of elementary education, not merely as preparation for further schooling, but for life, in the sense of character development. The philosophy that we have been acting upon, consciously or unconsciously, is that the child, during the first six or eight years of his school life, should be orientated with regard to life at large, and should receive, at least in germinal form, the common ideas that everyone should have who would feel and act the way an American citizen should feel and act. Such feeling and acting can be guaranteed only by such ideas. As far as the Catholic school is concerned, these ideas have to do with God, with human beings, and with nature. Just what ideas, in these three categories, are fundamental and generally necessary, is an open question, to be settled by research and experimentation. Perhaps much unnecessary information is being presented in the American elementary school, Catholic and secular; perhaps much necessary information is not being presented. At least there seems to be a wide difference of opinion among educators on the point.

We might venture the following statement of principle, concerning the content of the curriculum. In the Catholic elementary school, the child should acquire that fundamental knowledge of God, of his fellow man, and of nature, which will enable him,

by the time he is twelve or thirteen years old, to know, in detail, what sort of conduct is demanded of the average Catholic American, and why it is demanded. This will serve as the intellectual basis for obedience, the rational source of motives and ideals. It is the truth which will set him free from the bonds of self-will and moral eccentricity.

But it will not set him free without his cooperation. Knowledge does not infallibly make for virtue. General principles, intellectually held, are no guarantee of practice in specific instances. Knowledge and principles become dynamic when appropriated through the medium of love and feeling. This appropriation is best effected, not by hearing homilies or reading stories, though these means have their value, but by satisfied experience. The child who is given an opportunity to live a truth he has learned, has made that truth his own. It becomes an operative principle in his conduct.

Here we enter the field of method. The question we ask is, How must subject-matter chosen from the point of view of conduct and behavior be utilized by the teacher so as to insure conduct and behavior outcomes?

Our mentor here is psychology, particularly child psychology. We look in vain for any formula. This whole science is still very much in its experimental stage, particularly those phases of it that deal with the will and the emotions—for us the most important phases. However, much has been accomplished. The findings of investigators in the field of the delinquent and the subnormal are of tremendous importance even to those who are dealing with normal children. Experimental schools are adopting a more scientific method of testing their results, thus giving us a surer basis for appraising their procedures. The clinic of the psychiatrist is uncovering much useful information. In addition to all of this, there is a growing understanding of the practical implications of many pedagogical principles that have been mouthed for centuries, yet seldom seriously put to work.

The great controversy in the field of method, at the present moment, is that which has to do with the relation between freedom and discipline. The cry of the so-called progressive wing

among school men is for a larger and larger measure of freedom for the child. The first principle of the Progessive Education Association reads: "The conduct of the pupil should be governed by himself according to the social needs of his community, rather than by arbitrary laws. Full opportunity for initiative and self-expression should be provided, together with an environment rich in interesting material that is available for the free use of every pupil." Discipline through freedom is their principle. On the other hand, there are those whom Bagley has recently termed the Stalwarts, who feel that there has been altogether too much freedom as it is and whose slogan is freedom through discipline. To my mind, there is in all of this an amount of argument about words. The Progressives, if I read them aright, want conformity—let them call it social consciousness, group cooperation, democracy, or any other term—as much as do the Stalwarts. Moreover, if actual observation of work in their classrooms proves anything, they seem to achieve it. I wonder if the great mass of criminals and law-breakers in the land have all been recruited from Progressive schools and if none of them ever listened to the tune of the hickory stick. I have seen children working very much harder in what some love to term "Blah, Blah" schools, than I have ever seen children work in traditional schools. The average bright child in a class of sixty, taught without regard for individual differences, may have very little apparent freedom, but as a matter of fact, he is as free as the air, and generally uses his freedom in day dreaming and kindred occupations that, summed up, amount to the softest kind of soft pedagogy.

Of course we do not want unrestrained freedom on the part of the child. We want him to learn very early in life that nobility of character implies the capacity to do unpleasant things, even when they seem most unpleasant because of the presence of an alternative pleasure. In the Catholic school, the child cannot learn too early the lessons of the Cross.

But this is Christian self-control, and it is not going to be accomplished by force or fear. It would not then be self-control at all. It must be accomplished on the basis of a principle accepted by the child. The principle does not have to be reasoned

out by the child in every instance, though the oftener this is done the better. He may accept it on the authority of a parent or teacher whom he loves and respects. Then he should be allowed a certain freedom in making his choice. Of course, if he abuses his freedom, external discipline should be resorted to. But experience proves that children, when they realize that they are respected and trusted, are not altogether prone to do the wrong thing. They achieve a certain measure of self-respect from the respect others have for them. Of course, there is always original sin, but in the case of the baptized child in the Catholic school, there is also the grace of God.

The real teacher will strive to have her class come to depend less and less on her commands and directions, and more and more on their own consciences. She will find ways and means of investing them with little responsibilities and trusts, and though she will never for a moment abdicate her God-given authority and degrade the whole situation to the whims of the children, she will never be the martinet; she will not lose the precious opportunities that are hers to let them strengthen their moral fibre, by freely chosen moral acts.

Another principle that is important in moral education is adaptation. Tests have shown how little noble words, like honor, reverence, courage, may mean to children. These must be made real to them in terms of specific actions which they can perform as part and parcel of their daily living. Even the examples of great men in history or the deeds of heroes in stories, may be admired by the children without any appreciable effect on their conduct, unless they are interpreted in terms of child life. The attitude may be engendered that is too prevalent among all of us with regard to the saints—that they are to be admired, not imitated. It is easy enough to show the children how the heroic quality of mind and heart that produced the great deed would reveal itself on the playground, at home, in the classroom. Seeds of virtue are thus planted, which in due season may bear glorious fruit.

Throughout the world there is a growing conviction that the outstanding characteristic of early education should be activity, that there are other avenues to the heart and mind of the child

than just the eyes and the ears, and that all of these should be utilized. To me, this seems to be a primary requisite for thoroughgoing moral education. Virtues are principles of action and they are developed by activity. There is a creative urge in every child, one evidence of the image and likeness of God in him, that should be stimulated and developed. Here is a basis in instinct that we may well utilize. Construction work, the industrial arts, dramatization, directed study, original compositions, all of these are rich in moral values, affording numberless opportunities for the cultivation of the virtues and the eradication of faults.

We have already alluded to the fact that there are individual differences among children on the elementary school level. Whilst it is true, that in the natural course of events, many of the differences apparent in the first grade tend to disappear at the end of the sixth, still enough of them remain to make some form of individualization necessary throughout the six years. From the standpoint of moral training, the problem they present is largely negative in character. Because of the differing backgrounds of the children, as represented in their early home training and their present out-of-school environment, there will be the constant obligation of correcting defects, tearing down bad habits and dissipating wrong attitudes. The most beautiful moral concept may be distorted in the mind of the child whose past experience has yielded him no apperceptive basis for receiving it. For instance, a boy who has received nothing but brutal treatment from his father, might react very strangely to the beautiful concept of the Fatherhood of God. Far from being a source of strong motive, it might serve to poison his whole religious life

Personality and character tests, once they are perfected, will prove of inestimable value in this connection. Pending their development, and even apart from their use, we need teachers with understanding hearts, with a fair measure of insight and abiding interest in each and every child There is a way into the confidence of every child and the more of a disciplinary problem he is, the more necessary it is for us to find this way. The juvenile delinquent has been explained partly by school failure. Being unable to get his lessons as readily as other children, and

smarting under sense of inferiority thereby engendered, he seeks the ways of the criminal as a means of rescuing his self-respect. If he cannot excel as a student, he will excel as a rowdy. On the basis of figures that show how large a percentage of juvenile offenders is recruited from school failures, this explanation is advanced. Its lesson for us is apparent. Backward children should not be forced through a curriculum that is beyond them, but the wind should be tempered to the shorn lamb. The interests of character development demand that there be some form of ability grouping or individualization in the elementary school, especially where classes are normally too large. The purpose is not, of course, to accentuate these differences but rather to find a common meeting ground. Our aim is integration, but due to the nature of the situation, our approach to it must differ with children who are notably different.

Fundamental to obedience, which we have been bold to name, the characteristic virtue of the elementary school is the virtue or attitude which we know as humility. It is assumed, taken for granted in any discussion of Christian character. Essentially, it is reverence, a realization of the greatness of God and our own littleness, of His importance, and our own lack of importance except in relation to Him and His purposes. Consequently, everything in the elementary school should conspire to develop in the child a sense of reverence. Subject-matter should be chosen with a view of unfolding to him the vision of God's glory as manifested in His Revealed Word, in the marvel that is man, in the wonders of nature. It should be presented by teachers who have a sense of reverence and the scholarship that is necessary for adequate interpretation. It should be mastered in an atmosphere of reverence in surroundings that are in harmony with the beauties that are being learned.

Reverence should be the distinctive note, reverence of pupil for teacher, of teacher for pupil, of pupils for one another. Physical conditions can be made to contribute to the production of this effect. There should be an air of loveliness about an elementary classroom, an elementary building. Yet the final determinant is the teacher. The most beautiful virtue can be made

hideous to children if preached to them by a teacher with an unfortunate personality. Obedience is not easily learned from those we cannot respect. Supply our elementary schools with a corps of teachers who are intelligent, cultured, refined, and above all holy, and the problems of character development on the elementary level will be largely solved.

THE DEVELOPMENT OF CHARACTER IN THE CATHOLIC ATMOSPHERE

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No matter from what source it arises, no matter how theories of education may vary, all rise up before us and before our minds, and tell us that character, no matter how education may help to mould it, has its birth, its continuance, and its permanence in something without which education is as nothing, and that something, the everything, is religion. Thus, with our foundation laid in God, we may proceed to consider the other important requisites in the formation of the character of our children, that it may reflect credit upon its sources and obtain for its possessor the reward. And these requisites I would name as the following: the environment of a good home, with its ennobling influences; the education of the school which embraces religion; a prescribed course of studies, and a limitation of the number of students to give a teacher. Given faith, a good home, religious instruction, education in the fine arts prescribed by men of mature years, not selected by children of immature years, a class not so large that the personal and individual attentions so necessary to education will be deprived and a teacher well chosen, and a character will be the fellow and concomitant of this kind of education.

And this is the education which the Catholic Church fosters, the character education. Its first exercise is one of devotion to the living God. Its adherence to a prescribed course of studies brings more converts every day from the ranks of men who have seen the abuses of elective systems, the latter admirable for men of maturity, but too tempting for gay-hearted, thoughtless youth.

All education is a preparation for complete living and no life is complete. no education worthwhile that has not God for its

first source and its last end. What Archbishop Spaulding says on this point might be introduced here as very pertinent:

"If education is a training for completeness of life, its primary element is the religious, for complete life is life in God. Hence, we may not assume an attitude towards the child, whether in the home, in the church, or in the school, which might imply that life apart from God could be anything else than broken and fragmentary. A complete man is not one whose mind only is active and intelligent and enlightened; but he is a complete man who is alive in all his faculties. The truly human is found not in knowledge alone, but also in faith, in hope, in love, in pure-mindedness, in reverence, in the sense of beauty, in devoutness, in the thrill of awe, which Goethe says is the highest thing in man If the teacher is forbidden to touch upon religion, the source of these noble virtues and ideal mood is sealed His work and influence become mechanical and he will form but commonplace and vulgar men. And if any educational system is established on this narrow and material basis, the result will be deterioration of the national type, and the loss of the finer qualities which make men many-sided and interesting, which are the safeguards of personal purity and of unselfish conduct."

What society expects and what the Church demands from its teachers are the following. Character, teaching ability, scholarship and culture, and of these, character stands first. James E. Russell, Dean of the Teachers' College, Columbia University, tells us that as a result of many years, his experience in preparing teachers for the proper discharge of their office, is the following·

"The first qualification for professional service, therefore, is a good character, the conscious striving for high ideals. The professional worker looks to the future and is pledged by his vocation to make the future better than the present. Such an aim implies in these days the possession of two other qualifications, each potent and indispensable. One of these is specialized knowledge and technical skill. These three—an ethical aim, specialized knowledge and technical skill—are the trinity upon which professional knowledge rests."

What the child expects and has a right to demand to meet life's purposes and fit him for complete living are as Nicholas Murray

Butler points out, the following: Religion, literature, art, science and institutions; these are often spoken of as "man's fivefold spiritual inheritances". What society particularly asks of both teacher and pupil, what it demands as a result of the educative process, is social efficiency. This has been defined as "the ability to enter into a progressive social process and to do one's part towards advancing the interests of the whole, while at the same time attaining the highest realization of the self". And so it comes to pass that the Catholic teacher must nourish his soul and give soul; because in the measure in which he gives out his life, must he renew his vigor.

What culture should the teacher acquire? All that may be for him, a principle of life and a principle of action; his faith, his virtue, his knowledge. "As the heart makes the home, the teacher makes the school". In brief, the soul of every teacher should be a model for the imitation of others, only in this way can character be influenced and eventually be formed. For soul can act upon soul and only in the development of the character of the teacher can we look for development in the character of the pupil.

In phrasing the title of this paper I have used the term, a contributing factor in the development of character in relation to the school in a qualified sense and advisedly. For, after all, right conduct is the result of many factors, many trials, and experiences. But of these experiences, the school plays a very important part, but only a part.

To meet life's purposes the student must be able to meet every situation in which he finds himself. Now the school may prepare him but it is only a preparation; the home, his everyday environment, the playground, his associates, his very indifferent actions all tend to the building of character, whether that building up in the nature of development of will depends upon the nature of the influences, and this is what I have insisted upon from the very beginning.

Of the various influences that have a tendency to develop character, I might cite the following with relation to the school: Discipline, a recognition and fulfillment of duty; it is more than

instruction, drill or order. It is more than the teacher's influence over the children; it embodies rules of government, and claims subjection to those rules. "The most perfect are those who have their passions in the best discipline." It means more than chastisement or correction, though it is often used in this sense. Its chief characteristic is that it is a force for moral training. The next is acquisition, that is the possession of fundamental facts that approximates truth. The next is assimilation, the realization of these truths in their relation to right conduct, for after all, conduct is three-fourths of life.

Appreciation follows, for here implies an approach to the good, the beautiful and the true. The next is aspiration, or the motivation for nobler purposes, and worthy ideals. The last is expression, or the human will in operation from the kindergarten to the university. The aim of elementary education is to govern instinct into habit; that of the secondary school to direct habit into character; that of the college and the normal school is to guide character into destiny or life's purposes.

But what is the purpose of life? No word has been more variously defined than the word "life". Let us take from the book of life three instances of life as recorded there When our Divine Lord spoke of life He stated the term in this fashion, "I am come that you may have life and life more abundantly"; now there are three significant instances in the Bible that illustrate its meaning in a rather definite way. The first, that of the Prodigal Son, who spent his substance in riotous living and in the end found nothing; the next, that of the Rich Young Man, who wished for Eternal Life, but would not part with his riches; of his ultimate fate, the Scripture does not tell us; and the last, that of St. Paul, who tells us, "I live, no, not I, but *Christ* who liveth in me". This is life as the Church teaches and this is the meaning and end of all true Catholic Education and the only motive the Church has for its children to meet life's purposes. "Seek first the Kingdom of God and all these things will be added on to you."

Can this life be taught as a matter of habit and eventually have an influence as development of character? Can religion be

taught? Let me quote here a passage from an eminent educator who spent all his life in the classroom when not at his religious exercises, the lamented Brother Azarias:

"Not that religion can be imparted as a knowledge of history or grammar is taught. The repetition of the Catechism or the reading of the Gospel is not religion. Religion is something more subtle, more intimate, more all-pervading. It speaks to head and heart. It is an ever-living presence in the classroom. It is nourished by the prayers with which one's daily exercises are opened and closed. It is reflected from the pages of one's reading books. It controls the affections; it keeps watch over the imagination; it permits the mind only useful and holy and innocent thoughts; it enables the soul to resist temptations; it guides the conscience; it inspires a horror for sin and a love for virtue;—it should be and should form an essential portion of our life. It should be the very atmosphere of our breathing. It should be the soul of every action. We should live under its influence, act out its precepts, think and speak according to its laws as unconsciously as we breathe. It should be so intimate a portion of ourselves that we could not, even if we would, ever get rid of. This is religion as the Church understands religion. Therefore does the Church foster the religious spirit in every soul confided to her at all times, under all circumstances, without rest, without break, from the cradle to the grave."

We may safely make this assertion, that it is only in the religious atmosphere that character can be developed. Years ago, the famous Munsterberg laid it down as a principle in education that the child, not the subject of study, is the guide to the teacher's efforts; what the child was and would become is the real test. Not what he knows. It is true that we want our children to cope with life's material interests and in the struggle for existence we want them to receive the better things in life; but the chief concern is first that they be real, sincere Catholics. In America today where the chief concern is for social preeminence, wealth, power, this striving for higher ideals should be more stressed in our schools and your Catholic men and women of character should show these qualities that reflect the Catholic spirit and tradition. Character rightly developed will bring about all this.

"The term character has been variously defined. It is the great word introduced into the theory of the aim of education by Herbart, who himself received it from his predecessor, the Sage of Konigsberg, Immanuel Kant.

"It is Kant who says that the only absolutely good thing in the world is a good will. The great German idealists, Fichte and Hegel, take up the strain that the end of education is the formation of character, of moral character. The great common sense of mankind always held that the head must not be educated at the expense of the heart. The feelings of worth attaching to the life devoted to goodness demand that character form a permanent constituent of the educational ideal."

Character, says an eminent Catholic writer, is the human will in operation in which life is dominated by principle. In other words, it is the established will. We all know the meaning of conduct, human conduct, but how variously that term can be defined. After all, conduct is the result of our habits and might be defined as the moral average of that total. The essential ingredient in character is, as Sully observes, the fixity of disposition in the right directions. In its earliest form, character is but little more than the sum of all the hereditary instincts of the child; as the intellect and will develop, the meaning attached to character becomes more specialized and it is made to refer to those acquisitions like independence and finesse, which are the product of voluntary exertion.

What we mean by character is a good or virtuous disposition of the feelings and the will; hence the reason for stating that it is established; established in the truth, the realization of which enters into our lives, and shows in our conduct. Now character is known by conduct and conduct is the result of habit. But character in fact, is less the sum of our habits and tastes than the possession of a will that is strong, enlightened, just, good, capable of coping with events; and a character thus constituted is the ideal of moral education. And what is the will? By many writers it has often been confounded with desire and this is wrong. Desire is blind and fatal. The will is reasonable and controllable. It concerns itself with that which seems can be attained, for this reason the will is not always in proportion to

our desires. In several in incompatible alternates, only one can be willed.

Many of the impulses of young children and moral weaklings never get beyond the stage of desire. Action is often arrested from fear of consequences. A number of impulses arise and maintain a state of conflict, which paralyzes action. To overcome this a painful effort is necessary. And we all know that it is only the grace of God that can cope with a situation like this. Hence it is, that the only atmosphere conducive for a complete and real development of character is the religious atmosphere.

A very close relation exists between motive and intention. The motive of an act is that which induces us to perform it. It denotes the impulse that precedes volition; in short, it is the final cause which moves the will, and here again, we repeat, no matter how education may help to mould character, it has its birth, its continuance and its permanence in something without which education is as nothing and that something, the everything, is religion.

In conclusion let me add, never in the history of the United States have we more need for men of character, Catholic men, than we have to-day. Michael Williams in his recent work, *Catholicism and the Modern Mind,* has brought out this fact with special emphasis. If as we have stated, character is less the sum of our habits and tastes than the possession of a will that is strong, enlightened, just and good—capable of coping with events and these events and situations are arising every day, so that we have need of men of character, Catholic trained men to cope with these events and it is only the man of character that can emerge from battle without being tainted. Governor Smith's answer to Mr. Marshall is a case in point, and the final utterance of Marshal Foch illustrates the matter in a manner truly sublime.

The deep realization of the truths of Catholic faith translated into terms of conduct leads to the full and complete development of character, for if it be true that character is life dominated by principles, such a life will react on those with whom we come in contact; man's self, apart from his mere physical body, consists in his peculiar organization of instincts and habits, in com-

mon language this constitutes his personality. We can infer from it what he will, as we say, characteristically do in any given situation. And a particular organization of instincts and habits is depended very largely on the individual's social experience, on the types and varieties of contact with other people that he has established. Give such a man a training in a religious atmosphere, in terms as I have quoted from Brother Azarias, and he cannot, will not go wrong. That some have done wrong and gone the way of all flesh only proves the rule. And where one falls, a hundred are daily in the market place, waiting, because no one has hired them.

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THE WILL AS A FACTOR IN CHARACTER EDUCATION ON THE ELEMENTARY LEVEL

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Some months ago I had the privilege to address a woman's club on the subject of building will power through the Christian method of mortification. At the end of the meeting a Catholic mother came to me and said "I believe firmly in the exercise of self-denial as a means of building self-control. So I often place before my little daughter at table a bit of tempting food and ask her to abstain from it. The child has now reached the degree of self-mastery when she can eat or abstain from any food at my suggestion." While I had often preached on self-denial as a means of conquering the passions, this bit of information made me realize for the first time the wondrous possibilities of will training through a carefully planned program of educational devices.

Indeed it appears both opportune and imperative for Catholic educators to turn their attention to the question of strengthening the will and building volitional habits through an educational program. Modern education is losing sight of the will. The Nebraska State Course in Character Education prepared by a professor in a denominational college mentions the will but once and this can scarcely be discovered in the midst of a detailed outline on the traits of childhood. William H. Kilpatrick in his book, *Foundations of Method,* p. 174, states with reference to the meaning of the will: "Here is where the ancient and the modern part company. As I see it, will is merely an everyday term to express the fact that a decision has come from conflict. The interests, the opposing S-R bonds, do finally come together in one adopted line of conduct." Thus the psychologist would reduce choice or decision to a mechanical process and make it

the resultant of conflicting responses to stimuli. According to this theory the strongest impulse or response would always predominate and consequently the will as an agency of self-control and as a power of free choice would be utterly destroyed.

A system of pedagogy built upon this psychology could aim to establish nothing more than mechanical habits, or inclinations to respond automatically to proper stimuli. Such would be the automatic, almost unconscious, reaction to the sound of the bell at assembly or dismissal. The method would logically neglect the formation of volitional habits which are expressed in decisions of the will dominated by intellectual principles and motives. Such, for example, is the deliberate decision of a pupil to prepare his home assignment out of obedience to lawful authority. The mechanical habit which reacts solely to external material stimuli is not apt to carry over into other situations where the circumstances are different and the external constraints are removed. Possibly this will explain the results of the experiment in Oakland, Cal, where 67% of the pupils who had received vocational training lost out as apprentices not for lack of mechanical skill but for lack of moral stability. They failed to come to work on time even though they had attended school punctually for eight or ten years. They neglected the duties of their positions notwithstanding the fact that they had been held rigorously to a complete and thorough course of training in school. The mechanical habits of regularity and thoroughness failed to function when the situation was changed and the workers were placed on their own responsibility.

In presenting this subject of the will as a factor in character education on the elementary level we shall take up three points: First we shall discuss the part that the will plays in character formation and the psychological background for a course in building will power and volitional habits. Secondly, we shall treat the general methods of character building to be followed in the elementary grades, and finally we shall set forth a practical program of moral education for the different divisions of the elementary school.

If we are to read aright the tenets of Catholic philosophy, the

results of modern experiments in character education and the conditions of present-day life, we must stress more and more the training of the will. Indeed, character has been defined as "the completely fashioned will". Maher would improve on this definition by defining character as "natural temperament completely fashioned by the will". (*Cath. Ency.*, Vol. III, p. 585) Modern educators are striving wittingly or unwittingly to formulate a similar idea in different words. Kilpatrick speaks of character as the "organized aggregate of working habits" or the "unified self". (*Foundations of Method*, pp. 319-323) Charters refers to character as the "integrated totality of the fundamental traits of personality". (*Teaching of Ideals*, pp. 39-41) But what is the principle of action or the source of control that introduces the organization of habits, the unity of self, the integration of personality traits and the consistency of conduct? It is nothing else than the internal agency, the human will which cleaves tenaciously to a set of organized principles and reduces these to action in determining the conduct of the individual. Père Gillet recognizes this truth in his definition that "character is the totality of moral qualities intelligently grouped around the axis of the will". (*The Education of Character*, p. 50). Hull gives expression to a similar note when he describes character as "life dominated by principle". (*Formation of Character*, p. 13). For it is the will that directs action in accordance with principle.

While the will is the mainspring of human conduct, psychology teaches us that it cannot direct action deliberately and consistently unless it be provided with a set of definite principles and ideals. As the dictum goes: *"Nil volitum nisi praecognitum"*. Therefore the first step in the education of the will is to present to the subject a set of principles that are embodied in a model or example. In Christian Education there is no choice and no difficulty on this point, for there is but one figure that exemplifies all the noble traits and perfections; there is but one pattern after which the pupils are to be fashioned. As the inspired Word puts it: "One is your Master, Christ". (Matt. 23-10). The next step is to make desirable traits into ideals which are emotionalized concepts. An

ideal includes the notion of the trait coupled with the desire to acquire it. To stir up this interest or desire all the devices of motivation must be used. The third and most important step is to get pupils to realize the trait or principle in conduct through the free exercise of the will. This is the crowning achievement in character education and it cannot be effected unless will power be built. Witness the sad fate of those poor mortals who have received the best instruction that the Church could give and yet have fallen hopeless victims to tyrannical vices. They were schooled in the principles of right and wrong. But alas, the evil that they would not, that they did through a lack of will power to resist inordinate impulse.

Will power can be built through exercise. As Maher states: "The will like the cognitive powers originates in and is developed by experience". (*Cath. Ency.* Vol. XV, p. 625). Thus the will emerges out of volitional activity and every act it performs adds to its strength and control. The exercise of self-control will build more self-control. This is the secret of success in Christian life. As the Master says: "If any man will come after Me, let him deny himself and take up his cross daily and follow Me". (Matt. 16, 24.) The exercise of self-denial builds will power which is necessary to lead a life of self-restraint. But exercises of grit and endurance also will increase the mastery of self. Not many months ago the principal of a high school in a Nebraska town disciplined a couple of students for disorderly conduct by making them stand on one foot for twenty minutes. Thus he thought to build self-control. One can hardly say how much good was done by this exercise under the coercive circumstances, but if it were done voluntarily it would no doubt help to establish a mastery of will over body. Other exercises such as retiring in the evening at a definite hour even though a fine radio program is coming in, rising in the morning at the sound of the alarm, settling down to work at the desk in the face of allurements and distractions, abstaining from certain foods on the table, participating in athletic contests that require strength and perseverance, even such artificial will gymnastics as shifting the attention purposely from one line of thought to another or standing at atten-

tion for five minutes in a scout troop, all these exercises will cultivate will power and few men there are of importance in Church or State that have not made good use of them. Referring to exercise as a means of building will power, Professor William James says: "Keep the faculty of effort alive in you by a little gratuitous exercise every day. That is, be systematically heroic in little unnecessary points; do every day or two something for no other reason than its difficulty so that when the hour of dire need draws nigh it may find you not unnerved nor untrained to stand the test. . . . The man who has daily inured himself to habits of concentrated attention, energetic volition and self-denial in unnecessary things will stand like a tower when everything rocks around him and his softer fellow mortals are winnowing like chaff in the blast."

Even though we take stringent measures to build will power we shall still continue to be largely creatures of habit. How seldom we use our power of free volition! Most every act of the day is an automatic response which is performed without thought or deliberation This reveals how important it is to build habits which are not an obstacle but an aid to proper conduct.

Maher states in his *Psychology,* p. 389: "Every volitional act which one exerts be it good or ill is registered in the cells of the brain and leaves a 'bent' in the soul which increases the inclination to repeat the act". These acquired tendencies to action we call habits and if they have a moral aspect we designate those that tend to good as 'virtues' and those that tend to evil as 'vices'. It is the part of character education to establish in the pupils good habits or virtues which will prove to be auxiliaries to the will in the observance of principle.

The influence of these habitual tendencies or volitional acts can hardly be exaggerated. In the present stage of human existence where the soul is united to the body every act of the will is accompanied by a movement or disturbance in the psychological and physiological machinery of the individual. This is so evident that scientists can mark off the areas of the brain where the nerve activities take place that accompany different types of action in the realm of conscious life. Reason and experience both dictate

that the natural powers will be either helped or hampered in this work by the accompanying operations of the physical or psychological order. The mechanical can therefore be trained to aid or resist the volitional. A successful course in character education will aim to build both types of habits harmoniously, so that one will sustain the other. Thus the mechanical habit of saying morning prayers which has been acquired under rule and routine in a boarding school and which is apt to break down under unfavorable circumstances at home, can be sustained by a volitional habit that has been established through free exercise of the will in accordance with principle. Moreover the volitional habit of rising at 6 o'clock in the morning will be rendered easy if it be reenforced by the mechanical habit formed through rule and repetition. The point is that both types of habits are needed and both must be trained to work together toward the same ends.

With this background of information on the importance and method of will training and on the formation of proper habits we are in a position to take up the second point on the general methods of character building in the elementary grades.

There can be no formal character training until the child arrives at the use of reason. Previous to this time the child is educated in much the same way as any family pet. To secure the desired learnings the law of effect is used. Pleasure is attached to desirable practices as for example when the baby sits in his high chair and eats without messing or spilling his food, the mother praises and pets him. Pain is associated with undesirable acts. Such was the treatment administered to a very small child who had formed the bad practice of running and tackling people around the legs. One day one of his intended victims stepped aside just as he made his flying tackle and the young child fell sprawling on the floor. It was his last flying tackle. The discipline of natural consequences had its effects. At this early age in a child's life there is danger of pedagogical mistakes. Parents sometimes approve wrongdoing like the mother who fondled her little urchin because he stole a lump of sugar from the bowl so cutely. Thereby she helped to form a habit which might make

the little hand that stole the sugar lump next take an apple, a nickle and other items more valuable.

The awakening of reason which is marked by the intelligent use of language and words opens the way for building moral character. The child becomes conscious of free choice and of responsibility for his actions. He awakens to the difference between right and wrong and feels a sense of duty to choose the right and reject the wrong. Such is the development of the normal child, six years old when he comes to school to enter the first grade. At this early period some little appeal can be made to reason; ideals and models can be presented; the sense of duty can be played on to some extent and some range of liberty to comply freely with directions can be allowed. It would not be amiss to encourage the child to pay a visit to the church before he goes home. This free exercise of a private devotion would build will power and establish a volitional habit. However, in the first grade stress should be laid for the most part on the formation of mechanical habits. While the pupils may enjoy a large measure of free movement and recreational activity, they should always remain under the complete supervision and control of the teacher. In the succeeding grades more and more freedom should be allowed for the exercise of will power and self-control. Following this plan of gradually enlarging the opportunity to exercise free choice and to assume responsibility the pupils will advance more and more in the formation of volitional habits. Thus the pupil in the grade school will find out what liberty is and will learn how to use it. Therefore the procedure in the elementary grades should be a gradual change from supervision to freedom and a gradual transition of emphasis from mechanical to volitional habit formation.

Corresponding to this shift of emphasis there should be a gradual change from the indirect to the direct method of moral instruction. The indirect method attempts to derive the knowledge and practice of a moral trait from a situation. It depends largely on suggestion and imitation both of which induce the child to do what others think and do without any appeal to reason. Such instruction is gleaned from associations, conversation and readings, as for example, *Aesop's Fable* on the "Dove and

the Ant," found in the first reader, brings out lessons on kindness and gratitude. This type of instruction is well adapted to the lower grades where the lack of experience and intelligence in the pupils limits their thinking power. The direct method of instruction begins with a study of the trait itself, such as honesty. The notion of this virtue is derived from concrete examples and word formulas. Then the application of the virtue to various situations in life is explained. This is the method followed in our courses in catechism, Bible history, ethics, etc. Evidently this process requires the use of reason and experience which very few of our beginners and not all of our graduates in the elementary school possess It is a method that should be stressed more and more as the child advances in intelligence. It can be used effectively in the upper grades but of course it will have its small beginnings in the primary grades where the pupils are taught the easy prayers, the simple truths of faith and the elementary principles of right conduct. Both the direct and the indirect methods of instruction are to be used in all the grades but the emphasis should gradually be shifted from the indirect method in the first to the direct method in the eighth.

In discussing the methods of character education we must distinguish between instruction and discipline. Instruction influences the intelligence of the pupils; discipline aims to govern their wills and actions; the one imparts knowledge; the other builds habits of behavior. We distinguish two types of discipline: the formal which builds mechanical habits through rule, routine and supervision; the informal which establishes volitional habits by favoring freedom and responsibility. To sum up the general methods of character training in the elementary school it will suffice to say that as the child advances through the eight grades stress should be shifted gradually from mechanical to volitional habits; from formal to informal discipline and from indirect to direct instruction.

Perhaps the treatment of our subject has been somewhat theoretical and tiresome so far. We are ready, therefore, to take up a practical program of character education for the elementary school. This plan must needs cover both objectives and methods.

The paramount aim of Christian Education is character build-

ing. It must be the purpose of our teachers to make the children like unto Christ in whom there dwells the treasures of virtue and perfection. But a general aim like this cannot be attained all at once. Specific traits that shine out in the life and character of Christ must be selected and made the definite objectives of the course in moral education. Moreover these virtues must be associated with certain grades and subjects in the elementary school so that they will be stressed at a time when the mental development of the pupils and the materials of instruction are most favorable. In recent years some attempts have been made by Catholic educators to select a number of virtues and arrange them in the proper place in the school curriculum. So far we have not obtained any definite information on the plan or results of any of these projects. We shall venture to present the following placement of a list of virtues which a department of education in one of our Catholic universities has been attempting to allocate:

Primary Grades I-III

1. Obedience
2. Prayer
3. Sorrow for sin
4. Fidelity in little things
5. Gratitude
6. Truthfulness
7. Honesty
8 Kindness
9. Courtesy

Intermediate Grades IV-VI

1. Religion
2. Faith
3. Hope
4. Charity
5. Penance
6. Justice
7. Meekness
8. Humility
9. Punctuality

Junior High School Grades VII-XI

1. Purity of Heart
2. Devotion to Mary
3. Watchfulness
4. Self-denial
5. Fortitude
6. Patience
7. Respect for Law
8 Loyalty

Senior High School Grades X-XII

1. Prudence
2. Confidence
3. Perseverance
4. Temperance
5. Zeal
6. Life of Counsels
7. Christian Perfection
8. Responsibility

Some such list would serve to make definite the major aims of the teachers in the different groups of grades. The teachers could reasonably be expected to wage an educational campaign to establish and strengthen these virtues in the hearts of the pupils who are to be trained in accordance with Christian ideals and transformed into other Christs.

The means of achieving these aims will be determined in the light of what we have said on training the will, building proper habits and adapting education to the elementary level. No doubt there should be some direct instruction from the beginning of school life especially on prayer, sorrow for sin, honesty and truthfulness. But in the primary grades the major emphasis is to be placed on the indirect method in which the teacher makes use of suggestion, example, hero stories and group activities.

In the intermediate grades more attention should be given to the direct method. The idea of the virtue should be brought out by examples and explanations. A desire to acquire the virtue should be stirred up through some device of motivation. As the volitional habit becomes more important at this period the opportunity to practice the virtue freely should not be neglected. In religion, for example, the teacher might suggest private devotions such as visits to the Blessed Sacrament, frequent reception of the Sacraments and special prayers. A check on these matters with the use of a chart would give a measurement of results and at the same time furnish an incentive for the pupils. The indirect instruction might follow substantially the same lines as in the primary grades. However, pupils from this division of the school might be admitted to a supervised society.

In the upper grades the direct method should play a rather important part. The pupils in these grades have reached the degree of mental development which enables them to grasp the truths of faith, the principles of right conduct and the idea of virtues. A considerable range of freedom should be accorded them so that they can voluntarily apply these teachings to the problems of everyday life. Private devotions should be encouraged and the results checked with the use of a chart to see what has been accomplished. Indirect instruction should receive due

emphasis too. The problems in history and civics offer many opportunities for the consideration of loyalty, civic virtue and respect for law. A supervised society should be organized as it provides the opportunity and the incentive to practice the various traits. Many of the Catholic schools in Omaha have had notable success with these societies. The organization is simple. The central body, made up of the moderator and pupil members, hold regular meetings. They appoint committees to take charge of the various fields of activity and require reports from them on the progress of the work. For example, the committee on religion checks attendance at Mass and Communion, appoints leaders for prayers, furnishes religious posters for the bulletin board, discusses points on Christian Doctrine and practice at general meetings, etc. The committee on recreational activities supervises the playgrounds, arranges athletic contests and checks up the work of the safety patrols at the street crossings. Committees are appointed to visit the sick and present messages of condolence and perform other acts of courtesy. All of these committees report at the general meetings of the society which are held every week or two under the supervision of a teacher. Such societies are beneficial not only because they develop initiative, responsibility, self-expression, cooperation and the technique of parliamentary procedure, but especially because they furnish a point of departure for the spontaneous exercise of the virtues which the school should aim to cultivate.

In conclusion let me apologize if I have imposed on your patience, or rehashed matters which you already know. It would be presumptuous of me to expect to present anything very new or original to this assembly of educators. But if I have stimulated more thought or given a better slant on the precious work of training the will and building volitional habits in the elementary grades, this will be more than ample reward for my efforts and your attention. We are living in an age and in a country where the individual must stand on his own feet and through sheer strength and stability resist the forces that endanger his character and religion. In the school he must gain a firm footing like the giant oak tree which drives its roots deep into the ground so

that it can resist the violent blasts of winter. In character education the solid foundation is laid in training the will freely to adhere to the principles of Christian life. The human will guided by faith and aided by grace is the one pilot that will give definite direction to our course and steer us with unerring accuracy over the stormy sea of life into the portal of salvation. For as the poet says:

"One ship goes East and another West
With the selfsame winds that blow;
'Tis the set of the sails and not the gales,
Which decides the way to go.

As the winds of the sea are the ways of fate,
As we journey along through life;
'Tis the *will* of the soul that decides the goal
And not the storm or the strife."

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VOCATIONAL GUIDANCE ON THE HIGH SCHOOL LEVEL, ONE OF THE PROCESSES FOR THE CULTIVATION OF CHARACTER

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Among the various processes made use of for the formation of character, whether in elementary or high school, the most important, probably, is the training of the will. Will power is the very backbone of character. The finest character in the world would be valueless, if it did not include a strong and vigorous will. It holds one's success or failure, one's happiness or misery in its grasp.

We pay a compliment to a student when we say that he has a will of his own. And yet, like fire in the material world, which may be either useful or destructive, so will power, in the mind-world, may be either character-forming or character-destroying. The will, being the central force of character, must, therefore, be properly trained. This cannot be done by the individual student alone. We all admit, that guidance is necessary throughout a student's school life, but especially from the age of twelve to eighteen, that is during his junior and senior high school age, the age of adolescence. This age has been aptly styled by Father Kirsch, in his book, *The Catholic Teacher's Companion*, "the morning hour of life when the whole world turns to gold". This is a poetical view of adolescent life, but there is also a prosaic view, one that brings before youth the sombre realities of life. We must always bear in mind, that this age of adolescence is also the *"Sturm und Drang Periode"*, the storm and strife period of boyhood and youth, characterized by restless activity, independence from authority, and desire for leadership. That this restless activity, this independence from authority, this desire for leadership be properly controlled, guidance is absolutely necessary.

Guidance, as we understand it to-day, is quite complex. It includes moral guidance, health guidance, educational guidance, civic and social guidance, avocational guidance, and vocational

guidance. Thus, it holds fast to the seven cardinal principles or educational objectives formulated by the Commission on the Reorganization of Secondary Education; namely, health, command of the fundamental processes, worthy home membership, vocation, civic education, worthy use of leisure, ethical character. My few remarks shall bear mainly on vocational guidance, which is defined as "the giving of information, experience, and advice in regard to choosing an occupation, preparing for it, entering it, and progressing in it". Or more succinctly, "it is organized common sense used to help each individual make the most of his abilities and opportunities". (Bloomfield).

But, first of all, how may vocational guidance be rightfully considered one of the processes for the cultivation of character? And in consequence, in what way does it affect a student's life career? These two questions have their answer by saying, that vocational guidance has for object the motivation of will power in all of man's undertakings. It impels rather than compels. Actuated by a life career motive, no student will lack incentive in striving to perform his daily duties to the best of his ability. "In terms of character growth, there is nothing so consequential as the acceptance of a life aim." Keeping always this goal in view, a student can easily be induced to be guided in studying his own general and special aptitudes, his dominant interests, his limitations, his strong and weak personal traits, and other factors that will make his future lifework "the great man developer, the great character-builder, broadening, deepening, and rounding out into symmetry, harmony, and beauty all the God-given faculties in him".

Why is it that there are so many vocational misfits in the world? Why is it that so many men are following occupations for which neither nature nor Providence has destined them? Why is it that there are so many men without character, men, of whom it is said, that "their wishbone is where their backbone ought to be"? It is mainly because they have not had in their high school days, both junior and senior, the vocational guidance so necessary for future success. In most cases they have not been advised as to unskilled, semi-skilled, or highly skilled employments.

Many of them are now mere "white-collared pencil pushers" when they could have been highly successful mechanics or A-No. 1 artisans. Dissatisfied, therefore, with their lot in our workaday world, and being pessimistic and without character, they are hit hard by "the flings of outrageous fortune", and frequently, though it may be only gradually, join that army of social malcontents that are a menace to our country's best interests, prosperity and welfare.

Vocational guidance which such men should have had is now being recognized by all educators of prominence, as an integral part of public and private education. Were it but instrumental in keeping a larger number of children in school, and facilitating the finding of proper employment when they have to leave, and experience has proved it so, it would even then be of appreciable benefit. But it does more. It seeks to postpone the final choice of one's vocation, and induces the student to continue his education as long as he can Besides, as said already, by providing a life-career motive, it builds up character by causing the student to know himself, than which there is no more valuable knowledge. Personal contact with a true and sympathetic guide, be he teacher or professional counsellor, begets confidence, and thus the vocational adviser gradually gets to know the good, bad, and indifferent qualities of his pupil, and is able to show him the way that will ultimately lead to success in vocational undertakings.

Students are naturally ambitious, and, hence, without some sort of vocational guidance are liable to select an occupation far beyond their talents. Many of them are attracted to one of the learned professions, and we all know how crowded these are since some years. In a recent survey of the choice of occupations made by the high school boys and girls of Wisconsin, it was found that while the number of persons required for professional service in that state was only 5.2 per cent of the population, more than 30 per cent of these high school students intended to go into the professions. And, whereas the mechanical and manufacturing industries called for 30.8 per cent of the population, only 6 per cent indicated choice for these so-called

"bread and butter jobs". This showed want of good judgment due to lack of both individual and group counseling. Principal J. B. Davis of Grand Rapids, Mich., found that in his high school more than 50 per cent of the boys had not as much as decided upon a future career, but "were waiting for something to turn up"; and of those who had decided, half had no practical knowledge of the occupations they intended to pursue or very little. The writer himself, in view of securing certain specific data regarding vocational guidance, sent out, last year, a questionnaire to 1130 junior high school students and 1040 senior high school students in ten of the schools under his supervision. These ten schools are spread over territory reaching from Chicago to San Antonio. He found that the great majority of the students in question likewise wished to enter the higher professions, though quite a few of them had I Q's below 100. One of these, a sophomore, chose civil engineering for his future life-work and yet avowed that geometry was the branch of study that he liked least. He certainly needed vocational guidance. Two other significant facts brought out by the questionnaire were, first, that only 26 per cent of the students intended to take up their fathers' occupations, thus giving the lie to the saying, "like father, like son"; and, second, when asked what knowledge they had, at the present, of their chosen future occupation, approximately 17 per cent answered that they knew much, 44 per cent, little, and 39 per cent, practically nothing. As a consequence of this and other pertinent information gathered from the questionnaire, remedial measures were at once taken, and good results are already in evidence.

In order that vocational guidance be truly effective, it must be carefully planned and organized, so that it be definite, purposeful, and systematic. It cannot be carried on by hit-or-miss methods. Both group counseling and individual counseling are necessary. The principal of the school is the natural leader in this guidance program even though, as in some of the larger high schools, a trained expert in guidance work be employed. Father Garesche, S. J., says, that "student guidance is impossible unless someone (the principal, for instance) will give energy enough,

study and thought enough, to make it a success. If it were easy, it would probably not be worth doing; but, being highly important, it is also highly difficult." But, no matter how large or how small the student-body may be, the school, as a whole, must assume the guidance responsibility. Therefore, though the principal be the leader, the entire teaching staff must lend its cooperation, home-room teachers more than ordinary classroom teachers, so that student initiative and student activity be brought into prominence, and satisfactory results obtained. This is in accordance with what John Ruskin had in mind when he said, that "no teacher can truly promote the cause of education until he knows the mode of life for which that education is to prepare his pupil".

Time will not permit me to go into detail regarding a complete systematic program of vocational guidance, nor do I believe that our Catholic school system could readily follow out such a program, covering as it does, courses in occupational information, exploratory or try-out courses, psychological tests and measurements, extra curricular activities centering about vocational interests, the case method, association with local civic organizations, junior chambers of commerce, parent-teacher associations, placement and follow-up work, etc. However, no junior or senior high school, whether public or private, should be without some course in occupational information, even, if but one hour a week, consisting of two thirty-minute periods or three twenty-minute periods, can be given to it. Such a course would include a study of at least the leading local occupations, the schooling needed for success in same, the necessary health and strength required, advantages and disadvantages, compensation and possible promotions, etc The following outline is one of several that might serve as basis of such a course:

OUTLINE OF A COURSE IN OCCUPATIONAL INFORMATION

A.—Background

1. General statement of what the worker in this vocation does.
2. Brief account of the development of this vocation.
3. Present status of the vocation—are its methods fixed or changing?

4. Detailed statement of processes carried on by workers in this field.
5. Importance to the community and to the nation of this vocation.

B.—Practical Considerations

6. Is the work confined to any certain section of the United States?
7. Number engaged in it in city, state, and nation.
8. Surroundings—health conditions, physical hazards.
9. Hours of work. Is work regular or seasonal?
10. Financial returns:
    (a) Average for your community and your state.
    (b) Average for the nation
    (c) How long before earnings are satisfactory?
    (d) Is age a handicap to earning power?
11. Is the vocation overcrowded?
12. Does it offer chances for promotion, or is it a blind-alley job?
13. Do people now in this work seem contented?
14. Public attitude toward this vocation.
15. Are there opportunities to keep growing mentally and morally?

C.—Necessary Qualifications

16. Physical strength and health requirements.
17. Mental ability needed.
18. Personality and social qualities.
19. Preparation needed:
    (a) Apprenticeship training.
    (b) Special high school subjects.
    (c) College education.
    (d) Study in a graduate school.

D.—Summary

20. List of advantages and disadvantages.

In conclusion, suffice it to say, and this by way of caution, that vocational guidance should never become vocational prescription. A counsellor's aim must remain suggestive, not dogmatic. There is a tendency, at times for counsellors to wish to decide for the individual his future calling. "This is unfortunate", says one author, "for it deprives the pupil of the valuable experience of making decisions and accepting responsibilities for himself". And let me add, that this accepting of responsibility is one of the chief and far-reaching factors toward character formation.

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THE USE OF PERSONALITY RATING SCALES IN EDUCATIONAL GUIDANCE

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My purpose is to consider the personality rating scale as a mechanism of educational guidance rather from an administrative than from an analytic viewpoint My thought on this subject is largely conditioned by my interests and activities which are centered in personnel work in the college. There are two common principles, however, which make it possible for my interests to jibe with those of the members of the Superintendents' Section of the National Catholic Educational Association. The first principle is this: the school exists for the student; the second, the college, to do effective work, must be interested in the student from the day of his birth to the day of his death. The first principle is obvious. The second demands a bit of explanation. I would not postulate the quality of prophecy in the college professor whereby he should be able to tell when an infant comes into the world whether that infant is predestined for college. On the other hand, I most vigorously condemn the present tendency in college education to consider the freshman a new born babe. Most of the freshmen with whom I have had contact have been in the world for some time. Our standardizing agencies would have us believe that he is a mind, that he is an IQ, or if you will, a fifteen-credit mentality, or an intellect properly baked in high school. Pre-registration study and guidance has generally accepted this dictum of accrediting agencies. However, my observation has been that a freshman is more than this; most of them have bodies, more or less trustworthy, but often primary facts in collegiate failure; and all of them have certain well-defined habits or characteristics perhaps more enduring than habits which we call personality traits. Now if anyone can find a method of isolating the mind

from the rest of the freshman and sending the mind to college, our present collegiate practice is justified and my words to you are somewhat out of place.

My purpose is not here to attempt a comprehensive summary of methods of evaluating personality traits. Dr. Paul Furfey, of the faculty of the Catholic University, in a recent bulletin of the Educational Department, "The Tests for Measurement of Non-Intellectual Traits", has given a scholarly analysis of various tests. The first method is the "Attitudes Technique" and depends upon the assumption that personality traits are mirrored in opinions and attitudes. In "The Gang Age" and "Social Problems of Childhood", Dr. Furfey has used this method to a certain extent. The "Activities Technique" is based upon the thought that what a person does is a better index of his character than what he says. Terman, Marshall, and Goodenough have devised scales built upon this principle, especially building upon play and recreational activities Despite its personal implications, the "Psychoneurotic Questionnaire" technique of Woodworth, asking such questions as, "Do you ever feel as if you could not breathe?" and "Do you feel well rested in the morning?" has had some valued results. Burtt, Schwesinger, and Guthrie have worked on this type of test. The "Objective Situations" technique has the advantage that it seeks to measure the subject not indirectly but directly by placing him in the actual situation in which he may or may not exercise a definite quality. You are undoubtedly familiar with the Downey Will-Temperament tests. They probably measure something, although just what no one has yet determined

I do not propose to give more than a passing word to this literature with which you are quite familiar. It may be of greater service to tell you of a study recently completed within the laboratories of this University by Sister Mary Rosa, of the Sisters of Mercy. This work, done under the direction of Dr. Thomas Verner Moore, O. S. B., is an outstanding bit of research The purpose of this research, entitled "An Empirical Study of Character", was to investigate the nature of traits, to find the relationships among traits, and, if possible, to determine types of character. Fifty children of an elementary school were rated by three teachers

on some thirty-three traits with five or more subdivisions for each. The reliability of the rating of the judges was high and the validity at least the average for such effort. The averaged ratings of each trait were intercorrelated and the coefficients treated statistically by Spearman's tetrad criterion, Dodd's technique, and the multiple correlation method as well as by Kelley's pentad difference criterion. This study thus gives a basis for examining the structure of character.

The conclusions from this study are as follows:

1. There are separate traits of character.
2. The traits are not unrelated specific powers at work in different situations although an individual may manifest a trait to a higher degree at one time than at others.
3. There are groups of traits that belong together or in other words that have a common factor, e. g; the sociability group which is composed of the traits of sociability, expressiveness, activity, humor, and affectionateness. Three other such groups were found: the will group, made up of will, reliability, generosity, and stability; the cheerfulness group manifest in cheerfulness, contentment, refinement, and sympathy; and the emotionality set composed of forwardness, sympathy-seeking, irritability, and quarrelsomeness.

A close relationship was evidenced between the will group and the cheerfulness set The will factor probably underlies all the eight traits that make up these groups. Webb found a similar situation and thought that these traits, which he called the deeper social virtues, were developed from the will or built upon the will as a basis. The will and the emotionality group have high negative correlations. This indicates mutual exclusion, but it is hard to determine whether this is due to the absence of will in emotional persons or to very strong emotions. There is a positive correlation of .507 between "sociability" and "emotionality".

Another matter touched upon in this recent study by Sister Rosa is that of types of character. Types may be looked upon as groups of traits linked by necessary bonds. We can determine to which type a person belongs by finding out which set of traits predominates and which bonds are stronger. There is, first of all, the inhibited type in which the will predominates; secondly, the sociable type; and thirdly, the uninhibited type. Those of the first

type have a large measure of the general factor permeating the will-cheerfulness set of traits. This type is distinguished by a strong will evidenced by reliability and kindred characteristics and a tendency to be considerate of others. The sociable type, fond of the company of others, expressive, active, and witty, has qualities which do not as a rule mark the inhibited. The uninhibited show a want of restraint of undesirable characteristics. This type suggests lack of training and lack of guidance from earliest years. One thing must be borne in mind in the discussion of types of character,—it is a fallacy to presume that every individual can be readily and correctly distinguished as one or another type. Extremes of course can be readily recognized, but not the majority of cases in which we have mixtures of traits in various proportions.

A conclusion which I think of paramount importance from the "Empirical Study of Character" is the advisability of concentrating efforts upon the elemental powers of the child. In other words, might it not be better, instead of listing and evaluating a large number of traits, to study the underlying common factors of sociability, will, and the like? A weighted average of these would be a better measure of character than the measure of any one trait. These general factors might be observed in various behavior patterns and translated into general observations by means of graphic rating scales and tests.

These considerations are a rather circuitous pathway to my general proposition,—that a rating scale is of value in educational guidance. Frequently during this session we have heard the expression, "the Catholic system of education". I am not questioning the wisdom of those who use it. But "system" to my mind connotes an interlinking and organized group of procedures. If we have a systematized procedure in Catholic Education, then the Catholic grade school should be joined to the high school, and the college should be a continuation of the educational or guidance process of grade and high school. In other words, if I may recall a primary principle previously enunciated, if the school exists for the student, it must recognize the student as a unit personality. The college, I have stated, should be interested in the

student from the day of his birth. The Catholic college is essentially interested in theory in the development of wholesome personality traits that form wholesome character. Is it not possible to transmit the observation of the teacher in the Catholic parochial school concerning individual characteristics to the teacher in the high school and thence to the college adviser?

My interest in this problem has been intensified by the discovery through the personnel study which I am conducting for the Department of Colleges of the N. C. E. A. of the high freshman mortality in our large institutions. The twelve largest Catholic institutions reported that from twenty to forty per cent of the students failed or dropped out of college during their first year. The reasons assigned for these failures are convincing proof of the need of intelligent personal guidance.

Last fall to determine the possibility of linking the guidance efforts of the high school and the college I sent to three high school professors of each of the freshmen under my charge the personality rating scale issued by the American Council on Education. Of one hundred sixty scales sent out, I received one hundred and twenty returns. These scales helped to substitute at the beginning of a great crisis in the life of the college man,—freshman year, a known for an unknown quantity. The number of responses was not more encouraging than the quality. In a special letter, assuring confidence in regard to information secured, I appealed to the high school professors to give behavior patterns indicating personality traits on which the scale sought information. This data were used as the basis of a guidance program without going to the extreme of cataloging the student through these scales or placing him in an inescapable category.

In this attempt I encountered a fundamental fallacy that is impeding efforts towards educational guidance in Catholic colleges. The fallacy is this: graduation from a Catholic school means canonization. Many high schools seem to resent an inquiry into the character of students they had recommended. The dean of a small Catholic college wrote me of a similar experience in this regard:

"We are unable to do any real work here in studying the student before he matriculates. We draw our students from a half dozen Catholic high schools run by different Orders and they seem to resent any inquiry as a reflection on their school. Public school professors do not talk our language so we cannot expect information on character traits from them."

My own experience does not bear out the latter observation. Most of the responses received on the personality rating scales sent out last fall were from public schools. There was evident a wish to render service to the individual student even after he had graduated.

The inscription on the back of the scale brought forth the most interesting comments. It might be interesting to trace some of these in the light of subsequent events. Let us take but five cases:

Case No. 1 (Report by a military instructor in a military academy). I cannot say that———had a very attractive personality. He kept himself clean and neat and was generally well behaved. For reasons which I could never determine he could not attract others to himself. His facial characteristics might have had some influence. His manner probably had more. He took a good deal for granted and was frequently assertive to an objectionable degree in his conversation. I think he is a little conceited and for this reason he was not popular among the boys. He took offense quickly at little things.

I understand that his father is an army officer and has been stationed at many different posts and places. Being reared in the environment of the average army post and thrown in contact with all sorts of enlisted men and officers probably lower in rank than his father, it would not be difficult for a boy to become conceited. I don't believe his manner is altogether his own fault. It seems that he has never had a real friend, one who takes him for what he is and tries to help him.

The remainder of the scale was in regard to the vocational plans of this student. Now you may be inclined to think that the professor who made this report was a little unkind in his judgments. As a matter of fact he saved this boy from failure in the University. He gave a clue for an approach and the boy's adviser followed it up, won his confidence, took him "for what

he was", and helped him to achieve a task that at first seemed impossible,—social adjustment with classmates.

Case No. 2. James frequently loses his head. He is extremely sensitive and cannot take punishment. He gives the impression of surliness, but it is a defense reaction to his sensitiveness. I found that he was so bashful that he would not transfer from one class to another without taking a boy along to explain the reason of the transfer.

This lad unwittingly became involved in some disciplinary trouble of minor moment but his attitude was misinterpreted and, were it not for the intervention accomplished by this information, he might have been dismissed from school. He has made splendid progress of late in every line and is most grateful to his adviser for assistance rendered.

Case No. 3. John is an excitable student, with the emotional characteristics of his race. Twice he quit school, then found himself, and made a fairly good record. He fears failure in class more than he fears anything e'se and worry on class matters is often a torture to him.

This brief excerpt from one of three reports helped to conserve another freshman life. John was very conscientious in his studies but he had the misfortune to be placed in a class for those who failed to register a high mark in the entrance English examination. This class is known popularly as "dummy English". John was in constant torture because, while his average was around ninety in other subjects, he was humiliated by the taunts of his classmates because he was listed among the "dummies". When it got so that he could not sleep nights because of this worry, the matter was taken up with the dean of his school who immediately arranged to have him take an examination which excused him from this added worry.

Case No. 4. I advised Paul to go to your school because he once confided to me that he intended to study for the priesthood. His parents were going to send him to an engineering school but I intervened and had him sent to your university that he might

thresh out the problem of his lifework. Since I am a Protestant, I could not give him much assistance.

Paul did not fare so well. Before this information was secured, he had been herded into courses which he did not choose to take but which an efficiency expert had chosen for him. He wanted to take Latin; Spanish was prescribed for him. After this report was received, through the cooperation of a very sympathetic Dean, his schedule was revised, and I am quite sure that he now will continue studies preparing him for the seminary.

Case No. 5. What this student lacks in brilliancy he compensates for in other virtues. He is most honorable, never cheats in a class assignment, and once risked expulsion to save another lad from blame for a fault for which he was really responsible. If you will show a little patience with him at first, he will make good.

This student was one of those listed as liable to dismissal because of academic ratings at the first meeting of the board of deans. They very considerately took the information available on this lad most seriously gave him another chance, and his last marks averaged above eighty per cent.

These are but a few excerpts from one hundred and twenty scales. I hope they illustrate the point I am trying to make,—that the personality rating scale is of great value to those of us entrusted with the guidance of students. These scales are not perfect; nor are the ratings; but they are honest attempts to meet an urgent situation. I also beg to suggest that their marginal good may be superior to the focal objective aimed at,—that they may help to concentrate the attention of teachers upon certain definite characteristics and thus drive home the fact that the student is a person.

You are probably familiar with the story of the Bishop who hundreds of years ago set out to build a cathedral with this thought in mind, "We shall erect a house of worship so magnificent that those who view it in centuries to come will seriously question our sanity". We need some of that spirit in Catholic

Education, especially in Catholic higher education. We must conceive of spiritual service in our Catholic schools in terms so superlative that those who study our educational efforts hundreds of years from now, in the light of the deficiencies of this age, will not question our courage and spiritual insight although they may question our practical judgment. A proper study and evaluation of personality traits is a first step towards rendering efficient educational service. I hope that the day will soon come when the teachers in the parochial school, the high school, and the college, will realize that their task lies with unit personalities, and that educational guidance in Catholic schools will then be a continuous process with this major objective, enrichment of life of the individual student

CONDUCT AS THE MATERIAL COMPONENT OF CHARACTER

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As Catholic educators, we are dedicated to the task of forming Christian character in the lives of the children entrusted to our care. The development of Christian character must always be our supreme objective.

To succeed in the task of forming Christian character requires a thorough understanding of all the elements and forces which are involved in this complicated educative process. The purpose of this paper is to analyze the Christian concept of the term character with special emphasis upon the importance of conduct as the determining factor in character formation.

The Christian concept of character involves an appreciation of the child as an individual human being who is composed of body and of soul. All of the child's vital activities, physical, emotional, intellectual and volitional, as well as the native and acquired factors which shape these activities, comprise the material component that must be analyzed before we can formulate effective rules for the development of Christian character.

The Catholic educator must necessarily look to the higher nature of the child. His concept of character is a supernatural one. To him the child is not merely a neuro-physiological phenomenon but he is a spiritual being, endowed with an immortal soul, an intellect and free will, raised to supernatural sonship with God and destined for an eternal end that cannot be measured by material standards. The Catholic educator then recognizes the essential and constant necessity of divine grace to achieve the supernatural ideal of human conduct and the end of human existence made possible by the redemptive goodness of the Incarnate Son of God.

Our Divine Lord came into the world to give life and to give it more abundantly. He came not to destroy but to build up, to transform and to supernaturalize human activity. He was always conscious of the important part that natural forces and motives play in shaping the conduct of individuals. Like Our Divine Master in whose Name we teach, we too must ever be mindful of the fact that the supernatural does not destroy the natural. Divine grace requires human cooperation and our task is to make effective this cooperation in the conduct of the children entrusted to our care.

Character has been well defined as "Life dominated by principles". Life comprises instincts, feelings, thoughts, words and actions. Character has to do with that which gives energy and direction to all of these vital activities. The man of character acts consistently and deliberately. He is not a creature swayed by impulse from within nor by circumstance from without. Internal motives, which have become imbedded in his very personality, give movement, unity and stability to his conduct.

Conduct at any stage of an individual's existence is the outcome of a complex collection of elements. Individuals differ greatly in their conduct. The manner in which they react to varying impressions, the feelings aroused and the volitions occasioned by these impressions—all are peculiar to each individual in spite of the common nature in which all participate as human beings. Taken collectively, the above activities are said to contribute or perhaps more accurately to reveal one's character. Character at any stage in the life of an individual is the resultant of two distinct classes of factors; the original or inherited elements of one's being and those that he himself has acquired.

Every human being begins his life with his own peculiar native disposition. He is endowed with certain native instincts and impulses. He possesses native capacities for knowledge. He tends toward definite volitions and actions. These form one's native temperament which varies with each individual. Differences in native dispositions may partially be explained by peculiarities in the structure of one's bodily organism and nervous system. One's native temperament forms one's individuality at

the beginning of life and includes potentialities for developing in various ways throughout the course of one's life.

While our original temperament is given to us independently of our will, we ourselves play an important part in the formation of our characters. We are responsible for their moral qualities Here Catholic psychology differs radically from much of the "Behaviorist" psychology of the present day. The importance of the freedom of the will is all-important in the Christian concept of human conduct. While not denying that natural temperament does play a part in character formation, the Catholic psychologist emphatically asserts that natural temperament can be shaped and is fashioned by the human will. Just as the quality, shape and structure of our physical organism and its different parts may be variously modified in the process of growth—especially during the plasticity of early life—by variations in nutrition, exercise and environment, so may one's emotional, mental and volitional activities be variously developed by the manner in which they are exercised, and by the nature of the objects upon which they are employed. Among the acquired elements which go to the building up of character may be distinguished those pertaining to cognition, whether sensuous or intellectual, and those belonging to the emotional and volitional activities of the soul. Exercise strengthens the power and widens the range of each faculty, creating generally a craving for further exercise in the same direction. The regular use of the intellect, the controlled activity of the imagination, the practice of judgment and reflection all contribute to the formation of mental habits more or less thoughtful and refined. The frequent indulgence in particular forms of emotion, such as anger, envy, sympathy and the like foster tendencies which give a harmful bent to a large portion of man's conduct. Controlling all other activities as the predominant factor in shaping human conduct is the exercise of the will. The will determines the type of character that each individual possesses. The will controls the manner and degree in which currents of thought and waves of emotion are initiated, guided and controlled. The exercise or lack of exercise of the will determines what habits and virtues are formed by the individual. Well has it been said

that "It is the will that makes character and it is character that makes the man".

In the process of character formation, the significance of principles is most important. They give fixity and constancy to human conduct. A principle may be defined "as an ethical concept that has become deeply rooted in the mind, has been elevated into a fixed standard of conduct and is consistently applied to direct one's conduct. Principles to be really such must become branded in one's consciousness and must form part of one's very self."

Closely related to the concept of principles is that of ideals. By an ideal, we mean some type of excellence which is conceived as possible and desirable of personal imitation and realization. We admire the noble qualities of a friend or an associate, we combine admirable traits of human character—to form our ideals. However created, our resultant ideal is always reducible to a certain type of character which in the last analysis means that we have chosen a definite group of principles as the guiding standards of our lives. Merely to admire an ideal does not suffice. Far more important than this is the earnest endeavor to live up to our ideals and to make them function in our conduct.

I need not tell you how admirably and effectively the Christian philosophy of education fits into the scheme of character formation Our philosophy of education centers about the teachings, power and personality of Our Lord and Saviour Jesus Christ. He came into the world to give life and to give it more abundantly. He restored man to his lost birthright of spiritual life. He raised man to the dignity of adopted sonship with God and made him an heir to the heavenly kingdom. He gave earthly life a new significance and a new meaning. He taught us that our true happiness lies outside the dominion of sense and of passion. He showed us the beauty and radiance of the spiritual and the invisible. He provided for the supernaturalizing of man's conduct by His Divine Grace in the establishment of His Church and the institution of His life-giving Sacraments. He gave man new ideals by His sublime message of hope and salvation. He taught man the necessity of judging all things in the light of eternity.

He pointed out to the individual man, woman and child the true meaning of life. In a word, by His example and teachings, He taught us the Christian concept of life.

The function of Catholic Education to supernaturalize conduct is beautifully expressed by the late Doctor Shields in the following words: "Christian Education aims at transforming native instincts while preserving and enlarging their powers. It aims at bringing the flesh under the control of the spirit. It draws upon the experience and the wisdom of the race, upon divine revelation, and upon the power of divine grace in order that it may bring the conduct of the individual into conformity with Christian ideals and with the standards of the civilization of the day. It aims at the development of the whole man, at the preservation of unity and continuity in his conscious life; it aims at transforming man's native egoism to altruism; at developing the social side of his nature to such an extent that he may regard all men as his brothers, sharing with them the common Fatherhood of God. In one word, it aims at transforming a child of the flesh into a child of God."

An analysis of the material component of character clearly demonstrates that religion alone can supernaturalize human conduct. Religion is man's greatest concern. It affects for good or evil all of his relations to God and neighbor. Christian character connotes a sincere and earnest belief in Christ and His revelation. It demands personal loyalty to Him, the personal surrender of one's will to His will and the acceptance of Him as the living heaven-sent model to which it is one's highest aspiration to conform. Consequently to teach religion so that it will function in human conduct means something more than to make religion understood. We must touch the souls of our pupils, we must convert them, we must inflame them with a personal loyalty to Jesus Christ. We must root out of our children's lives all evil inclinations and sow in them the seeds of virtuous living that they may ever grow in Christian faith, hope and love. We must appeal vitally to the whole child—to his heart, to his feelings and to his emotions by the use of art, music, drama and poetry. The whole atmosphere of the school, the personality of the teacher,

the discipline, the spirit, the experiences provided—all must reflect the truths that are taught so that the pupil may not only know the truth but may develop the attitudes, habits and loyalties that are of the very essence of Christian character and conduct.

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OBSTACLES TO CHARACTER DEVELOPMENT

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The development of the child's character is by far the most important responsibility which home and school must meet. Our holy religion, divinely founded by Christ Himself, and embodying His teachings and the precepts of His Church, gives us the greatest constructive force for character-building in the world. Because we have been so richly endowed, it may be that we are tempted to ignore or slight other factors of less importance, which nevertheless, have a bearing on the development of the child's character. I refer now to those more mundane influences—the physical, mental and environmental conditions which may act, alone or in combination, as obstacles to character development. To determine what effect, if any, these forces have in hindering the normal development of character, is the purpose of this paper. The subject has been studied from the point of view of the delinquent and the criminal, because delinquency is often the expression of faulty character development. Also, in such case histories the various forces influencing conduct can be traced more easily, since they stand out in bold relief. A similar study might be made of the so-called problem child in our schools, but it was not feasible to undertake such a project previous to this meeting. While the delinquent and the criminal may never come within our purview, we cannot fail to see in them the same problems, the same influences, the same lacks and the same obstacles as those of the problem child in the school, with these factors much exaggerated in the case of him whose anti-social conduct has brought him before the law. For is not the problem child of the schools only too often the delinquent in the making?

The method of making the study was as follows: (1) Literature in the fields of criminology and mental hygiene was surveyed for findings on the subject. (2) A period was spent at the

Judge Baker Foundation, Boston, where cases studies were made available through the courtesy of Dr. Healy. (3) Upwards of a hundred unpublished cases, exemplifying the force of some particular obstacle, have been studied to gain a more accurate knowledge of the part played by each conditioning factor. (4) A number of authorities in the fields of criminology and psychiatry were interviewed for their opinions.

The obstacles which stand in the way of character development are very complex. In any single case it is extremely difficult to say with certainty which cause loomed largest. In fact, as one grows familiar with the literature in this field and with case studies exemplifying types of misconduct, the conviction grows that no single force is entirely responsible for misconduct, unless lack of religious and moral training. And even on this point no sweeping statement can be made, since cases were encountered where the religious training in the school was all that it should be, and religious influences in the home were seemingly good. However, such cases were exceptional. More often unfavorable environment, undesirable companions, poverty, questionable amusements, lack of religious training and influence, physical handicaps and defective mental conditions all played a part. In others, two or more of these acted as contributing causes. In a study of the Philadelphia Girls' Agencies covering a period of five years (1923-1928), the records showed a sad procession of young girls who frequently started life with physical disabilities which were neglected, with mental handicaps not understood, and with social disadvantages of the most extreme kind. These girls had received little education or vocational training and were not only unprotected, but in numerous instances had received a large measure of encouragement on the downward path both from their own homes and from their communities. The case studies put at my disposal by Dr. Healy in Boston evidenced a similar array of causative factors, each case illustrating the working of a multiplicity of influences. All the literature in this field also substantiates this belief, that to no single cause can we attribute faulty character, delinquency, or crime.

There are many causes which have been brought forward to

explain the various types of faulty character development and anti-social behavior. The lack of religious influence and moral training, without doubt, ranks first. I do not plan to treat this phase of the question since it has been handled by others better equipped to deal with a topic so important, and I take it that my responsibility is to discuss the more mundane sources of character problems. As Dr. Cooper's paper included environmental factors, I shall only briefly touch on them here, and develop more fully physical factors, mental factors and the school itself, as these are found to be obstacles to character development.

Even the briefest mention of environmental influences brings up the much mooted topic of inheritance versus environment. To-day we know that there is no such thing as a "born criminal", but that every individual comes into the world with potentialities for good or evil. What the results will be depends on environment, training and other factors. Spalding and Healy discussing the importance of inheritance in relation to criminality conclude: "Altogether there seems to be no proof whatever from our extensive material that there is such a thing as criminalistic inheritance, apart from some otherwise significant physical or mental trait, which in the offender and his forbears forms the basis of delinquency." In a later study of 4,000 cases, 2,000 each from the juvenile courts of Boston and Chicago, Healy and Bronner state that they do not feel that "the chance of success where there is good heredity is enough greater to warrant the assumption that, on the basis of heredity alone, one can predict the likelihood of ultimate success, (in relation to character development). Hence, there is no scientific justification for giving special attention and special opportunity only to those who are well endowed from the standpoint of family attributes." Bad heredity does not necessarily produce a delinquent or a criminal or a problem child. Good heredity does not necessarily develop the devout Christian or the exemplary citizen. Heredity, then, does not act directly as an obstacle to character development. Bad heredity, however, through the environment which it produces, may work indirectly toward the development of anti-social traits and delinquent or even criminal tendencies.

In character development, environment, however, is extremely important We shall agree, I am asure, that the wrong sort of environment, whether in school or out, is one of the greatest obstacles to the development of worthy character. It offers the inevitable "occasion of sin". Yet even environment cannot be singled out as predetermining character. The same environment which produced the artful dodger gave us Oliver Twist. Every day people rise above their environments, but they are the strong characters who are not easily led by the suggestibility of their environment. With the child this accomplishment is much more difficult, but it is not unusual, as evidenced by case studies of children from the same families where some make good while others are led into anti-social conduct

In most cases, however, from the point of view of character development, environment tells In a study of 106 delinquent girls, Dr. Anne Burnet found that only 6 of the 106 came from what we would term "good homes" Referring again to the Healy and Bronner study, of the 2,000 juvenile court children in Boston, only 10 3% had reasonably good home conditions, and of the 2,000 juvenile court children in Chicago, only 5% had reasonably good home conditions In 20% of the 4,000 cases, there was alcoholism, criminalism, or immorality in the home, and in 12% of these cases there was excessive quarreling in the home Normal parental conditions existed in only a little over half of these 4,000 cases. Of the total number, 40% came from families wherein the parents had not exercised even the minimum of good discipline. Nearly all cases showed parental neglect of moral and physical conditions, due to the parents' extreme ignorance, moral turpitude, moral indifference or overt bad example.

In Miss Additon's study of the Philadelphia girls we read: "They have grown up in neighborhoods where disregard of the law was common. Many of them from their earliest days were familiar with the lowest forms of vice and immorality. Frequently the father or mother, or both, were living immorally. Even when the parents were struggling to preserve a decent atmosphere, the crowded living conditions prevented the growth of any of our conventional feelings of modesty. Often they were

without the love and understanding for which they longed, an which children must have for normal personality development Conditions surrounding them inevitably made them cynical re garding the precepts of Church and school, thinking of them a things merely talked about, seldom practiced, and certainly no practicable in the world in which they lived."

Companionship and recreation, or rather the lack of it, deserv a place under environmental conditions which prove obstacles t character development. Healy and Bronner rank "bad com panions" first among the conditions directly causative of de linquency, and with this cause may be associated much of th street life and many of the gang depravities There is no roor in the overcrowded tenement where, anywhere from 4 to 12 per sons may be found in a room, the schools do not take care of th child after school hours, there are no play leaders or playground: no community houses or welfare centers in the district, no clut for young people. To the child or youth from this sordid en vironment, the street lights seem a little brighter, the activities c the gang a little more alluring, the way of temptation, the easie: way out. What can the Catholic school do towards solving th problem of the child's leisure time activities? Has it any respor sibility on this point, or is this the duty of the community soci: agencies? Are we meeting our responsibility on this point? Ho about the "Y" in relation to the child's recreation, when we pr vide no substitute?

Allied to all these environmental conditions is the ubiquitot "poverty". Poverty need not be an obstacle to character develo ment. Rather, it often proves to be the stimulus to the develo ment of a sterling character, but the conditions which it creat may directly militate against character development and often d Children from homes of the poor must leave school and contribu to the family earnings at a tender age, which means early e: posure to the world's temptations. There is no money for recre tion or pleasure, nor often for life's necessities, hence th greater temptation to steal. Poverty may mean densely popu lated sections with attendant overcrowding in the home, whi leads to street life and its concomitant evils. The solution of th

evils attendant upon poverty are not, however, exactly within the realm of the educator's responsibility.

Turning now to a consideration of the physical factors which may prove obstacles to character development, we find much which may be of interest to us. Various theories as to the relation of the individual's physical condition to his behavior have been set up. Some of these have been exploded, notably Lombroso's belief that the stigmata of degeneracy were signs of a criminal nature, and that criminals formed a recognizable human type. Researches, since Lombroso's work, have shown that the behavior child, the delinquent, and the criminal conform to no definite physical type. Regarding physical conditions themselves, we find different reactions according to the disease or the defect and the individual concerned. Dr. Moore tells us that the: "Drug habits (alcohol, morphine, cocaine) by their physical effects on the organism, are well known to be immediately responsible for a large percentage of crime". Most physical conditions, however, are not directly causative of crime. They affect the individual's conduct in a variety of ways, usually indirectly, by way of the mental conditions which they create, through inducing economic maladjustment, and through the individual's emotional reactions to a sense of inferiority.

Abnormality of physical development, that is over-size or notable under-size may induce anti-social conduct very directly. Excessive strength or energy in the male is associated with crimes of violence. Over-development in boys produces restlessness and truancy because these youngsters find themselves in classes with those who may not be younger but who are smaller. This oversize makes the child conspicuous and the peculiarity may be the subject of remark by schoolmates. School and its associations, then, become distasteful. Truancy, idleness, bad companions and crime may follow.

This factor of over-development is much more important in the case of girls. Healy says it is one of the most important causative factors in delinquency. In the Healy-Bronner Study of 2,000 juvenile delinquents in Chicago, 75% of the females studied were over-developed physically. Over-development in

girls is closely associated with sexual precocity and the early development of the sex impulse, without a corresponding development of those mental qualities and moral controls which give full power to social inhibitions. The physical development is unusually early and the mental and moral development retarded or delayed. There is no question that early maturity puts a great strain upon the adolescent girl and accounts for many lapses in her conduct.

Under-size, especially in boys and men, may prove a harmful physical factor through penalizing their whole careers. In school the puny, under-sized boy fails to hold his own in games and activities against companions of similar age and normal proportions. Under-size in youth often interferes with employment, and after being constantly rejected when seeking opportunities for work, the dwarfed individual may find the path to dishonesty and crime an easier way of making a living.

Regarding the importance of malnutrition, poor physical development, and under-size as causes of misbehavior, the authorities differ. The English writers lay much greater stress on the effect of these factors on the child's conduct than do the American criminologists. Burt says that a considerable portion of the delinquent children in London were found to be dwarfed and sparely developed, and that most repeated offenders were frail, sickly and infirm. "Indeed", he says, "so regularly is chronic moral disorder associated with chronic physical disorder, that many have contended that crime is a disease or a symptom of disease." Morrison, another English authority, states that from his long experience with offenders, he judges physical inferiority to be one of the most important causes of criminality. His explanation is that the physically inferior offender comes from the laboring classes where brute strength counts for much. If then, the individual of this class is below average in strength, unemployment results, and with pauper life, crime becomes attractive. Gillin and Sleyster in this country hold the same view, that the various "misbehaviorists" are physically inferior. Healy, however, does not give such emphasis to malnourishment and underdevelopment as direct causes of anti-social behavior. He does, however, cite both as contributory factors in his study of the in-

dividual delinquent. Breckenridge and Abbott, in their study of the delinquent wards of the Juvenile Court of Chicago, emphasize the former point of view when they state: "Such children have neither the mental nor physical strength to resist temptation when it comes".

The question of physical defects and their effect is also still being debated On this point, too, the foreign authorities place great emphasis. Burt found 70% of his London cases suffering from physical defects and he states that these defects are one and a quarter times as common among delinquent children, as they are among non-delinquent children from the same schools and streets. In all of Healy's studies we find high percentages of physical defects. But this fact is not particularly significant for our discussion, since if we compare Healy's figures for delinquents with Dr. Wood's figures for the school population as a whole, we find a great similarity. The delinquent child is not unusual in this regard. The general thought on the subject of physical defects is that they may be accessory or aggravating influences, but that they are not directly causative of misbehavior. Cooley expresses this thought when he says: "Nervous instability and physical discomfort, from sources sometimes trifling, are apt to aggravate general nervous irritability and in particular to increase impulsiveness". Holmes and Upson, while they do not claim that physical defects are causes of delinquency or crime, cite a number of cases where the removal of infected teeth was followed by cessation of criminal careers and by consequent marked and continuous improvement in conduct.

The effect of physical disabilities and peculiar physical abnormalities on conduct is much more marked than that of physical defects. Abnormalities which affect the individual's mental outlook vary all the way from a crippled condition to cross-eye or strabismus, left-handedness, and lack of hair or some member of the body. These or any other physical deformities may mark a child off from his fellows, deny or make difficult any form of social achievement, destroy the social incentive to behave like his wholesome classmates, and select him for association with less socially desirable companions. Physical disabilities are direct sources of anti-social behavior because of the mental reactions

they produce. Frequently they create the well-known and often discussed "inferiority feeling" which drives the child to seek achievement and success in illegitimate ways. With children handicapped in this manner, much depends on parental attitudes as well as the individual's own mentality and personality as to whether the child will be able to compensate in wholesome ways or by anti-social behavior. Because such defects fall into my special field of interest, I have collected some interesting case studies dealing with them, but time will not allow a reading of them. In closing this consideration of the physical side, we may conclude that the relation of the child's physical characteristics and condition to his behavior is largely indirect; but, through the mental attitudes they create, physical conditions may prove obstacles to character development, and sometimes they do.

The relation of mental states to character development is more clearly defined. First there is the question of mentality itself. Many in the past have held the view that all delinquents and criminals were feeble-minded, perhaps because it is more likely to be the feeble-minded culprit who gets caught. Healy and Bronner found, however, that 72½%, that is about ¾ of their 4,000 Boston and Chicago juvenile delinquents were normal. mentally. All the recent studies cited in the accompanying bibliography lead to the conclusion that delinquents, criminals, and behavior cases do not differ greatly from the general population in intelligence. Children and adults with character handicaps are usually neither insane nor of extremely low intelligence Rather, they exemplify deviations from normal mental health, and personality difficulties. Often, they are what we term psychopathic personalities Even where the mentality is lower than normal, the individual need not necessarily become delinquent, if he has the right kind of environment, as shown by studies of Healy, Breckenridge and Abbott. Intelligence, therefore, is not the dominant factor in character development, and mental deficiency alone is seldom the cause of crime. There seems to be some relation, however, between mental deficiency and sex crimes. Dr. Branthwaite also found in his studies a causal relationship between mental defects and prostitution. Dr. Bronner, on the other hand, made a study of 30 unmarried mothers as compared

with 30 girls from Columbia University, 30 girls without high school training who attended the "Y. W." evenings, and 30 girls in domestic service. (Ages 16-22.) The delinquents were found less capable, on the basis of intelligence tests, than the two groups of students but just as capable as the servants, none of whom had been delinquent. She concludes that delinquency is due to something more than intellectual status, usually emotional make-up, home conditions, companionship, and physical factors. In most cases of retarded character development, emotional disturbances are greater obstacles than intellectual deficiencies.

As for mental diseases themselves, the twilight state of epilepsy is often the source of criminal acts. *Encephalitis lethargica* works a complete change in the personality and character of an individual, giving rise to delinquencies and crime. These conditions are not common, however, among school children.

On the other hand, mental conflicts are not unusual and these give rise to much misconduct. Emotion producing contacts with sex knowledge or sex affairs, especially when the child is young, often lead to mental conflicts which find an outlet in habits of stealing. This impulse to steal arises when the victim is beset with sex thoughts, or when he is in the presence of a person who has given him sex information or initiated him into sexual practices. To anyone who has not given time to a study of such cases, the relationship existing between conflicts over sex matters and the impulse to steal is difficult to believe. The first 200 pages of Healy's *Mental Conflicts and Misconduct* are given over to such cases of stealing which are attributed to mental conflicts over sex knowledge and early unfortunate sex experiences. Mental conflict is at the bottom of many cases of dishonesty of this kind where there is no need for the material taken and no good use made of it, after it has been procured. The act of stealing seems to provide an outlet for pent-up emotion and internal turmoil.

Healy says that a goodly number of cases of conflict come from homes where the offender, as offenders go, had unusually good opportunities and interests, but where the element of confidential relationship was lacking. When there is this incongruity of misconduct in a good environment, one should suspect a mental

conflict, of one kind or other. Young people need some one in whom they can confide or some legitimate activity in which they can indulge when the old impulses return. If there is an older person, parent or relative, or some interested teacher or other outsider in whom the child can confide, a spirit of openness and confidence will be cultivated, leading to a cessation of mental repressions of experiences and thoughts. Such a person can supply clean wholesome knowledge and satisfy questions and doubts as they arise. New interests can be cultivated to supplant the undesirable elements of mental life Such a person may lead the child to a new environment which in some cases is the only way to success.

One way to meet this problem of conflict over sex matters is to give the child adequate information about sex early in life. Although we should prefer not to think so, we all know that, now, children may early gain such knowledge, and perhaps from unfortunate sources. Newspapers, books, moving pictures, theatre posters and companions constantly flaunt knowledge and suggestions about sex life before the child. It is unfair to the child to allow him to get his first knowledge from such sources because it links unwholesome, sometimes even vile, thoughts with a subject which should be pure and holy. If this knowledge attained secretly is accompanied by a sense of guilt and shame, mental conflicts may arise. The solution of this problem of sex education for the child gives us food for thought. How should we as Catholic educators meet it? Healy ranks sex experiences and mental conflicts third among conditions directly causative of delinquency.

These, then, are some of the environmental, physical and mental factors which may prove obstacles to character development. How we can meet our responsibility in regard to them, is something which I should like to hear you discuss, since I do not feel that it is within the scope of my responsibility to offer such suggestions. To be sure many of these defects have only an indirect influence on the development of the child's character. But no obstacle, no matter how trifling, can be overlooked. Nor can any therapeutic or prophylactic measure, no matter how simple, be cast aside, if it gives promise of training for better citizenship or

of helping to save one more soul for eternal life with its Divine Creator—the ultimate object of all character development.

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DIAGNOSIS AND TREATMENT OF THE FACTORS IN MORAL CONDUCT

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Modern progress in hygiene and medicine is due, in the main, to progress in our knowledge of the factors that lie back of health and disease. Once the factors or causes are determined, the discovery of methods of successful treatment is usually only a matter of time When a physician is called in to see an ill person his first concern is to determine the cause of the illness. He notes symptoms for the purpose of discovering underlying causes His treatment of disease is aimed at cure of causes rather than at repression or alleviation of symptoms.

What is true in the field of physical health holds equally true in the field of moral health. Sins are symptoms. To build up desirable moral habits or to cure or prevent undesirable ones, the first rule is · Treat the causes and factors, not merely the end results and symptoms. This commonplace is explicitly recognized by the Church in her emphasis upon the world and the flesh, upon the capital sins and the capital virtues, upon the occasions of sin, the importance of example and companionship, and so forth.

In recent years, particularly since the beginning of the present century, a vast amount of study has been devoted to the factors that underlie moral behavior and to the preventive and curative treatment of such factors. This study has shed a flood of light upon the "world" and the "flesh" as they operate in modern life. The advances have been almost as epoch-making as have been the advances in our knowledge of the factors underlying physical health and disease. Much light, too, has been shed on methods of treating these factors of behavior. The natural means and motives are, however, stressed almost exclusively. In accordance with our traditional Catholic policy it should be our aim to absorb and

utilize everything that is of good repute in this newer knowledge and at the same time to subordinate it to and to fuse it into our Catholic system of supernatural moral training

The present paper can do no more than touch upon one or two of the high points and, even so, chiefly by way of illustration only. We shall deal, first, with the factors that underlie moral behavior, secondly, with the investigation and diagnosis of such factors, and thirdly, with the methods of treatment.

1. *Factors.* To be concrete, we may best select one particular moral habit, honesty. Some of the very numerous and often very subtle and complex factors that result in thieving on the part of children are the following:

The child may have been deliberately taught to steal or else may have never been taught not to do so. Lack of play facilities and of wholesome play outlets may have resulted in the substitution by the child of unwholesome leisure time activities, including the very common one of theft. Unsatisfactory conditions at home, such, for instance, as parental nagging or bickering, may have led the child to seek for more congenial associations outside of the home in a thieving gang. The child may have become accustomed from early infancy to a certain amount of communism of property in his own home and may have merely transferred this attitude to property not belonging to those of his own home circle.

Owing to lack of financial resources and to his parents' unwillingness or inability to give him spending money, he may have resorted to thieving to obtain the means for getting pleasures and satisfactions which could not be obtained legitimately. This is, of course, one of the most common and obvious reasons for theft. It is the reason usually assigned offhand when we hear of a case of dishonesty on the part of a child. It is by no means, however, the real cause of theft in perhaps a majority of cases.

In fact, we are coming to recognize more and more that the causes back of thieving and back of other moral delinquencies may be very remote from the act, one or more ultimate causes leading to the final act through a series of intermediate causes, each one setting another in action like a tumbling row of dominoes.

For instance, poor physical conditions due to any one of a number of possible causes may result in retardation or failure in class, which may lead to truancy, which may in turn lead to thieving and amateur burglarizing in company with the child's gang. An inferiority feeling, itself the result of any one of a possible score of environmental, physical or intellectual causes, may lead to the matching of wits against the world that is so often the motive back of the sneak thief's activities. Not infrequently stealing is a substitute outlet for an autoerotic habit or is occasioned by some other conflict.

Stealing may be just a means of breaking in upon the humdrum of life to get adventure and thrill. Again, it may result from the craving for status and approval, the child resorting to it to conform with the standards of the gang or to acquire prestige with his mates or to give them treats. A child may steal from those who have more and of whom he is jealous, or he may steal as the result of grudge or revenge feelings against those who snub or neglect or scold or injure him.

The foregoing are merely some of the more common factors underlying theft. No attempt has been made to give an exhaustive list of them. Our only purpose is to give an illustration of the variety of factors that underlie or may underlie any particular misconduct in the case of any given child.

It is very difficult to reduce to logical order these complex factors of moral life, as it is very difficult to reduce life itself to cold logic. We may, however, roughly divide both constructive and destructive factors into the environmental and the subjective. This division corresponds fairly well with our traditional Catholic division of the destructive factors or temptations into temptations from the world and the occasions of sin, and temptations from the flesh and the capital sins.

The child is born with a psycho-physical inheritance that becomes profoundly modified both by the outer influences that rain upon him and by his own inner growth. Much discussion has centered around determining what is inherited and what is acquired. This problem, however, is in the main of more interest to the psychologist than to the moral educator.

2. *Investigation and Diagnosis.* Given the great variety of factors that are responsible for desirable or undesirable moral conditions, it is obvious that if we would build up desirable habits in a given child or break down undesirable ones, our first task is to find just what factors are responsible in that particular child for the particular type of conduct in question, and this, of course, entails study of the individual child and diagnosis of the underlying causes of the conduct. In some cases the factors are quite obvious and lie close to the surface. In other cases their discovery calls for long and painstaking investigation.

In the more simple conduct problems, the best first approach toward investigation is ordinarily a serious, kindly and sympathetic talk with the child himself. This means winning the child's confidence if such confidence has not already been won. An occasional child will not open up, so to speak, but most all children will talk pretty freely of their conduct problems if they are approached sympathetically and understandingly. The child must be given to understand that no punishment will follow from what he reveals regarding himself and that his self revelation itself will be kept in confidence. More commonly the child, like the patient who is physically ill, is only vaguely conscious of the forces that work in his own life. The adult confidant and guide must in the case, without jumping at conclusions, frequently read much between the lines. In simple cases the real factors,—environmental, physical, mental or emotional,—back of the particular act or habit soon become apparent, at least in part. In other cases, diagnosis is more difficult and is sometimes, like medical diagnosis, very baffling.

In such more complex conduct problems, systematic exploration and investigation of the possible factors become necessary. The chief sources from which such information or clues leading to the determination of causes and factors can be gotten are: The child's heredity and family history; his early developmental history; his environment, including home, church, and play associates and conditions; his school records and history; his physical, his intellectual, and his emotional setup; his interests, general habits and character.

A thorough physical examination may show physical causes lying back of the habit. Mental tests, sensibly interpreted, will often give the clue sought. Very frequently, personality analysis by a trained psychiatrist will throw much light on the inner springs of action in the child's emotional life. All this means work, of course, but such investigations are taken as a matter of course in the social worker's routine handling of delinquency cases, and detailed investigations of the causes of bodily maladies are taken as a matter of course by any modern physician or hospital. There is no reason to expect that moral maladies will be any less complicated than physical maladies. And if we take our task as moral educators seriously, we ought to be willing to go to at least as great pains to find the cause of moral maladies as the medical man does to find the cause of bodily maladies. In reality we are finding more and more evidence for the conclusion that while simple moral maladies are easily diagnosed, the causes that underlie more complicated ones are frequently very many, very remote and very elusive.

3. *Treatment.* Not only are the factors underlying behavior numerous and varied, but they differ from child to child. Consequently no single treatment can be recommended as a panacea. The treatment must fit the cause.

If,—to continue the illustration from honesty,—the child's stealing is due to mere ignorance, it is obvious that the remedy lies along the way of instruction. If the theft has been a by-product of lack of wholesome play outlets, wholesome play outlets and play facilities should be provided. If the child has been led to take up with a thieving gang as an escape from parental nagging, efforts need to be made to modify the conduct of the parents themselves. If the dishonesty is traceable to property communism in the home circle, definite measures need to be taken to build up the child's sense of property.

Where theft has been resorted to for lack of means to purchase or obtain pleasures, much can be done by supplying these pleasures or else helping the child to earn or otherwise legitimately obtain spending money. Where stealing is indulged in for the adventure gotten out of it, one preventive is to provide the child with the

element of adventure and thrill in his ordinary play activities. If the dishonesty is due to a misdirected craving for status and approval, a study should be made of the child's real abilities and he should be encouraged to develop these and so obtain status and recognition through licit means. If the theft has been due to jealousy, grudge, or revenge, it becomes necessary to deal with such feelings directly and correct them or to modify so far as can be done under the circumstances the attitude of those who may be responsible for the child's feelings.

In cases of linked causation, where the ultimate act or habit of thievery is the end result of a long series of intermediate factors, it is imperative to deal with the ultimate cause itself which may be environmental on the one hand or on the other be the result of poor physical condition, of mental defect or failure, or of emotional conflict The procedure will, of course, differ radically in accordance with the ultimate cause operative in a given case.

The major types of procedure, illustrated in the preceding instance of honesty may be summed up along the following general lines. The inherited and acquired drives or influencing forces and factors in the child's life may lead, not automatically, for the child has free will, but actually, either to desirable and ethical or to undesirable and unethical products in behavior, habits, and character. Once these factors are discovered they need to be treated accordingly.

The factors that lead to desirable conduct need to be supplied or reinforced. If such constructive forces are lacking they must be supplied by what we may call the process of *provision.* If such factors are already present but not in sufficient force to accomplish the desired results in conduct, they need to be shored up and strengthened. This strengthening process we may, for want of a better name, call *alimentation.*

The factors that lead to undesirable conduct need to be removed, blocked, or shunted. If the causes are removable, they should be removed completely or in part by *eradication.* Very frequently, however, it is not possible to remove the causes utterly or even in part. In this case they must be let stay but

their outlet may be blocked through the method of *inhibition,* or else their outlet may be recanalized or shunted to activities on the same or a neutral moral level through *substitution* or to activities on a higher moral level through *sublimation.*

We thus have in all six major processes or methods of treatment in dealing with factors in conduct: the two methods of provision and alimentation where there is question of supplying or reinforcing desirable influences, and the four methods of eradication, inhibition, substitution and sublimation where there is question of dealing with undesirable influences and factors Naturally, the choice of method will depend on the circumstances of the individual child and of the special character trait concerned.

There is a tendency in our actual moral education technique to throw a little too much weight on the single process of inhibition. A given type of misconduct is very apt to be met by a "don't" or a "shalt not". Certainly "don't" and "shalt not" are frequently necessary but it is wiser and commonly more efficacious to make much wider use of the other five processes, particularly of the process of substitution.

In the preceding pages, little or nothing has been said of the *supernatural* means and motives of conduct They have been omitted intentionally for the time being in order to avoid confusion and to simplify an already complicated problem We are all agreed that we should cut down the occasions of sin or environmental factors in misconduct and blunt the edge of the capital sins or subjective factors in misconduct as much as possible. We are all likewise agreed that we should do everything possible to supply and build up wholesome environmental and subjective influences in the child's life. While doing these two things, however, we cannot neglect the even more important task of building up inner ideals and of resorting to the channels of grace to help live out these ideals. In moral education it should be a primary aim to make the child independent so far as possible both of environmental and subjective factors such as we have been dealing with and to steady him through the two extremely important subjective factors in conduct, ideals and grace.

Moral codes or ideals are of four kinds, or, to be more exact, pass in the individual life through four stages. They must, first, be known; next, admitted; then, accepted; and lastly, lived. A boy may be dishonest because he has never been taught differently. He may have heard of a vague virtue called honesty but has never admitted it as a moral ideal to be striven for. He may admit the ideal as theoretically right and yet have never accepted it as his own and determined to follow it. Finally, he may know, admit, and accept the ideal as his own, but still, in time of strong temptation, fail to live up to it. For moral ideals to operate as real forces in a child's life, something more than knowing and admitting them is obviously necessary. They must be accepted and lived. Throughout all of these four stages, religion has much to say and to do It makes right ideals known. Through faith it gets them admitted. Through the doctrines of faith it supplies the motives for accepting ideals. Through grace it provides the supernatural means for living them.

We may now gather together in a more inclusive synthesis and summary what we have been endeavoring to emphasize. To build up desirable habits or to cure or prevent undesirable ones, close study is called for to discover the underlying factor or factors in moral conduct and to deal not merely with symptoms but with the factors themselves. The institution of the Sacrament of Confession is only one of the many evidences that the divine plan of moral education aims to deal with the individual as an individual with full recognition of the essential importance of getting back to and treating the factors operative in the particular individual's moral behavior. Modern intensive study of the factors underlying behavior has laid at our feet a wealth of new information on these factors as they work in our contemporary life and on natural methods of treating them. We should avail ourselves to the utmost of this newer knowledge. In doing so, however, while we should make every reasonable use of the natural means and motives in treatment, we should particularly build up the supreme subjective factors of *ideals* and of *grace* by intensive appeal to the supernatural motives and by generous use

of the supernatural means provided through prayer and the Sacraments.

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THE METAPHYSICS OF CHARACTER-TRAINING

REVEREND FULTON J. SHEEN, PH. D., S. T. D., THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.

Modern psychology has dignified with new names two familiar and fundamental processes involved in character-training, viz. self-assertion and self-repression. We say new names, for in the physical order, these two movements correspond respectively to expansion and contraction, and in the biological order to anabolism and katabolism.

Self-assertion embraces all self-regarding or self-preserving attitudes The wish for security, the desire of recognition, the craving for intimate response, the urge towards pleasure—all these are its characteristics and its earmarks.

Self-repression, on the other hand, may embrace within its scope anything from a desire to get rid of disagreeable association of ideas by forcing it out of consciousness, to an actual control or sublimation of all those instincts, cravings and tendencies which come in conflict either with our higher self or with society.

Character-training has to do with these two entities. In less psychological language it concerns itself with the problem of pleasure and the problem of control of pleasure.

The problem of pleasure or self-assertion may be put this way: How teach human beings to meet the ever-increasing possibility for pleasure? How prepare them to meet worldly happiness?

The problem of control or self-repression is. What training in temperance, or control should be given to characters to prevent liberty from degenerating into license? How temper pleasure?

The answer to the first question is certainly not the answer of the Albigensians for whom worldly pleasure was an unmixed evil, nor is the answer to the second question the answer of the Stoics who gloried in mortification as mortification.

The solution here proposed to the problem of pleasure is the

sacramentalizing of the universe; the solution to the problem of the control of pleasure is the transformation of human nature.

SACRAMENTALIZATION OF THE UNIVERSE

A sacrament, in the strict sense of the term, is a material thing used as a means of spiritual sanctification. In the broad sense of the term, everything in the world is a sacrament, for all things here below are but means of lifting our minds and hearts to God. It follows then, that the use of the world is not wrong, but only its abuse; that the enjoyment of pleasure is not sinful, but only its perversion; and that the only way in which a man can sin, so far as creatures are concerned, is to refuse to sacramentalize them, and to make of them stepping-stones to God. Our Divine Lord told His Apostles to preach the Gospel to "every creature"—not to "every man", for creatures, things, worldly pleasures and enjoyments had to be brought back to Him and made to serve His holy purposes.

Character-training which bases itself wholly on the dangers of pleasure is not thoroughly Christian. Love of pleasure is one of the fundamental instincts God has given man, and in His supreme wisdom He has associated the greatest pleasure with those acts which are most necessary for the preservation of individual life and the continuation of social life—witness the pleasure attached to eating and drinking.

The wrongness of pleasure is not in its enjoyment but in our refusal to sacramentalize it. The things of this world become sinful and occasions of sin, the moment we make them an end instead of a means to an end. Why does the Catholic Church, for example, condemn Birth Control? Certainly not because it is a pleasure, but rather because it is unsacramental. It is the refusal to consider a faculty as a material means to a spiritual or higher end. It is the "idolatry of the intermediate", the cult of glorifying the blooming instead of the fruition, the worship of the machinery instead of the product which is wrong in this order and every other order. That is why the barren fig tree was cursed —simply because it was barren—it was not sacramentalizing itself

in foliage and fruit; it was not using the lower for the solemn purposes of the higher.

Once our young are taught that the world is the nursery of the Kingdom of God, that this world is a scaffolding up through which souls climb to the Kingdom of Heaven, that the pleasures of the world are coins valuable in another realm; once they are taught, after the manner of the Church which brings down spirit to bread, oil and water, to bring down a similar spirit to the world in order to sacramentalize it, then they will understand that it is the "filling of the barns" that is sinful and not the possession of a "pearl of great price"—for after all this kind of character-training is that of the Master who did not make the fishermen "Apostles" as much as He sacramentalized them and made them "fishers of men".

TRANSFORMING HUMAN NATURE

Even in the utilization of the pleasures of this world some sort of control is necessary. If we do not repress ourselves or set a limit to our self-expression, sanctions will be imposed upon us from without. In the Christian order, the necessity of some such control takes on the name of "mortification".

Here is the difficult side of Christian character-training: how propose sacrifice, restraint, mortification, abstention from sinful pleasures? Unfortunately, this is sometimes done by speaking of the social consequences of inordinate pleasures, such as loss of reputation, health, etc.; other times by an appeal to the eternal sanction of hell, without giving the reason for this sanction. All this has the unfortunate effect of impressing the minds of the young with the belief that certain things must be avoided, certain pleasures shunned, either because the Church says so, or because we will go to hell if we do them. The prevalence of such attitudes is witnessed by the almost universal belief, even in the Catholic Church itself, that Birth Control is wrong because the Catholic Church says that it is wrong—as if the Church had no reason for saying so.

Would it not be better to impress budding characters with the idea that control, sacrifice and even mortification are necessary, not for reasons of authority alone, but because the refusal to

control oneself, to sacrifice and deny oneself, is to block the way to our noblest self-expression and our highest self-perfection? The repression of certain instincts, the mastering of self, do not mean crushing self, but completing self—the expansion of personality. The apparent negation of self is not real negation but liberty, for the condition of all liberty is law. It is only by respecting the laws of gravitation that a man can throw a skyscraper into the air, and it is only by respecting the laws of God that a man can enthrone his own character at great heights.

In other words, the necessity of control must be rationalized for the young. In some way he must see that the "fall doth surpass the rise in worth", that "death is the condition of birth", that dying to a lower self is the condition to a birth to a higher one, that chemicals begin to live in plant life only on condition they die to their mineral existence; that plants begin to live in animal life only when they begin to die to their plant life; that animals begin to live in man only when they die to their animal life and pass through the Golgotha and Calvary of the knife and fire; and finally that man begins to live again in the higher realms of spirit world only by dying to himself—and such was the meaning of the words of the Master of character-training when He said to Nicodemus. "Unless you are born again, you cannot enter into the Kingdom of God".

And this dying to a lower self as the condition of our full development, is not to be taught as an abandonment of the world, as a hatred of the beautiful cosmos in which God has placed us Control does not mean leaving things by abandonment; it means leaving things by exchange. In training characters to surrender sinful pleasures, or in encouraging them to leave even legitimate ones for purposes of greater self-perfection, the emphasis is not to be placed on "giving up", but on commerce. The Incarnation was an "exchange"—*O Admirabile Commercium*—and the teachings of Our Divine Lord were based not on surrender, but on exchange: "What exchange shall a man give for his soul?" There is no loss involved; it is a purely commercial proposition: Shall we exchange this for that?

The problem of self-repression then is to be met not by preach-

ing control as control, or sacrifice as sacrifice, but rather as a desire for self-expression and self-perfection, to be attained not by giving up pleasures but by exchanging them; not by loving the world less, but by loving God more.

In summary, the metaphysics of character-training hinges on the ultimates or the foundation stones of character, viz: the problem of enjoyment and the problem of control—self-assertion and self-repression. The solution given to the first is sacramentalizing the universe; the solution given to the second is the transformation of self.

Both of these solutions are not merely metaphysical but theological, for they are the extension of processes revealed in the Incarnation of Our Divine Lord The Incarnation is not a single process but a double one; it involves not merely God becoming man, but as St. Augustine puts it, man becoming God. In other words, it involves the descent of spirit into matter, which is the Incarnation, and the ascent of matter into spirit which is sanctification. God became man, and sacramentalized a human nature to effect the Redemption of the world. He then effected the transformation of all human natures by elevating them up to His spirit and His fellowship which is sanctification and salvation This double process was His manner of character-training for the Kingdom of God—it is also our manner of character-training for this world which is the nursery of the Kingdom of God.

CATHOLIC DEAF-MUTE SECTION

PROCEEDINGS

FIRST SESSION

TOLEDO, OHIO, TUESDAY, JUNE 25, 1929, 2:30 P. M.

The first meeting of the Deaf-Mute Section of the National Catholic Educational Association was called to order by the Chairman, Rev. Ferdinand A. Moeller, S. J., on Tuesday, June 25, 1929. The meeting was opened with prayer by Rev. Francis Seeger, S. J.

Miss Mary E. Shebley of Sandusky, Ohio, was appointed Secretary *pro tem.*

At the roll call, the following were found to be present:

Rev. Ferdinand A. Moeller, S. J., Cincinnati, Ohio; Rev. M A. Purtell, S. J., New York, N. Y.; Rev. Francis Seeger, S. J., 807 Superior St., Toledo, Ohio; Rev. Daniel Higgins, C. SS. R., St. Joseph College, Kirkwood, Mo.; Sister Mary Romana and Sister Mary Irmina, Boston School of Deaf, Randolph, Mass.; Sister Mary DeSales and Sister Mary Irene, Mercy Hospital, Toledo, Ohio; Miss Kate Wernert, 1128 Ontario St., Toledo, Ohio; Mrs. Emma Schrein, 822 Booth Ave., Toledo, Ohio; Alfred H. Hosfeld, 1454 Ontario St., Toledo, Ohio; Miss Laura M. Hosfeld, 2266 N. 12th St., Toledo, Ohio; Mr. and Mrs. J. A. Piazza, 3827 Homewood Ave., Toledo, Ohio; Miss Irene A. Carl, 938 Broadway, Toledo, Ohio; Mrs. A. Wolfgang, 2254 N. 12th St., Toledo, Ohio; Mrs. Jos. F. Spoerl, 1928 Warren St., Toledo, Ohio; Mrs. Jos. L. Acker, 316 Sherman St., Toledo, Ohio; Mrs. Charles M. Holtgrieve, 2253 N. 12th St., Toledo, Ohio; Mrs. Jas. Leary, Maumee, O.; Mrs. Gust Kaintz, Ashwood Ave., Toledo, Ohio.

A number of copies of the principal address—"Why Do We Meet?" prepared by the Chairman, were distributed to the members of the assembly. It was then read by the Secretary.

It stated that the Conference was not intended as a school of instruction for the Chaplains and Teachers of the deaf, but principally to call the attention of the different educators of Catholic hearing children to the neglected condition of the deaf; and, secondly, for mutual encouragement in the arduous work for the deaf and to devise ways and means for improving conditions.

After which Rev. Fathers Purtell, Seeger, Moeller and Higgins gave a vivid description of the work done by them in their missionary work for the deaf. Father Higgins telling of his recent trip from St. Louis to the Pacific Coast, from San Diego., Cal., to Canada and the western territory, stated that at Oakland, Cal., was the only school for the deaf in this section.

Mrs Joseph Spoerl gave a description of conditions of the school for the deaf at Colorado Sprıngs, Colo. She said that conditions of the Catholic deaf children at the State School for the Deaf were very deplorable. She spoke from experience, having been a teacher of the deaf in that institution.

A discussion of the Chairman's letter followed and all unanimously voiced approval. Letters were read from Fathers Galvin, Kauffman, Gilmore, expressing regret over not being able to attend on account of illness or previous important engagement.

Next in order was the reading of communications from Rt. Rev. Francis W. Howard, D. D., Bishop of Covington, Secretary General; Very Rev. Msgr William F. Lawlor, LL. D., Supt of Schools at Bayonne, N. J, and from the National Council of Catholic Men, Washington, D. C, expressing regret at their inability to attend this Conference and wishing it success.

Rt. Rev. James A. Griffin, D. D., Springfield, Ill., Rt. Rev. John B. Peterson, D. D., Boston, Mass., and Rt. Rev. Samuel A. Stritch, D. D., of Toledo, Ohio, honored the meeting with their presence. They each gave a short talk in which they lauded the work for the deaf.

Thereupon, the meeting adjourned to Wednesday morning at 9:30.

SECOND SESSION

WEDNESDAY, JUNE 26, 1929, 9:30 A. M.

The meeting was called to order by the Chairman, Rev. Ferdinand A. Moeller, S. J. Prayer was offered by Rev. M. A. Purtell, S. J.

The Rev. Chairman proposed the question: "Shall the C. D. M. C. be reorganized?" The question was answered by a heartfelt unanimous "Yes!"

Before proceeding to the election of officers, the Chairman declined to be a candidate, but his words were drowned by a motion to elect him by acclamation. The motion carried.

The question: "What Can We Do To Improve Conditions Educationally and Religiously of Our Catholic Deaf?" was proposed by the Chairman for discussion. A letter from the National Council of Catholic Men was read suggesting apologetic instruction. The members of the assembly entered heartily in the discussion. The consensus of opinion was that Catholic literature be given them—"Faith of Our Fathers" for example, but that it be written in simple language and that under the supervision of a priest, chapters be printed in the Catholic Deaf-Mute paper and distributed among Catholic and non-Catholic deaf. It was suggested, also, that a ten minutes' instruction might be given at each meeting, proving the claims of the Catholic Church.

After the question was fully discussed pro and con, a committee consisting of Father Seeger, S. J., Father Purtell, S. J., and Father Moeller, S. J., was named to draft Resolutions on the question.

After a few reminiscent thoughts by the Chair, bearing on the subject in hand, and there being no further business, the meeting adjourned to meet at 2:30 o'clock.

THIRD SESSION

WEDNESDAY, JUNE 26, 1929, 2:30 P. M.

The afternoon meeting was called to order by the Chairman, Rev. Ferdinand A. Moeller, S. J. Rev. Father Purtell, S. J., opened the meeting with prayer.

Since, remarked the Chairman, he was not now, to his great regret, actually engaged in deaf-mute work, it might be well to elect a vice chairman or president, who might at times take his place. The wishes of the chairman were complied with. On motion made and carried, Rev. Daniel D. Higgins, C. SS. R., was elected as vice president.

It was then in order to elect a permanent Secretary. This resulted in the election of Miss Mary E. Shebley, Sandusky, Ohio, as permanent Secretary.

The following Resolutions were adopted:

RESOLUTIONS

Resolved, that the Catholic Deaf-Mute Conference participate in the work undertaken by the N. C. C. M. (National Council of Catholic Men) of making known to non-Catholics the truth about the Catholic Church and to give such instruction along apologetic lines to our Catholic Deaf-Mutes as we find best suited to their capabilities.

Bt it further resolved, that we publish in the *Catholic Deaf-Mute* paper, under the supervision of a priest acquainted with the deaf, such articles as will promote the object in view.

This was followed by papers read by Mrs. John A. Piazza and Miss Mary E. Shebley, of Sandusky, Ohio. The last paper on the program was that of Mr. Alfred H. Hosfeld.

Discussions of the three papers followed

At the call of roll, the following were found to be present: Rev. Ferdinand A Moeller, S. J., Rev. M. A. Purtell, S. J., New York; Rev. Francis Seeger, S. J., St. John's College, Toledo, O; Alfred H. Hosfield, 1454 Ontario St., Toledo, O.; Miss Laura M. Hosfeld, 2266 N. 12th St., Toledo, O.; Mr. and Mrs. John A. Piazza, 3827 Homewood Ave., Toledo, O.; Miss Irene A. Carl, 938 Broadway, Toledo, O.; Mrs. Jos. L. Acker, 316 Sherman St., Toledo, O.; Mr. and Mrs. Charles M. Holtgrieve, 2253 N. 12th St., Toledo, O.; Miss Margaret A. Long, 1850 Wayne St., Toledo, O.; Mrs. W. J. Heinrich, 2258 N. 12th St., Toledo, O.; Mrs. Anna Miller, 1032 Baker St., Toledo, Ohio; Mrs. Margaret Schramm, 1806 Locust St.,

Toledo, O.; Mrs. Theresa Albert, 2311 Vermont Ave., Toledo, O.; Mrs. Edward A. Wernert, 2438 Vermont Ave., Toledo, O.; Mrs. Thomas J. Sauppe, 2402 Vermont Ave., Toledo, O.; Mrs. Bert Raineir 2410 Vermont Ave., Toledo, O., Mrs. E. V. Hartman, 629 Durango Dr., Toledo, O.; Miss Laura Catherine Hosfeld, 1454 Ontario St., Toledo, O.; Mrs. Wm. Eckan, 119 Palmer St., Toledo, O.; Mrs. Henry Scheller, 22 Palmer St., Toledo, O.

There being no further business, the meeting adjourned until 9:30 Thursday morning, June 27, 1929.

FOURTH SESSION

THURSDAY, JUNE 27, 1929, 9:30 A. M.

The meeting was called to order by the Chairman, Rev. Ferdinand A. Moeller, S. J. Prayer was offered by Rev. Francis Seeger, S. J.

The minutes of the previous meeting were read and the following corrections made:

To insert the names of two members present at the Tuesday afternoon session, but not included in the roll call: Mrs. James Leary, Maumee, Ohio, and Mrs. G. Kaintz, Ashwood Ave., Toledo, Ohio.

A paper was then read by Rev. Daniel Higgins, C. SS. R., a discussion of which followed.

The following remarks were made. There are about 23,000 Catholic Deaf-Mutes in the United States, of whom only about 3,000 are under Catholic influence. Also, there are about fifteen priests engaged in the work of the deaf-mute cause; but few of them can give them full time.

The following Resolution was adopted:

RESOLUTION

Whereas: Right Reverend Francis W. Howard besides having done so much for the cause of Education, has aided the cause of the Deaf so greatly by calling us to the National Catholic Educational Convention, and always proved himself in every possible way, a warm and true friend of the Catholic Deaf, be it resolved that we extend to him our sincerest thanks and heartfelt gratitude.

A motion was made and carried that thanks be given Miss Irene A. Carl for her work in the typewriting of the different papers and reports of the Deaf-Mute Section.

A communication was read from Mr. Anthony J. Novotny, Supreme Knight of the Knights and Ladies De L'Epée, the National Insurance Organization of the Deaf, setting forth the object of this organization. A discussion followed.

A copy of a letter to the Catholic Hierarchy, written by Father Moeller, was read and placed on record.

The following letter from Father Seeger was read:

"MY DEAR FRIENDS:

"Before we close, I, as Chaplain of the Toledo Deaf, wish to thank you for all that you have done for the deaf movement, but above all for the movement here in Toledo. I thank Father Moeller for all he has done for the deaf at large, but especially for Toledo. Mr. Donnelly in his letter to me, emphasized very emphatically that the deaf adults are losing ground in many places. Therefore, he praised and exalted Father Moeller's interest and unselfish zeal to keep the Deaf Conference alive, which will at least keep up the zeal and interest of workers and preserve them from becoming despondent and disheartened. I thank the good Fathers, who in spite of their work and occupation, made a sacrifice to support this Conference.

"I thank all those who have read papers which surely made us all enthusiastic and interested in our work.

"I wish to thank all of you who render me such signal services and help in promoting the work here in Toledo. At the top is Mr. Piazza, our worthy President, who sacrifices time and work and puts aside the interest of home and family to promote this work of charity.

"Again, I wish to thank Mrs. Piazza, who goes about to get children for St. Rita's School for the Deaf, and who brings the deaf to the Sacraments.

"Again, I wish to thank good Mr. Hosfeld and his sister, who accompany me month after month to Sandusky, Ohio—rain or shine—cold or warm, these good people accompany me to Sandusky. They surely share a great part of the success achieved there.

"I wish to thank Mrs. Acker for all she does during the Missions and during the year, by sacrificing herself wholeheartedly to our work. She takes the priest to the various families where

the influence of the priest is of paramount importance. Mrs. Hartman and Mrs. Scheller are worthy of mention for their great interest and work.

"Last but not least, Miss Kate Wernert and Miss Agnes Niewoll must be mentioned with praise and appreciation. Nearly twelve years I am here at work and they have ever been true and loyal to the deaf. They worked and toiled at times and places where great sacrifices were in demand. They endeavor to make things proceed and devote themselves wholeheartedly to the deaf.

"Miss Shebley deserves recogniton for the grand work she has accomplished in Sandusky, Ohio. She worked under odds and difficulties which God only knows.

"May this Conference be instrumental of good, not only in Toledo, but the world over. I am sorry that we could not do more for all the delegates but our humble efforts were a token and sign that the Toledo and Sandusky Auxiliaries are a body of grand ladies and gentlemen who are charitable, kind and devoted to the cause of the deaf.

"May God instill in our hearts new zeal and energy that we may gain many souls for Him and His Holy Church.

"FRANCIS SEEGER, S. J."

There being no further business, thus closed the sessions of the Deaf-Mute Section of the twenty-sixth Convention of the National Catholic Educational Association held at Toledo, Ohio, June 25-27, 1929.

MARY E. SHEBLEY,
Secretary.

PAPERS

WHY DO WE MEET?

REVEREND FERDINAND A. MOELLER, S. J., CHAIRMAN, ST. XAVIER COLLEGE, CINCINNATI, OHIO

About three weeks ago, when it was evident that no meeting of the Catholic Deaf-Mute Conference was scheduled in the program of the meeting to be held in Toledo of the National Catholic Educational Association, the following letter was sent to members of the Conference and to Catholic schools for the deaf. In answer to the letter many encouraging replies were received, among others one from the well-known friend of the deaf, Rev. Father Galvin, C. SS R, who regretted very much that owing to his infirmities he would be unable to attend.

THE LETTER

"JUNE 4TH, 1929

"DEAR FRIEND:

"I have been asked by the Rt Rev. Francis W. Howard, D. D., and the Rev. William F. Lawlor, LL. D., Chairman of the Parish School Department of the National Catholic Educational Association, in view of the fact that there is no assignment for a meeting of the Catholic Deaf-Mute Conference in this year's program of the Toledo meeting of the C. E. A, and because last year, too, there was no meeting of the Conference, to call an informal meeting of those interested in the continuance of the same.

"I as founder of the Catholic Deaf-Mute Conference, and many of the chaplains and instructors of the Catholic deaf, would very much regret to see it go out of existence. It has, in the past, fulfilled the expectation of Bishop O'Connell, D. D., of Richmond and of Bishop F. Howard, D. D., who suggested the formation of the Catholic Deaf-Mute Conference in connection with the C. E. A., in that it has been very effective in giving publicity to the cause and needs of the Catholic deaf, so little known before 1908.

"The Conference was not organized with the expectation that it would be a school of instruction for the chaplains and teachers

of the deaf, but primarily for the purpose of bringing to the attention of the Hierarchy, clergy, Sisters and educators of speaking children, the neglected condition of the Catholic deaf; secondarily, for the purpose of serving as a clearing house offering mutual encouragement in the difficult service for the deaf; to stimulate efforts in difficulties, to consider ways and means for improving the educational and financial conditions, to profit by the narrations of successes achieved and difficulties surmounted.

"The meetings are intended to be *conferences* at which a survey is made of the religious and educational field of the Catholic deaf and where suggestions are offered for improvement by those experienced in work for the deaf.

"I have received a letter from the National Council of Catholic Men, from which I quote the following:

" 'My dear Father Moeller:

" 'As you have a long time been identified with the apostolate among the deaf, we are writing to ask your judgment as to the possibility of conducting an apologetical movement for those of them who are not of the Faith. Of course such an endeavor would, we believe, be also a benefit to Catholic deaf-mutes.

" 'Our thought was that local groups might sponsor forums for the exposition and defense of Catholic Doctrines and practices and have competent persons to address the gathering in sign language and to answer inquiries. Of course Catholic deaf-mutes would be in charge, subject to the guidance of a priest.'

"The suggestion made in the above letter may serve as a very profitable subject for the meeting in Toledo, O., June 24th-27th. Please try to be present. Our meeting will, I am sure, be very much appreciated by good Bishop Stritch, D. D., of Toledo in whom the cause of the deaf has a warm friend, patron and advocate.

"Recommending the success of the Toledo meeting to your prayers, I remain,

"Yours sincerely in Dmo.,

"F. A. MOELLER, S. J.."

In order, Rev. Fathers, Sisters, ladies and gentlemen, that you may understand something of the origin and purpose of the Catholic Deaf-Mute Conference, permit me to read the correspondence carried on between the Rt. Rev. Bishop O'Connell, of Richmond, Va., who in 1907 was chairman of the National Catholic Educational Association and other official letters:

"WASHINGTON, D. C., JANUARY 14, 1907.

"REV. FERDINAND A. MOELLER, S. J.,
"St. Ignatius College,
"413 West 12th Street, Chicago, Ill.

"REV. DEAR FATHER:

"I have observed in going around the country that the greatest interest is taken by instructors in the education of deaf-mutes. Opportunities for making this observation are likewise afforded me by my association with Dr. Gallaudet, President as you know, of Gallaudet College, Kendall Green, Washington, D. C. His father left everything and devoted himself to the improvement of the mutes with religious devotion. His son carries on the work to-day with the same zeal and devotion, and whenever we meet he gives me the opportunity of knowing the progress of the work in which he is engaged. Now I understand, Father, that you are engaged in the same kind of good work as he, and not only yourself, but many others in the Church, are devoting themselves quietly and unobservedly to the same noble life of charity.

"It therefore occurred to me that, if it would seem well to you, it might be a good thing, on the occasion of our approaching Convention in Milwaukee, the second week of July next, if you were to invite your fellow workers to meet you and hold a conference simultaneously with us. If the invitation be agreeable to you, I think I will be able to arrange with the College Department for your conference.

"I am sure we will all be glad to hear you, and then, on the other hand, you will give to your system all the publicity of a great Convention, and a place gratuitously in our Reports. I hope you will take this matter into favorable consideration, and will let me know, if possible, your acceptance at your early convenience, that I may make arrangements with the Departments, and reserve a place for you in our program. I cannot tell you how anxious we are to know the work you are doing, and the methods you pursue.

"With best wishes and regards,

"Very sincerely yours,

"D. J. O'CONNELL,
President General, Catholic Educational Association."

"WASHINGTON, D. C., JANUARY 26, 1907.

"REV. F. A. MOELLER, S. J.,
"St. Ignatius College,
"Chicago, Ill.

"REV. DEAR FATHER:

"I am gratified to receive your letter and to learn your acceptance. We Catholics are doing so much work without recognition, and maybe it is a little bit our own fault. We keep so quiet and so toiling that the public is hardly aware of our existence, whereas if somebody else starts a little concern of their own, they fill the country round with the tooting of their trumpets. I am so happy to welcome you from your isolation, and to introduce you as I hope to the great public through the widespread Annual Report of the convention.

"Last May there was formed in this country an Association of Catholic chaplains to students at non-Catholic institutions, and they will hold their meeting with us at Milwaukee. Now you come in with an entirely new department of education which in my opinion will mark also a most interesting feature of the convention, and will put in evidence an important work.

"What you said to me about Gallaudet never occurred to me before. I meet him frequently, find him most agreeable, have often been invited to address his students, but I never thought about Catholic inmates in that establishment, nor am I aware that any priest in this city has any cognizance of them, or at least, any official obligation. Your letter has opened up the question.

"I now send your letter to Father Conway of Georgetown, who is President of the College Department, to ask him to complete arrangements.

"Extending to you a hearty welcome to the convention, and hoping great good will come out of it for your work and mine. I remain, with profound respect,

"Very sincerely yours,
"D. J. O'CONNELL."

"1140 MADISON AVE.,
"COVINGTON, KY., MAY 29, 1929.

"REV. WILLIAM F. LAWLOR,
"St. Mary's Church,
"Bayonne, New Jersey.

"REVEREND DEAR FATHER:

"No program has been sent in for a meeting of the Deaf-Mute Conference. There has been some difficulty with regard to this

matter for several years, but it would be a grave detriment to the interests of the deaf-mute Catholics of the country if the Conference were allowed to lapse.

"May I suggest that it might be well for you as President of the Parish School Department to drop a line to Rev. F. A. Moeller, S. J., 3023 Carroll Ave., Cleveland, Ohio, and ask him if he would call together a few of the workers for the purpose of holding an informal conference at the Toledo meeting? I am sure that Father Moeller would heed the request, and I believe that you would do a great service to a worthy cause by adopting the suggestion.

"The prospects for the Toledo meeting are quite favorable. Things are shaping up better than I anticipated.

"With kind regards, I am

"Faithfully yours in Christ,

"†FRANCIS W. HOWARD,

"Bishop of Covington,

"Secretary General."

"BAYONNE, N. J., MAY 31, 1929.

"REV. F. A. MOELLER, S. J.

"3023 Carroll Ave,

"Cleveland, Ohio

"DEAR FATHER MOELLER:

"At the suggestion of Bishop Howard of Covington, Ky., I, as chairman of the Parish School Department of the National Catholic Educational Association respectfully write to you in the hope of ascertaining whether it would be possible for you to call an informal conference, at our next Convention in Toledo, of those who might be interested in the work of deaf-mutes. I believe that no program has, as yet, been sent in for a meeting of the Deaf-Mute Conference.

"Thanking you for whatever information you may be kind enough to furnish, I remain,

"Sincerely yours in Christ,

"WILLIAM F. LAWLOR."

"ST. MARY'S CHURCH, CLEVELAND, OHIO.

"REV. WILLIAM F. LAWLOR, LL. D.,

"Bayonne, New Jersey.

"DEAR FATHER LAWLOR:

"Thanks to good Bishop Howard and to you for your kind interest in the Deaf-Mute Section of the Parish School Department of the C. E. A.

"I, as the founder of the Catholic Deaf-Mute Conference, of which I was chairman for over twelve years, regret very much to notice that there is no assignment for a meeting of the Conference in this year's program of the C. E. A. Last year, too, there was no meeting of the same. Lest the Conference, which in the past has been very effective in giving publicity to the cause and needs of the Catholic Deaf, go out of existence, I accept your kind invitation to call an informal meeting of those interested in the continuance of the Catholic Deaf-Mute Conference. Will at once communicate with the chaplains of the Catholic deaf and others who may wish to attend the meeting.

"Kindly assign a room where the meeting may be held, and oblige.

"Yours sincerely,
"F. A. MOELLER, S. J."

"BAYONNE, N. J., JUNE 5, 1929.

"REVEREND F. A. MOELLER, S. J.,
"3023 Carroll Avenue,
"Cleveland, Ohio.

"DEAR FATHER MOELLER:

"I have at hand your communication of June 3rd for which I am truly grateful.

"I am forwarding your letter to-day to Bishop Howard, who, no doubt, will arrange for the room in which to hold your Conference.

"Sincerely yours in Christ,
"WILLIAM F. LAWLOR."

LETTER ADDRESSED TO THE HIERARCHY OF THE UNITED STATES

Most Rev. and Rt. Rev. Fathers in Christ: Permit me as Chairman of the Catholic Deaf-Mute Conference, a Section of the National Catholic Educational Association, to thank you for your kindly interest in the welfare of the Catholic deaf of the United States.

The object of the Catholic Deaf-Mute Conference is to second the zealous endeavors of Bishops and priests in providing educational facilities and missionary centers for the Catholic Deaf.

There are in the United States about 23,000 deaf of Catholic parents; but all with the exception of about 3,000, are losing the Faith under non-Catholic influences.

No sooner were the crying needs of the Catholic deaf brought

to the attention of our devoted Shepherds, than steps were taken in several localities for the amelioration of their sad condition. While much is still to be done, we rejoice to see the dawn of a brighter day for our children of the silent world. We look forward to the day, when, in spite of many sacrifices, our Catholic deaf will enjoy, equally with our hearing and speaking children, a Catholic education and that supervision which is so essential for the preservation of faith and morals.

It may not be possible to have at once in every locality a school or mission within reach of all Catholic deaf, yet may we make the following suggestions:

1) That there be, if possible, at least one school for the Catholic deaf in each archdiocese supported by the suffragan Sees, as is done in Cabra, Ireland.

2) That where it is possible for any deaf child to attend a Catholic school, even with some inconvenience and sacrifice, the parents be urged to remove that deaf child, so handicapped as regards faith and morals, from the unwholesome atmosphere of so-called non-sectarian State schools and institutions. As regards adults, we respectfully suggest, that, even where there are only a few Catholic deaf, some provision be made under parish auspices, where they can meet each other and thus be prevented from attending non-Catholic meetings which are held in every town and city by Protestant ministers. Experience has taught us that affliction is a greater bond of union than nationality, family ties or creed. The deaf will seek the companionship of those afflicted like themselves wherever and by whom the opportunity is offered.

3) Seminarians and juniors in Religious Orders might be encouraged to acquire a working command of finger spelling and even of the sign language. The task is not so difficult as is generally imagined.* As soon as a priest takes an interest in the deaf to the extent of taking the trouble of learning their language, he becomes their friend and acquires great influence over them. The understanding of even a limited number of signs may enable a priest, when called to the death-bed of a deaf-mute, to dispose him for making at least an act of contrition. Because there are so few priests who take an interest in the deaf, Protestant ministers have created the impression that the Catholic Church does not care for them.

*_Long's Dictionary of the Sign Language_ with an Appendix of Distinctively Catholic Signs, Iowa School for the Deaf, Council Bluffs, Iowa, and the illustrated book entitled _How to Converse with the Deaf_ by the Rev. Daniel Higgins, C.SS.R., will be found very helpful.

Schools and Missions for the deaf, like any good work, entail expenses. To meet these, may we suggest that there be taken up in each diocese, as is done in the Archdiocese of Cincinnati and the Diocese of Pittsburgh, a collection on the eleventh Sunday after Pentacost, "Ephpheta Sunday", which Pius X, has made the patronal feast of the deaf, for the support of schools and missions for the deaf? The collection should be turned over to the Bishop of the diocese for the support of the institutions for the deaf in his diocese. If there be no school or mission for the deaf in the diocese, the money could be used to promote the Catholic education of the deaf by sending them to Catholic institutions outside of the diocese, and paying for them. We know the great charity of several existing Catholic institutions for the deaf that will never, if they can possibly do so, refuse to open their doors to a needy deaf child; but, as their resources are generally small, it becomes a serious burden, usually to the good Sisters in charge, to take under their care deaf children of other dioceses free of charge, or at reduced rates.

5) In order that the Bishop may be informed as to the number and needs of the Catholic deaf in the diocese, may we suggest, that a priest be officially appointed in every diocese to look after the interest of the deaf? The priest appointed to that office, should not, we believe be the Diocesan Director of Charities, because, while it is true that the care of the deaf is to some extent a charity work, still, as experience proves, the deaf resent very much to be looked upon as charity patients or to be classified with inmates of asylums The duty of the priest appointed to the care of the deaf, would be to obtain from the pastors the name, residence, age and religious condition of every deaf individual in the diocese and make an annual report to the Ordinary. The report may at first be discouraging for various reasons, one being that so many Catholic deaf have lost the Faith at State Schools and under Protestant influences, that they no longer regard themselves as Catholics. They will sometimes tell you that they used to be Catholics, but not now. The Diocesan Supervisor of the Deaf by attending the annual meetings of the Catholic Deaf-Mute Conference, will find its members most ready to give him the benefit of their experience and every assistance. To get things started, several members of the Conference skilled in preaching Missions to the deaf in sign language, await the invitation of Bishops and Pastors.

6) At present much is expected of the apologetic work done by Catholic laymen. Permit me to call attention to the fact that there

is a Catholic deaf-mute layman, Mr. James F. Donnelly, 9111 116th Street, Richmond Hill, New York, who has for more than twenty-five years been a true apostle in the silent world. He edits a paper called the *Catholic Deaf-Mute*. The subscriptions to the paper, only $1.00 a year, are necessarily very limited. On several occasions, feeling discouraged on account of his financial losses due to the increasing cost of printing, he was on the point of giving up his valuable apologetic work. A few days ago, Mr. Donnelly wrote to me saying: "I am afraid, if I do not get help, it will be good night to the *Catholic Deaf-Mute*. I must eat and the returns from subscriptions and advertising do not cover the cost of printing." The paper keeps the deaf in touch with news affecting the Catholic Church; gives religious instruction under the supervision of the Rev. M. A. Purtell, S. J., of New York; answers questions; gives news items of interest to the deaf, etc.—all calculated to give to the deaf a greater appreciation of their faith and to furnish them with an antidote to the poison of the numerous anti-Catholic publications for the deaf. Most Rev. and Rt. Rev. Fathers in Christ, cannot something be done to save the paper from shipwreck and make it possible to send it broadcast to the numerous Catholic and non-Catholic deaf? Occasional donations received for the support of the paper, for which we are very thankful, permitted the distribution of only a very limited number of copies.

Most respectfully submitted at the request of the members of the Catholic Deaf-Mute Conference at their meeting in Toledo, June, 1929.

Your humble servant in Christ,
F. A. MOELLER, S. J.
Chairman.

THE EPHPHETA AUXILIARY OF TOLEDO, OHIO

MRS. JOHN A. PIAZZA, VISITING CHAIRMAN OF THE EPHPHETA AUXILIARY, TOLEDO, OHIO

The Ephpheta Auxiliary of Toledo is an incorporate body of Catholic men and women united for the purpose of furthering and promoting the spiritual and temporal welfare of the Catholic deaf-mutes of Toledo and vicinity, to enlarge their social activities, to instill and inculcate the principles of Christian charity. It was founded as a sister society in connection with the Ephpheta Sodality.

The Sodality, a body composed solely of deaf-mutes, sprang to life late in the year 1916. The Auxiliary was organized almost immediately.

Prior to 1916 our Catholic deaf-mutes were completely ignored. No one ever gave them a thought. As a general rule these handicapped people were in the way of their more fortunate sisters and brothers. Everywhere they were socially in the way and because of their affliction were ostracized from society.

What opportunities had they to advance in the knowledge of God? What opportunity had they to learn more about the One True Church, that means so much to us when affliction and sorrow find us? How could they make use of the advantages Holy Mother Church proffers to you and to me so generously?

It was only natural for them to seek their own kind for companionship—for pastimes and recreation. For many years before 1916 they met their friends at a local Episcopal church. It was there they had their parties, met their friends, and joined in the revival meetings, while we hearing people were not aware of the dangers threatening them. Being in constant contact with non-Catholic surroundings it was no wonder that they frequently married outside of the Church. And once married to a non-Catholic they soon neglect their religious duties. Their offspring grow up without the Sacrament of Baptism, enter the public

school and learn nothing about the Love of God nor the value of their immortal soul.

Is it not possible that similar conditions exist in many places in the United States? And is it not a sad condition?

It was not long after Toledo became the seat of a diocese that Bishop Joseph Schrembs became cognizant of the true state of affairs. The good Bishop was deeply touched, and summoned Father Gehl to give a Mission for the deaf of Toledo. Father Francis Senn, S. J., of St. John's College was asked to take charge of the movement, and he held the office of Spiritual Director a little more than a year when, upon his transfer to St. Mary's, Kans., Father Francis Seeger, S. J., took up the work, and immediately organized a large auxiliary, the foremost aim of which is to further and promote the spiritual progress of our Catholic deaf.

Annual Missions are held in the sign language by competent priests. Every second Sunday afternoon Father Seeger presides at the Sodality meetings. After a timely discourse in signs follows Benediction of the Most Blessed Sacrament. A number of faithful auxiliary members are usually present to sing the Benediction hymns. The deaf then betake themselves to St. Joseph's school hall where they transact matters pertaining to the Sodality. They have their regular officers and the meeting is conducted in a businesslike manner.

Three times a year special arrangements are made for the deaf to go to confession and they receive Holy Communion in a body. During Lent pictures are shown which bear on the spirit of the times.

Since the last Mission a circulating library was established—a system which was productive of good elsewhere.

The Auxiliary makes strenuous efforts to make the social activities attractive and wholesome. Most of the socials have become an annual affair—the annual outing, annual banquet, annual Christmas tree, Valentine and Hallowe'en parties. These activities are sponsored by the deaf themselves with the assistance of the Auxiliary entertainment committee. Members of the Auxiliary are expected to promote and patronize their activities.

The Sodality first organized with ten members. Some of these have moved out of town—others have passed to a better world. New members are added as soon as their presence in the city becomes known to us. In almost every other family one or the other of the parents is not a Catholic. There are now thirty-five members in the Sodality. A finer body of people you cannot find. They are open-hearted and aboveboard. When out of employment they mutually help one another find work.

A number of Auxiliary members have learned enough of the sign language to hold conversation with them—this is a great delight to them. And it is a consolation to know that because of the auxilary several marriages have been blessed that perhaps otherwise never would have been. They never think of going to Trinity Episcopal, but prefer to meet their friends at our Catholic Deaf Center—St. Joseph's hall. And they are now so familiar with the teaching of the Church that Trinity has no attraction for them any more. We might add that their non-Catholic friends are always invited to all social parties, and, while we do not invite them to our Church services, we welcome them as long as they conduct themselves in the proper manner.

Although our good Bishop pays the tuition of the deaf children we are sending to St. Rita's school, the auxiliary visiting committee rounds them up and the Auxiliary pays all incidental ex penses. The Visiting Committee plays an important part in the workings of the Sodality. In harmony with the visiting committee works the publicity committee whose duty it is to bring the doings of the Ephpheta Sodality before the public and to secure patronage.

Our Bishop, the Right Reverend Samuel A. Stritch, D. D., readily ratified the principles advocated by his predecessor, Bishop Schrembs, and he has proved himself a staunch friend of the deaf-mutes. He supports the movement by frequently appearing in their midst, and his encouraging words each time instill new vigor and animation in the heart of all present.

And, while we are an auxiliary of lay people, we meet with such agreeable and such wholehearted cooperation from our beloved Bishop and from our zealous and self-sacrificing Modera-

tor, that the difficulties we encounter and the sacrifices we make, sweeten our labors and convert them into pleasure.

This would indeed, be a happy convention if it would be instrumental in some degree in giving the Catholic Deaf-Mutes of the United States a better opportunity to become good and practical Catholics.

RESUME OF WORK DONE FOR DEAF AT SANDUSKY

MISS MARY E. SHEBLEY, SANDUSKY, OHIO

This is the first time that the Sandusky Auxiliary of the Ephpheta Sodality has taken part in the National Catholic Educational Association. This is a wonderful organization and we are glad to be here to show by our presence that we are interested in the great work in which the organization is engaged. We are particularly interested in that phase of the work which concerns the welfare of our poor handicapped brethren who do not have the advantages of normal human beings.

We at Sandusky, are still in our infancy and therefore have not had much experience in this line of work and so we shall be glad and happy at this time to receive any suggestions that will aid us to carry on successfully this great work of charity

Three years ago, we were called upon to emulate the good Catholics of Toledo, who came to us early in September, imbued with the spirit of unselfishness and self-sacrifice, in order to infuse into our hearts the same spirit of Christian charity that filled their own, and asked us to join forces that we might be better able to carry on this grand, noble work. The result was the establishment of a deaf center at Sandusky.

During these years, we have endeavored to live up to the high ideals that were placed before us by our good Toledo friends.

I shall now try to give you briefly, some idea of the work that we have accomplished during this period.

At first, we were at a loss to know where to begin and how to begin. After floundering about for some time, we finally settled down and began the work by holding card parties in our lodge room, once a month, to win our deaf.

Since no one, at any time before, had interested himself in them, they were naturally timid and reluctant to respond—fearful lest they be done up. When they at last awakened to the fact

that we were their friends and anxious to make their lives a bit more pleasant, they came to us like children—full of confidence and love—so that now when they meet us, their faces light up with pleasure and their hands are extended in greeting.

We hold two meetings a month—one is a business meeting and the other is given over to pleasure. Cards form the principal diversion. On special days, however, such as Thanksgiving, Christmas, Hallowe'en, etc., forms of entertainment other than cards are provided. During our first year of existence, several of our members opened up their homes for these entertainments, thinking it would be less informal and make our deaf feel more at home than in the lodge room—the plan worked wonderfully.

At our Hallowe'en affairs, all are asked to dress in costume. Our deaf enjoy doing that, and they are certainly expert along that line. They usually capture the prizes.

Last year, one of our silent friends invited us to her home, which is three miles west of the city, to hold our annual Hallowe'en party. All of the deaf, without any exception, came arrayed as requested, together with a majority of the Auxiliary. It was fun to try to figure out who the members were, wearing the different costumes. After the masks were removed, games were played, the one affording the greatest fun, was the ducking for apples. After the prizes were awarded, we had an elaborate lunch. The party broke up in the wee sma' hours of the morning.

At Christmas time, our party was held in our lodge room on the third Sunday, the regular meeting day of our deaf. After services at church, we repaired to the lodge room. The first thing that met our gaze was a brilliantly lighted Christmas tree, and underneath on the table were the gifts. Each one had been requested to bring a gift. In due time, these were distributed, no one receiving his own gift. It was fun to undo the different packages and to see what we won. We were well satisfied with our luck.

The festivities for the year close with a picnic which is held in July. Last year it was held at Cedar Point. The management of the resort kindly gave us free transportation for our deaf. Every one that attended was pleased with the outing.

The Toledo people, as usual, helped us to make the afternoon a pleasant one. Only one thing marred the pleasure of the picnic, and that was the absence of our good Moderator, Father Seeger. He found it impossible to come, but sent as his substitute, Father Smith, another Jesuit Father, whom we were very glad to have.

We do not devote the whole time to frivolities in our work for the deaf, we give our attention also to their spiritual welfare. Knowing that our handicapped brethren get absolutely nothing from the sermons on Sundays or holydays, or at any time during Lent, we sponsor a Mission every year, that they may learn the truths of our Holy Religion and also to keep alive their Faith. Then, too, we have a religious picture given at one of our down-town movies, so that they may become familiar wth the Life, the Passion and Death of our Saviour. This year, however, Lent came upon us so suddenly that we were too late to secure a good religious play—one that would show the different scenes in the Life of Christ—from the cradle to the grave. Instead, the manager of our new picture house put on "Mother Machree"—a good, clean play—one that carried a wonderful portrayal of mother love. Father Seeger, however, always on the alert for the spiritual advancement of his beloved deaf, saw to it that they were not cheated out of their usual picture, for he brought one with him from Toledo and presented it in the club room. The Jesuit Father, who was helping at St. Mary's church at Sandusky, in the absence of our pastor, manipulated the slides and as each picture was thrown on the screen, gave a short instruction on it, and Father Seeger interpreted to the deaf. The pictures were wonderful and all present, I know, profited by them in more ways than one.

In order that we may further increase their knowledge of their holy religion, we subscribe for Catholic literature for them. After we were organized, it was suggested that this literature be furnished for them. At our Mission last year, Monsignor Waldhaus of St. Rita's School also emphasized very strongly the need of such literature and recommended *Our Sunday Visitor*. The following September we acted on his suggestion and subscribed for the *Sunday Visitor*. At our meeting

in September, we will again take up the subject of literature, and if our treasury permits, will not only renew our subscription to the *Visitor,* but will subscribe for the little magazine—*Angel Guardian,* and also the *Catholic Deaf Mute* of New York.

In January, we organized the deaf into a Sodality and held election of officers. Meetings are held the third Sunday of the month. At the close of the Mission, this year, the members were enrolled in the Sodality of the Blessed Virgin Mary. A document showing that they are now affiliated with the Sodality at Rome, will be framed and will grace the walls of the club rooms, where hangs also the Charter of the Auxiliary.

We have been called upon within the last two years, to mourn the loss of five of our members. They were exemplary Catholics and interested in the welfare of our deaf. The ranks of the deaf have also been thinned—two of their members died this spring, and are sadly missed.

In conclusion, I wish to state that we feel that our work during these years has not been in vain—that we have accomplished something worthwhile, and I know you will agree with me when I say that at the Mission last year, a marriage was rectified and at the close of the mission this year, one of our silent friends made his First Holy Communion.

I assure you we have labored hard and earnestly, amid many trials and difficulties—many seemingly insurmountable barriers have beset our path, and had it not been for the encouraging word and guiding hand of our beloved Moderator, Father Seeger, I think we would have fallen by the wayside. He has been a wonderful pilot, steering us safely through the storms.

The work of trying to make brighter and happier the lives of poor, handicapped brethren and saving their immortal souls, is one great act of charity which ought to spur us on to greater activity—there is no work greater than that of charity, for we know that at the end of our journey here on earth, a crown of everlasting glory awaits us—a crown, I hope, that will be studded with more than one star of the first magnitude.

HOW LITTLE IS DONE FOR CATHOLIC DEAF-MUTES

MR. ALFRED H. HOSFELD, TOLEDO, OHIO

Again we have been called together to discuss and ponder on the problems interesting the deaf. The work is indeed pleasing in the sight of God, because we all work not only for the temporal but above all, for the spiritual good of the poor handicapped people who are bereft of gifts of nature which we enjoy. All our pastimes and entertainments—shows—picnics, etc., which the Auxiliary of the Ephpheta Sodality inaugurates with great personal sacrifices and expenses have the sole tendency to gain the good will of the poor people and bring them closer to us so that we are enabled to impart to them salutary instructions and counsels which will give them an insight of a practical Catholic life.

How many instructions—sermons do not we hearing people receive in the course of a year? How many devotions—exercises and other spiritual aids and means are not offered us week after week, month after month? And yet in spite of these countless aids and benefits and graces, many fall by the wayside and are irreparably lost. I have visited various charitable institutions, viz., the Little Sisters of the Poor—the Good Shepherd Home. There in those hearts of poor wayward delinquent girls, I often have occasion to read what it means to be a prey of the evil influence of a wicked world. Poor girls who have been the victim of an evil surrounding have within themselves the burden of a guilty conscience. I see in the home of the Little Sisters, poor old men and women who have sacrificed themselves to the follies of the world and now in their old age are houseless—homeless and friendless.

What a grand heavenly example do the Little Sisters and Good Shepherd nuns give us! Brought up in homes of luxury and wealth and comfort, many of them sacrifice their lives for the

welfare of people who lost sight of the end for which they were created. How insignificant are our efforts if compared with the heroic self-sacrificing work of these holy nuns! The Good Shepherd Sisters follow their Master and free the little sheep from the briars and thorns and carry them to the fold of Christ. They teach by word and example that happiness—true happiness—is only found in a life of virtue and angelic innocence. The Little Sisters snatch from the devil the prey which he thought he had secured and lead it into the heavenly Elysium where sorrow is no more. So much is done for hearing people, but what is done for the deaf-mutes? Little—exceedingly little. Perhaps they receive monthly instructions and annual missions, but what is that in comparison to what hearing people receive. Let me give you an idea of what non-Catholics do:

In order to give you a little idea how the enemies of the Church are working amongst the deaf to get them away from the Church, let me recount to you a partial list of ministers and church-workers in the ranks of non-Catholics: Rev. Frick has been entrusted the dioceses of Chicago, Milwaukee, etc.; Rev. Braddock the dioceses of New York, Long Island, Newark; Rev. Fortune the dioceses of North Carolina; Rev. Grace the dioceses of Colorado, Iowa, etc

I have a list of many other workers which time does not allow me to read.

However, from the Mississippi River to the Pacific Coast and from New Mexico into Canada, there is only one Catholic Deaf School.

There are in the Chicago Archdiocese a Mr. Hassenstab and a Mr. Rutherford, who visited in Joliet, Ottawa, LaSalle, Bloomington, Peoria, Davenport, Des Moines, Omaha, Freeport, Rockford, Elgin and other cities in the interest of the deaf cause.

Now bear in mind, my dear friends, for the whole territory that these two men visited, there is no Catholic Center but the little Ephpheta Mission at Chicago, which is in charge of the Jesuit Fathers.

The Lutherans and Jews are also getting busy and establishing everywhere centers and sending forth missionaries.

Surely, if we see this restless activity in the ranks of our non-Catholic brethren, must we not stand back in shame and confusion? Behold how non-Catholics work and toil for the devil! Their only purpose and aim is to snatch souls away from Christ —from Our Saviour who redeemed them by His Sacred Blood. If we love Jesus, we are overcome by sorrow and sadness. Truly, my dearly beloved friends, you are doing your share. You are the grand co-workers in this grand field. Do not lie down, become tired or discouraged. We have to work against odds and end. Few sympathize or cooperate with us. Funds and help are oftentimes wanting. The deaf don't correspond to our efforts. But all these hindrances and trials must make us all look up to Heaven and implore God's help and assistance for our work.

We who have assembled here are the ones God chose to promote the work amongst the deaf. We have devoted our energy and efforts to a work especially pleasing in His sight, because we try to snatch these poor souls from the grasp of the evil one. Little reward awaits us here. Here we have many a disappointment and hindrance to overcome and to surmount But with confidence we will go on and place our trust in the Lord, even if our success is small our reward will be great for from the lips of Our dear Lord we will hear the sweet words: "What you have done unto the least of My brethren, you have done unto Me."

WHERE IS THE DEAF CONFERENCE?

REVEREND DANIEL D. HIGGINS, C. SS. R., ST. JOSEPH COLLEGE, KIRKWOOD, MO.

In answer to this question I reply: "The Deaf Conference of the National Catholic Educational Association is still in the Association". This Conference has done a great amount of good for the cause of the deaf. The purpose of the Conference being in the Association was originally to bring before all the Catholic world the knowledge of the existence of the deaf, their needs, and the possibility and obligation resting on us to provide means for the Catholic education of the deaf children and the care of the adult deaf. The idea that the members were to get a special benefit from the conference was never in the mind of the originators of the Deaf Conference, except that we could learn from the experience of the others and could give them the benefit of our experience and gain encouragement from one another in this so long neglected and apparently unknown work.

However, since so many were looking for some special benefit for themselves, an effort was made to enable the teachers of the deaf in the schools to obtain some benefit similar to the benefits obtained in a summer school. This was however impossible for various reasons. There is such a great difference in the two chief methods of instruction, that the difficulty can never be solved in our meetings, and if any one in authority would ask our teachers of the deaf: "What method should I use in the teaching of the deaf?" he would meet with such a decided difference in opinions that he would be justified in replying that, since the deaf workers do not know which, how do you expect others to know. Our idea of making the conference become a means of benefit to the various teachers, resulted in the falling off in membership, on the part of the teachers of the deaf.

The fact must not be overlooked that there are two classes of deaf: the deaf as they are to-day and the deaf as the teachers

would have them be. We missionaries in the work have to take the deaf as they are. For this reason we rely on the use of signs and any means at our disposal to educate the deaf religiously. All educators of the deaf in our schools and outside of our schools will inform you that there are now in the United States a number of adult deaf that must depend a great deal on the Signs for communication of thought, and that the deaf-mute children before they go to school, at least, are dependent on the use of the signs of some kind to make known their wants, and to carry on their games with the other children. This is the class of deaf who need priests that have a knowledge of the use of signs whether natural or somewhat conventional or altogether conventional to take care of their spiritual wants.

The other class of deaf do not come under our care, because, since the teachers assert that their pupils without exception learn to speak perfectly and to read the lips of all persons readily, they do not need any specially equipped priest to care for their souls. Such deaf can mingle with the ordinary members of any parish and be taken care of by any priest who knows the English language. I say "English language" because this is the language that is taught in all the schools of the United States. Of course, during the early years of the education of this second class of deaf, the teachers must see to it that the soul of the child is instructed and cared for from the beginning, for that soul is there long before the teacher has enabled the child to talk and understand language. The child can and does learn evil very easily long before it can learn to speak and read the lips of the parents or the teachers. There is one very difficult point to be cared for in the preparing a child for confession. There a priest ought to take a hand. If a third person is to obtain a knowledge of the sins of the child or of any person either by telling the penitent how to say or write the sin, or by correcting the confessions of the children, or by writing out the confessions for the children, there is something sinfully wrong with the procedure. It should never be. The deaf, or the children in such circumstances, are not bound by the law of material integrity and may and should leave out of their confessions anything they wish.

Our Catholic schools are the equal of any in the land, not always in buildings and equipment and means of finance; but in spirit, in staff, in methods and in the results they are the equal of any in the United States.

We still need priests in every part of the United States to acquire a working knowledge of the finger spelling or of the signs for the benefit of the deaf as we find them to-day, and this need will continue for all time. At our Missions to the deaf in the sign language, pupils from every oral school in the land have come to see the sermons. Often they ask that the missionary speak as he signs because they are oral pupils and do not understand the signs but that they can easily understand speech. Such persons as these who can understand speech should go to the missions for the speaking people and not to the sermons that are delivered in the sign language.

The Conference still continues and will continue along with the National Catholic Educational Association with its original purpose, that of bringing the cause of the deaf before all interested, to continue putting this cause in view of all educators and those responsible and able to assist the deaf as we find them to-day, and to encourage others to do all they can to make the deaf child able to take his or her place in the world and in the Church along with those educated in our other schools.

Have we received any benefit from the Conference for the cause of the deaf? Yes. Before the beginning of the conference and in its early years, priests, Bishops and teachers would look at me in surprise and could not understand me when I would begin to speak about the deaf under their care. Even if I would ask them to allow me to try to look them up and give them a Mission, they could not see the utility of trying because they had never given this work a thought; it had never been called to their attention. Of course there were exceptions, as in the case of those who had been mingling with the deaf at some time of their lives. In all the sermons, speeches and letters on or about Catholic Education, nothing would ever be said about the education of children who could not be cared for in the ordinary parochial school.

It is altogether different at present on account of the publicity given the cause through the Conference. There is work being done for the deaf in many places all over the United States. More efforts are being made to see that the parents of the deaf children understand their duty of giving the deaf child the same opportunities of learning its faith as they give to the other children. The missionary has greater opportunities to work for the deaf. The Bishops and the priests invite the priest to help the deaf, priests are more anxious to learn the signs for the sake of the deaf who have not or do not learn to understand all through the reading of the lips. It is true, that compared with what is to be done, that what has been done, seems very little, the same can be said about all the work for souls. How little of the world is religiously educated to-day.

In all this work, remember that religion is the primary thing. Religion must be in the educational system. If our ambitions, our haste, our striving after fads, our self-aggrandizement should lead us to crowd out the benefit of the soul or should move us even to work to the detriment of the soul, it is no longer education, it is only a one-sided development. This is no good for the hearing child and no good for the deaf child.

Let us be grateful for all the good that has come to the deaf cause through the Conference, let us continue in the good work, confident that the good will continue and increase as all things do after a difficult beginning.

COMMUNICATION FROM CATHOLIC KNIGHTS AND LADIES OF DE L'EPEE

CHICAGO, APRIL 17, 1929.

REV. FRANCIS SEEGER, S. J.,
St. Mary's Church,
Toledo, Ohio.

MY DEAR FATHER SEEGER:

Mrs. Leary wrote me sometime ago informing me that you would like to have some information relative to the new Catholic Knights and Ladies of De l'Epee. In reply, beg to inform you that the old K. L. D., which was dissolved by law and in accordance with the statutes of the State of Illinois, had during its existence over 487 members but this apparently has been increased during the formation of the new corporation which I am happy to state now has secured its new charter from the State of Illinois. It will be ready to commence business within a very short time and an announcement to that effect will be made in the publications for the deaf.

I called a meeting of the Board of Directors yesterday for the purpose of discussing various matters and the signing of legal papers which will bring to a happy culmination the long delay of starting our new business. I will admit it was a very weary job for me but I know that God was with us and would surely help us in all the good work that we have been carrying on in behalf of the Catholic deaf and now I see that our work will meet with success.

Since the charter was issued on the 4th day of April in the year of Our Lord, 1929, the first regular meeting of the Board of Directors was convened at the Ephpheta Social Center, 635 So. Ashland Ave., Chicago, Illinois, on the 13th day of April, 1929. At this meeting an election of new officers was made necessary in accordance with the statutes of the State of Illinois and all records of all proceedings were entered in the minute

book. A certification of incorporation was also recorded in the Recorder's Office in the City of Chicago, State of Illinois, County of Cook, and a copy of same was forwarded by registered mail to the Department of Trade and Commerce of the Insurance Department of the State of Illinois. Papers were also filled out appointing Mr. George R. Lowe, as Attorney in fact, for the Department of Trade and Commerce for the purpose of serving process in all matters relative to the conduct and management of the said Catholic Knights and Ladies of De l'Epee, Inc., and to his successors in office so long as the Catholic Knights and Ladies of De l'Epee shall continue in force and maintain its benefit fund and such other funds as the laws and statutes of the State of Illinois shall require it to maintain for the benefit of its members and the beneficiaries of its members.

Papers and requisitions for permission to extend our business to the various States of our Union will be shortly filed, among those will be included the State of Ohio in which there are at present three (3) subordinate Councils. License permits will also be asked of New York State, Pennsylvania, Maryland, Massachusetts, Wisconsin, New Hampshire, New Jersey, Rhode Island, Minnesota and such other States in which the Catholic deaf may wish to organize subordinate Councils. It is probable that we may extend our business into California where there are many Catholic deaf who are not at this time connected with any National organization for the Catholic deaf. Most of our leading and educated Catholic deaf belong to a non-sectarian organization of which I believe you know enough by this time. This organization seems to have a deciding control over them as I know by past experience as a former member that many of the members who are Catholics invariably go to church. They seem to find better environment among those who are opposite to their own faith and as a consequence of this, are fast drifting away from their faith. The birth of the new Catholic Knights and Ladies of De l'Epee should act as a barrier against those who would entice our own faithful members to enroll in their organization to the detriment of their faith and to this end we must seek the good will and assistance of Catholic

parents who may have deaf daughters or sons to enroll in our organization so that their faith will be preserved and their manhood upheld. There are plenty of Catholic organizations such as the Knights of Columbus and Catholic Order of Foresters, etc., and whose membership could do much to encourage their daughters and sons to belong to our organization. In return for this assistance the offsprings of those sons and daughters who may marry will enhance the value of the future membership of their organizations. To let them drift apart and have their own way in associating with organizations detrimental to their own welfare will in years to come prove disastrous because those offsprings will follow in the steps of their parents since they will have had absolutely no teaching in the moral code of home and religion. Priests of the Catholic deaf could also do much to encourage their followers to join only Catholic organizations if the Catholic Knights and Ladies of De l'Epee does not meet their fancy in the amount of insurance it is able to meet in its present infancy but they should all remember that all organizations had their beginnings and it is only by increased strength in membership that better insurance can be paid later. It is not so much a matter of insurance or money that a Catholic should think of but a more important matter of preserving his or her own faith and of adopting a code of religion as taught by the Mother Church and carry it down to the future generations of their children and to the end of the world.

I suppose, dear Father Seeger, that you were apprised of your election to the high office of Supreme Chaplain of our new Order. Such being the case, I wish to congratulate you on your appointment and election to this place of high honor not only among our members but among all the faithful members. It did not take long to elect you because when I fired my broadside of oratory, it took the members off their feet and they immediately became enthused over you. There was a rush by nearly every one to make a motion to elect you unanimously and it was carried with a "Whoopee".

Gosh, (pardon the word) I wish you were there at the meeting, for if you were, I feel sure those members would carry you

on their shoulders so high you would feel like a hero being carried triumphantly after some victory. The meeting ended rather quickly after all business was transacted and there was not a single person who showed any disappointment so it is very likely this enthusiasm will be carried back by the warriors to their members at home and may result in much good but I hear now and then that there is some disquietude among certain members. Perhaps the devil is working overtime to poison the minds of certain of our members. Manchester Council which had long remained faithful with us under adverse circumstances has notified us that their membership had withdrawn from our ranks. Perhaps this was the result of some misunderstanding as some of the members were under the impression that the new C. K. L. D. was under the management of some insurance company. The word corporation or company does not seem very clear to them. I wrote to their secretary but in vain. Perhaps, you as our Supreme Chaplain could do something by writing to their Council Chaplain to hold fast together and not waiver because if we cannot hold them, their work of destruction may spread to the other New England Councils and that is what I am at present attempting to prevent. None of their members were present at either the Cincinnati conclave or the special meeting at Cleveland, O., so it is hard to make them understand matters by mail. I am praying hard though, that they may see the light and act in a sensible manner. Their withdrawal will cost their beneficiaries the loss of thousands of dollars in the event of their death and it is very foolish that they should cause them to suffer by their actions as the ladies especially will find it hard to obtain insurance since many insurance companies refuse to take in deaf persons and there is no other National organization for the deaf that will take them in except that non-sectarian organization of which I already spoke.

I would love to write more but I am afraid this long letter might tire your eyes so I shall close now, but I would suggest that you watch for my announcement in the *Catholic Deaf Mute* and see for yourself what I have to say about the new organization. I hope that you will pray for me so that God will help me

in my arduous duties which I feel now are more responsible than any I have undertaken so far.

Again thanking you for the interest you have so unselfishly shown in our behalf and with kindest regards and greetings from the Home Office force and myself, I am,

Fraternally yours,

A. J. NOVOTNY,

Supreme Knight.

P. S.—

As already explained in my letter beforehand, the result of yesterday's election of officers was as follows: Anthony J. Novotny, Supreme Knight; Edward F. Toomey, Deputy Supreme Knight; May C. Toomey, Supreme Secretary; John S. Bufka, Supreme Treasurer; Eugene S. Adeszko, Chairman Board of Trustees; Anthony J. Novotny, Chairman of the Board of Directors; Rev. Francis Seeger, S. J., Supreme Chaplain.

The Board of Directors meet every second Saturday of the month at its Home Office at 635 So. Ashland Ave., but all letters and communications should be mailed to my residence or to the Supreme Secretary, Mrs. May C. Toomey, 4646 West Adams St., subject to future notice.

The Board of Directors voted unanimously that I be instructed to send a vote of thanks to you, the members of Toledo Council, and its good friends the Ladies Auxiliary for the preparations they are already making to welcome us at the next convention to be held in your city. We also want to thank your Bishop and all others who have so nobly shown their interest in our welfare

CATHOLIC BLIND EDUCATION SECTION

PROCEEDINGS

FIRST SESSION

The opening session of this Section was called to order and opened with prayer by the Chairman, Rev. Joseph M. Stadelman, S. J. The minutes of the meetings held last year were read and approved as read. The Reverend Chairman then addressed the delegates, urging them on to an increased zeal in the education of the blind and stressing the need of striving after reality in this field of educational endeavor. After these remarks were concluded, a paper on "Junior Music—Instrumental and Vocal—Gregorian Chant" was read by Sister Joseph Marie, St. Mary's Institute for the Blind, Lansdale, Pa. and this was followed by an informal discussion. The next paper on "Extra Curricular Activities in Schools for Blind and Possibilities for the Blind After Leaving School" was read by Sister M. Winifred, St. Joseph's School for Blind, Jersey City, N. J. After the discussion of this paper, the meeting adjourned.

SECOND SESSION

The second session opened with the reading of a valuable paper on "Value of Educating the Primary Child Through Play", by Sister M. Augustine, D. of W., St. Charles Home for the Blind, Port Jefferson, L. I., N. Y. After the informal discussion of the preceding paper, Sister M. Benigna, O. P., of the Catholic Institute for the Blind, New York, N. Y., read an instructive paper on the subject, "Why Have Music for the Blind? Some Vital Problems of Music Teachers in Schools for the Blind". The work of transcribing liturgical music and of using new appliances for the blind was discussed. The meeting then adjourned.

SISTER M. GERONIMO, O. P.,
Secretary.

PAPERS

JUNIOR MUSIC — INSTRUMENTAL AND VOCAL — GREGORIAN CHANT

SISTER JOSEPH MARIE, ST. MARY'S INSTITUTE FOR THE BLIND, LANSDALE, PA.

As a prelude to a few observations on the subject of junior music, let us go back in fancy for a moment to the time of our earliest childhood. Memory easily reproduces the picture and we recall how each day and hour revealed some new charm of a mysterious and captivating world Interwoven with the marvels laid open to our searching eyes there were also the attractions of sound, noises, speech, music, song. Each one, at first was vaguely noted, then gradually cataloged and listed in child-fashion for our own use and pleasure. Although we were quite unaware of the fact, our musical education was really begun; our sense of musical appreciation was awake.

The children of to-day, even as those of yesterday, respond as unwittingly to the irresistible appeal of music. They send back from innocent hearts their reply in the fearless challenge of merry child laughter and spontaneous song. Then on one most eventful day it happens that some of these little folks are permitted to enter the charmed domain of music land. They are to become a part of that vast army of musical students in whose progress we are vitally interested. They hope to learn how they too can make beautiful sounds, like those to which they have listened with dreamy, childish pleasure.

At this point stands the teacher who is to open the gate to melody land for the child who comes to it full of curiosity, excitement and perhaps a bit fearful of the new experience.

It seems no exaggeration to say that the first lesson period is a most eventful one, not only for the pupil but for the teacher as well. It is of prime importance that at its close the little one

shall leave the studio, convinced of his ability to play music and with a great desire to learn more about it. This will be the result if the teacher senses the child viewpoint and is able to present the simplest material in a clear and attractive manner.

For the child who is deprived of sight, every least detail of the first lesson period is of unwonted interest. Proper placement of the stool, manner of taking one's seat, finding the keyhole in the centre of the frame for guide purposes and then the search for the two and three black-key groups,—all this makes the beginner feel that he has taken a large step forward into the kingdom of music. From the outset it is well to stress piano etiquette as shown in the manner of forming the hand properly and touching the keys in a caressing and kindly manner as if coaxing them to sing. As soon as possible the child should be made the critic of the tone which he produces, so that he may immediately distinguish a musical from an unmusical one. It is also well from the very beginning to help the child toward the recognition of pitch by giving simple ear tests on the notes which were used during the lesson. By persistent and patient care a child who at first seems tone deaf, may become quite accurate in the identification of pitch.

If several children are at the same stage of musical development, we may economize time and obtain equally good results by forming them into small groups for hand training and relaxation exercises, ear tests, dictation, reading and original creation of simple melodies.

Opinions vary as to when musical Braille notation should be taught. In our personal experience we have not found it advisable to give it to any child who had not mastered the literary Braille. As in written work each word carries its own living thought, so every written note must, from the very beginning be as a vibrant sound whose friendly voice the child recognizes at once and whose rhythmic value is equally clear in the outline of its formation. Previous ear training will have prepared the way for this. The labor involved is amply repaid when the advanced student is able to hear in the written page those melodies and harmonies which were once in the mind of the composer.

Besides hearing the written word the child must be able to write what he has heard. For some little folks this is very difficult, yet it often happens that the sightless child with his precious heritage of accurate hearing and the power of concentration fostered by his affliction, will lead the way here in a contest with the child of normal vision.

No matter at what cost to herself the teacher should see that the children acquire a graceful ease of manner and movement, and are at all times willing and perfectly confident of their ability to perform when requested, any musical number on which they have been instructed. Some pupils are afflicted with a certain nervous self-consciousness. The teacher may help them to overcome this weakness, by showing them how to enter into the atmosphere of the piece which they are playing and how to centre their thought on the musical picture which they are painting for their listeners. This mental attitude toward public performance should be fostered in the child from the outset. In residential schools, class recitals at which members of the faculty and the students are present, tend to establish this sense of poise for more public occasions.

As a rule, a pupil is more interested in a piece or study which he has chosen. The teacher may play several numbers, each one of which is suited to the need and ability of the child, allowing him to name the one he likes best. This privilege of choice gives the child a friendly feeling toward a number which he might otherwise have found irksome We should spare no effort to make the hours of musical study a time of joy in the child's life and we should foster in him the desire to share this joy generously with others.

The child's vocal development should be carried forward progressively with his training in instrumental music. After the child begins to talk, the earlier his vocal education begins, the better. It is natural for little folks to imitate what they hear whether it be correct or incorrect. If the right way of using the voice in speech is early taught, it will prevent the forming of bad habits which later can be corrected only with infinite trouble, if at all. The aim of the kindergarten and primary teacher should be to

obtain from the children that beautiful flute-like quality of voice which is the peculiar heritage of childhood. Care must be taken to have the little ones sing forward, softly, lightly and happily. They should never be allowed to sing above the easy natural voice range. We must aim to give the children at all times the example of purity and truth of tone and prompt response to the demands of rhythm. For an awakening and development of the rhythmic sense, some form of physical expression is necessary, as tapping the beats or clapping, marching or stepping. A junior rhythmic orchestra is also of valuable assistance. Then, too, the children who are more musically gifted can be of great help to the ones who are less responsive to the appeal of tone and rhythm.

Given a proper start in the primary grade we may count upon success in the chorus work of our more advanced classes. The habits of deep breathing and correct focus, with good resonance and clear articulation will lead to the perfection of the individual singing voices from which our successful choral group is to be formed.

We must inspire the members of our chorus with a real desire to contribute toward a unification of voices in choral effects. We should always give our pupils material which offers all that is best of literary and musical text. We should discuss with them, and as they advance in the knowledge of musical theory, we should permit them to point out the beauty of correct harmonies and the logic of desirable progressions; the balance of phrases and the life infused into the composition by skillfully chosen variety of rhythmic values. A little time given to the reading of the lives of composers is always a good investment.

Gregorian Chant is the official music of the Church as Latin is her official language. No other melodies translate into music so perfectly, the true feeling and meaning of the prayers of the liturgy. The music used by the early Christians was necessarily derived from that of the Jews and the systems of the Greeks and Romans. But as the Church liturgy became richer and more elaborate, new melodies grew out of these early traditional phrases. Pope St. Gregory responding to a heaven-sent inspiration, collected these first melodies and added others of rare beauty. These melo-

dies are said to have possessed so great a power to convert and charm souls that people thought they were dictated by the Holy Spirit. For 1,200 years or more they were practically the only melodies used in divine worship. The modern attempt to replace these first song-prayers of the Church, has unfortunately brought much of a worldly atmosphere into religious worship. To quote the words of the *Motu Proprio:* "The three essentials of sacred music are sanctity, true art, and universality." These qualities are to be found in the highest degree in Gregorian Chant making it the supreme model of sacred music.

The child of normal vision may at first find some difficulty in following the peculiar form of Gregorian notation. The children who are under our care are spared this variety of form. For them the different neums are merely musical patterns such as they have already met in other vocal exercises. The principal points to be stressed in teaching Gregorian Chant are, correct grouping of the neums, a light floating quality of tone and dynamic shading and free flow of phrase. Careful attention must also be given to the different pauses if we wish to express the true style of Gregorian music. The pauses in modern music represent mathematical values; those in chant indicate free natural pauses as in reading or speaking. Their relative values can easily be made plain to the children by comparing them to the comma, semi-colon, colon and period. The short pauses preserve the speed and enliven the phrasing; the longer ones insure the reverent reading of clauses or phrases. By a careful observance of pauses, monotony is avoided, a lively rhythm secured and a spirit of reverence added to the performance.

From the earliest school years, the children should be taught to associate the flowing melodic line of Gregorian Chant with all that is sacred to the service of God. They can readily be taught to sing their first prayers by monotoning the Chant form of the Our Father and Hail Mary. A few minutes daily vocal exercise on diatonic line, with varying groups of two and three notes, leads the little ones quite naturally into the long, graceful curve of the difficult Gregorian phrase. The children soon learn to note a little difference between this and other forms of composi-

tion. From the outset they should be taught to look upon Gregorian Chant as a heritage which Mother Church has carefully guarded for their use in the hours of divine worship. The children of the Church of God should learn to love this most simple form of music, all melody, all prayer, all unison. When sung by well-trained voices it is as a far-off echo of those heavenly strains which were brought to earth by the Angelic Choir and chanted in the mysterious silence of the first Christmas Night.

EXTRA CURRICULAR ACTIVITIES IN SCHOOLS FOR BLIND AND POSSIBILITIES FOR THE BLIND AFTER LEAVING SCHOOL

SISTER M. WINIFRED, ST. JOSEPH'S SCHOOL FOR THE BLIND, JERSEY CITY, N. J.

In all our large cities, at the present day, there are schools or some specific school centres where children of defective vision and the sightless are taught and trained according to their respective abilities, and, as closely as possible, in harmony with the requirements of the Board of Education.

I say "as closely as possible" because educators of the blind know from actual experience, that lack of vision debars children from that extensive and intelligent self-education derived from interested, personal observation.

Our sighted children look at a picture, a beautiful flower-bed, a picturesque landscape, a charming cottage, a sparkling brook, or the azure dome above them on a clear night when they can locate the Milky Way, the moon and her satellites, and all the constellations which school children read about. Any capable teacher may easily lead these youthful observers to a clear expression of thought regarding what the eye takes in, and they will easily weave their inferences into little stories dealing with light and shade, and harmonious symmetry.

Could any blind child blessed with even a most poetic imagination, and aided by the most graphic descriptions, make similar useful deductions, or lay up such a store of valuable information as the sighted, observant child? We are forced to answer in the negative. We are confronted by the fact that the blind child must handle to see.

This brings forcibly to us, the need for extra curricular activities in schools for the blind.

The blind child, because of physical handicap, does not obtain the same amount of activity which the sighted child enjoys. He

has similar recreative needs, requires muscular and bodily development, coordination of mind and hand, a higher development of the other senses, especially that of touch, and all this requires that there be planned for the blind child, outside and beyond the regular school program, a well directed course of activities, under the guidance of competent instructors. These extra curricular activities should form part of the child's training from its first introduction to the school, and should vary with the child's advancement and ability.

Taking for granted that in the kindergarten stage the children, by means of paper-folding lessons and good models, have become acquainted with geometric forms and general outlines, as their sighted brothers and sisters have done, we find it necessary through the lower grades and, in fact, during the entire school life, to provide an abundance of good models which, by being handled, will convey as nearly as possible, a mental picture of that which is under consideration.

The cultivation of a keen sense of touch can be accomplished only by a special finger and hand training, and this is absolutely necessary, since the sense of touch is the medium conveying to the child's brain, thought perceptions of the objects he comes in contact with.

This emphasizes the importance of manual training which should be varied, and graded at every stage of the child's career to meet, not alone, medium and average intelligences, but also to give profitable and pleasing employment or amusement to the subnormal.

The same may be said of physical culture, including formal work, games, rhythmical activities, dramatics, folk dancing and swimming, which produce bodily grace and muscular strength but also develop moral ideas and habits. Music too, should form part of the daily curriculum, leading up to the formation of dramatic and glee clubs.

The bead work, plastic modeling and knitting of the first and second grades call for regularity of design, careful formation, and agility of finger movement which form a good foundation for work in the upper grades. These should be followed by

frame weaving, flower making and basketry in the third and fourth grades. At this stage also, the use of the Hall Braille and typewriting machines should be taught.

Every child from third grade upward would be the proud possessor of a typewriter if those endowed by Providence with the means of donating one, could realize the joy it gives these handicapped little ones, to be able to communicate with their sighted friends.

On reaching the fifth grade, boys should have a course in woodwork. Every boy loves to use a hammer and nails, and, under proper supervision and with deft fingers, the ideas of form and symmetry learned at an earlier period, being still further developed, they soon become able to use the saw, plane, chisel, etc., and learn to construct useful articles. At this stage too, girls might be taught the use of the sewing machine and encouraged to make articles of apparel for personal use as well as for sale and charitable gifts for the foreign missions.

In the upper grades the use of the weaving loom, advanced wicker work and caning may be taught. Those who had a good ground work in mat weaving and basketry should have little difficulty in taking up the more advanced work. Stencil work and punch work on brass or white metal may very profitably be introduced here. The finished embossed forms may be printed on paper and made into picture books, and interesting readers for little tots, if a simple sentence or two be written to explain the picture.

Those who have ability to continue with the high school course should drop the art crafts except as a hobby for free time; as it will be found that preparation and review of studies, attention to the functions of their clubs and debating societies in addition to physical culture which should never be omitted, will fill up all available time out of class.

It sometimes happens that blind children (apart from those graduated in the opportunity class) fail to qualify for high school, or, having qualified, are not capable of progress beyond the first or second year's work. Such pupils require special care, claim our fullest sympathy and our best directed efforts in plan-

ning their future; and this new phase in the child's life brings us to the consideration of: "Possibilities for the blind after leaving school".

As a school for the blind, in its true sense, is not a training centre for blind children who are mentally defective to the extent of being incapable of receiving or assimilating instruction, we might make four groups of the children, thus:

1. Members of the opportunity class who can read and write fairly well but whose mental ability is insufficient to bring them past the work of third or fourth grade; and who are therefore, employed chiefly at such mechanical work as caning, basketry, weaving, broom-making, mattress-making and renovating, flower-making, etc. In such a group, each boy and girl will have a preference for some particular occupation, and it would seem most desirable to permit them to perfect themselves if possible in this line of work. If the school be connected with an institution in which adult blind are employed at various kinds of industrial work, a transfer of such pupils from the school to the permanent workshop may wisely be effected at the proper time.

2. The second group may be comprised of children who fail to take the entrance examination These children will be found more capable of the various arts (or some of the arts) in the crafts shop, the wood work and modeling departments, or in crocheting, knitting or bead work. Such children with encouragement, sympathetic help and right supervision may turn out many articles of a superior character, which may be disposed of to visitors or at periodic sales. If the proceeds of such sales less the cost of material be credited to the individual workers, it will be an incentive to industry and will tend very considerably to offset that inferiority complex which grips the inefficient like some horrible nightmare. It will make them feel more like the average boy and girl; and, with a sense of elevation and dignity they will save up to purchase for themselves some of the scores of things every youth delights in the possession of; and they will be able to take a just pride in adding to their savings account.

In both the foregoing groups there will be found boys and girls for whom parents or some other member of the family will en-

deavor to get steady remunerative employment. Weaving rugs, pillow tops, scarfs, etc., for a wholesale, or retail store should prove profitable if the worker gets the right sort of a start. A loom soon pays for the initial cost, and good rug-filling may be obtained at reasonable prices from many firms.

The essential point here is to get a customer who will accept all the output at a price which will ensure the worker a reasonable profit. Continuous employment in caning and basketry may be obtained at some of the city shops that specialize in such work.

3. Children of the third group, who have not been able to go beyond the work of second year high, while awaiting an outside job, may be employed by the school or institution in "Brailling" reference books, library records, or in making art metal models for the little tots' picture books, and binding them.

Telegraphy might be mastered, and, under proper conditions, there is no reason why our blind pupils could not acquit themselves as satisfactorily as sighted boys and girls.

Dictaphone operating offers facilities to such pupils, the salary is good, and we have known instances of sighted operators being dropped at slack periods while the blind were retained; and this, not from sympathetic motives, but, because of the efficiency of their work.

Where musical talent exists and has been cultivated, the blind boy or girl may be able through the influence of friends or teachers, to form a class of pupils or, perhaps, obtain a post as organist in some church, or become a member of the orchestra in some hotel or club.

All this implies keen interest on the part of parents, guardians and others, and a perfection in work or in musical execution to convince an unbelieving public that sightless boys and girls are capable of acquitting themselves in certain posts with as much accuracy of detail as those who possess the gift of sight.

4. In the fourth group, or among those possessing superior talents we find some who qualify as teachers, or obtain a certificate for some specific course as woodwork, elocution, art craft, journalism, etc. Others with a special salesmanship course have

done well individually, or as partner with some one else of lesser mental ability, have proved themselves the brains and guiding spirit of the concern.

Law has held attractions for some, and we are happy to note how successfully they completed their theoretical courses. Our hope is that they may get the right sponsorship, and that some of our attorneys-at-law and solicitors may consider it their happy privilege to admit our blind aspirants to their offices and be their inspiration and strong back till they have acquired a thorough practical knowledge and are able to establish their own clientship. Insurance and outside agencies offer good openings to those who feel inclined to try that line of business. A small capital helps establish a candy and stationery store and this brings an ever-increasing patronage, especially in the neighborhood of a school.

We are filled with hope that the now almost universal use of the radio will open up an extensive field of action to our competent blind. Why should not a good speaker with accurate enunciation and correct expression have equal chance with the sighted, as radio announcer?

But, at this point, we make a review of our own experiences. How many of our college graduates are employed as teachers (even in schools for blind)? A very small percentage. "For disciplinary reasons", you will be told. How many gifted, sightless musicians holding state, or other certificates can obtain a post in public, or other schools? Few, if any.

Unquestionably they are competent, desirous of a position, try every possible avenue and often without success; and when, after a few years' hopeless effort, their hearts are figuratively eaten out, they have found that the freedom and lawful independence they yearned for, is not attainable.

For the one who successfully obtains a position and holds it down, there are more than two who fail to do so. But they are by no means failures. They make honest efforts but they are crushed out by the high flood of unemployment, in every profession, trade and craft; by labor-saving devices and machinery which reduce manual labor to a minimum; by the corporations and monopolists who devour the small traders, and, by the want

of enlightenment on the part of those who will not admit that work performed by persons suffering physical handicap compares favorably with, or may be superior to that executed by those who enjoy the complete use of their senses.

The activities of the home-makers' club and of the domestic science class will enable many girls leaving school, to be a help to mother or some other member of the family; in fact, girls so trained, are entitled to receive not alone the comforts of a home but also, such financial remuneration as the family budget will permit.

It is regrettable that notwithstanding best laid plans of teachers and sponsors, many of our blind boys and girls fail to make a living wage (from causes already enumerated and others), relatives are unable to carry them along, consequently many are obliged to seek admission to some industrial institute or home for blind, where they may receive for their services, good care and maintenance and the standard percentage of the market value of their work.

The after-school problem of our blind pupils has not yet been solved. Possibly a help to solution might lie in Government controlled centres, where the blind would be ensured the purchase of their products at standard prices, and the supply of material for such work, at prime cost.

In this paper, I have by no means aimed at enumerating all the activities that may be attempted, but confined myself to those which meet conditions in our own school, and which we are fostering with good results.

In conclusion let me add that we, who are called to the sublime work of educating the blind, cultivating their mental and physical faculties, helping them visualize their allotted part in the divine plan and encouraging them to coordination therewith, should foster in ourselves an ardent love of our noble calling and, of the souls which our Heavenly Father has given us to train and form for an eternity with Himself.

Our ideals should be the noblest and loftiest attainable, and, in our daily contacts, our pupils should be able to discern in every word and act of ours, a true model of all that we recommend

them. We ought encourage them to bear their physical deprivation with fortitude and resignation, by inspiring them with the thought that the eyes that are unsullied by the vain and sinful allurements of this world, yet veiled to its beauties, may, with greater intensity of spiritual vision, behold the transcendent glory of the sacred Face of Christ in Heaven.

Thus, and thus only, can we insure that the light given us may truly pass undimmed, to others.

VALUE OF EDUCATING THE PRIMARY CHILD THROUGH PLAY

SISTER M. AUGUSTINE, D. OF W., ST. CHARLES HOME FOR THE BLIND, PORT JEFFERSON, L. I., N. Y.

"To learn to do by doing" has become, it seems, one of the slogans of to-day's teaching. All methods call for interest, movement and play.

The older school has been criticized because it made no appeal to the interest of the child. The teacher demanded that he learn the three R's regardless of whether he cared anything about them or not. To make lessons interesting was branded "soft pedagogy", for it was thought that the child would develop into a moral weakling and would lose that energetic and solid discipline gained from the efforts used in doing that in which he was not interested.

The opponents of this doctrine truthfully remarked that no one, child or adult, gives his whole heart and soul to his work if acting from compulsion, but only when interested in his task; and furthermore, he gives only the necessary efforts, thus obtaining neither intellectual nor moral discipline.

The operation of interest is play; and play is one of the fundamentals of life. Spontaneous activity and love of play is the universal impulse of all healthy children. This being so, educators realize that many of the practical everyday problems of education may be solved by the play way of teaching, which is a complaint against a pedantic misuse of books and which is "an elegant preparation of something bitter".

Of course, play is not the chief guide in determining what the child's education should be. It must not be the only form of activity, but should rather be employed as one among several forms — all of which are necessary for complete education. Too much play is as faulty as no play at all. We must reach the happy medium, blend interest and work so that the one will not hinder the

development of the other. Play is simply a valuable instrument; a natural impulse in man which never dies, but changes in form from the movement play of the infant, to the competitive play of the adolescent and the hobby of the adult.

The play way of teaching asks that the school studies be brought into relation with the activities of daily life, to lighten the burden of abstract study; this is in itself reason enough for including a sufficient amount of play in all our teaching. In real life we gain proficiency more through practice than we do through mere instruction or theoretical study. Play can go far deeper than study, for it enhances the latter by the lights of the imagination, and it gives life to thought by joyous, carefree actions.

How quickly a child learns the correct expressions in English, if games and rhymes for language teaching are used. What little lad will lack interest in his combinations or fundamentals, if it is an arithmetic baseball score or some other competitive device which is being used? Arithmetic becomes easy when the classroom is transformed into a store, a bank, a market, etc. No one objects to a spelling review if it be in the form of a match. The interesting short stories and the dramatization of them, as suggested in the Aldine Method, have taken away all the drudgery in the art of reading, and have made it a delight to the young beginner. Then, too, the sand table is a valuable means by which the little tots unconsciously learn some history and geography, as well as the art of expressing their impressions. How easily for a pupil to grasp the physical features of a country, if he fashions from paper pulp a map showing all the elevations and depressions. The Project Method which has become very popular, and which is used with great success, since it captivates the attention and interest of the child, is certainly an advanced form of the play way of teaching. We might go on indefinitely, recalling all the little play devices used in our everyday teaching. They are not lacking in number nor in variety. Selected school journals also furnish us each month with enough such material to make school life pleasant for both teacher and pupil.

The above treats of the play way of teaching in regard to the sighted. Let us now turn our attention to the sightless.

Generally, the surroundings of the blind do not naturally favor the development of activity, self-reliance and independence. Deprived of sight, they hesitate; they fear to take a false step; they become dependent on those around them. It is lack of energy and determination more than the want of sight that causes so many failures among the blind. Since this is true, a way must be found to awaken this dormant, this seemingly helpless nature; and what better or easier way than the play way? To every child the eyes are the gateway through which he receives an almost infinite number of impressions. Without effort, and without knowing it, he learns numberless things by watching what is going on around him. But the mind of the blind child cannot receive like impressions. "Many pages of the wonderful book of nature are blank to the blind. He has no means of access to its treasures; no feast over its contents." As far as pictures are concerned, his mind is a barren waste, and as he cannot cultivate it by observation, he must do so by some other means.

The kindergarten with its games and plays, begins this by giving the raw material, the first impressions from which ideas may be formed Here the senses of touch and of hearing are keenly developed, and the delicacy of these senses obtains the highest results in science and thought.

The child's tiny fingers, guided by kindly hands, come in contact with the objects about him. He has a task to perform and with infinite patience, he tries until he, too, can win the approval of his teacher. He learns to compete with others; he joins in their chatter and song, thus driving away sadness, self-consciousness, fear and cultivating that joyfulness and buoyancy of spirit so characteristic of the little ones. He fears no one; he learns to trust all.

In an article delivered at the International Congress for the Welfare and Protection of Children, Dr. F. J. Campbell, LL. D, sums up the benefits derived from the kindergarten thus:

"Froebel, by a graduated series of plays and gifts, of exercise and occupation, singing and merriment, unconsciously leads the children to observe attentively, to perceive correctly, to listen carefully, to apprehend readily, to think spontaneously, to acquire accurate notions of things, to express themselves clearly, to gain

bodily activity and manual dexterity, to cultivate a taste for labor and goodness which forms the groundwork of industrial, esthetic and moral education.

"Happiness, self-reliance, hopefulness, confidence, self-forgetfulness, improvement in health, development of ideas of number and form, discrimination of habits of neatness and cleanliness, of kindness and courtesy, of order and industry—all these develop fully and freely under the kindergarten system."

The "Montessori School" may also be described as the play principle worked into a method for education of young children.

With such a start as this, the blind child is not so handicapped and if the play way method is continued, he will develop the habits thus formed, for what has been said in favor of the kindergarten may also be applied to the play way of teaching.

Of course, the lack of sight will prevent the use of many little devices practical with the sighted; but an ingenious teacher, one who loves her little charges, will invent plays and games capable of holding the interest of the pupils and of making the school hours pass rapidly in heart and soul work and play.

The blind child usually finds great delight in forming letters on his block with the pegs. How gladly will he compete with his companions in recognizing the letters and then the phonetic families, so that soon he may be the happy owner of a "real book", telling some delightful little stories. Learning to read is a difficult task for the blind, and only kindness and encouragement, together with the play way will produce the desired results. Matches of all kinds, clay modeling, map building, planting of seeds, visiting museums, physical training, manual work, etc, together with the study of instrumental and vocal music should produce an active, useful, happy manhood or womanhood, conscious that with God's help, he or she has the power to act a useful part among his or her fellow men.

The play way of teaching takes the blind away from the practical humdrum of routine work and brings him into a vista of fairyland, where both teacher and pupil grow to know and understand each other better, where work is positive pleasure and where we realize that the fullness of life which is in play is surely a precious quality.

Summarizing then, we quote the following from an article entitled "The Play Way of Teaching": "The modern tendency toward the Play Way of Teaching is, that the teaching be filled with the spirit which is everywhere recognized as the character of youth, namely, freshness, zeal, happiness and enthusiasm; to arouse interest and prepare the way for the serious aspects of living."

WHY HAVE MUSIC FOR THE BLIND?

SISTER M. BENIGNA, O. P., CATHOLIC INSTITUTE FOR THE BLIND, NEW YORK, N. Y.

When requested by Rev. Father Stadelman, Chairman of the Section for the Blind of this convention, to prepare a paper on the important subject of "Why Have Music for the Blind?", I gladly undertook the work with the hope that, no matter how imperfectly my task may be performed, I may add a little more light on this subject, both from a cultural and an educational standpoint.

I feel that my own experience is entirely inadequate to do justice to this cause and I will therefore frequently refer to authorities who possess deeper knowledge and more actual experience in the musical education of the blind.

In an article published by Mr. L. W. Rodenberg, we find the following beautiful paragraph:

"Over the arched entrance to every school for the blind I should inscribe these words—'Music the El Dorado of Blindness'. Superscribed thereto would be the symbol of the three C's, signifying 'Culture, Competence and Compensation'. For could we catch the deepest heart-echoes of those who pass beneath, or who have passed and learned of life, a few of whom have known the applause of the world, we should hear such testimonials as these. Music is the panacea of our social ills. We were hungry and it fed us. We were despondent and it lifted us We were in a dark prison, it gave us the light and freedom of new landscapes We were pitied and it gave us the contagion of love and honor." Blessed be they who directed us to "El Dorado".

With this preamble we pass on to the consideration of the subject, "Why Have Music for the Blind?"

(a) For a cultural and an educational purpose common to both the sighted and sightless.

All will agree that music, perhaps even more than any of the

other arts, tends to refinement. Then too, music is the art and perhaps the only art that the blind can enjoy to its fullest extent. These are primary reasons for encouraging the musical education of the sightless.

Another most important question arises, namely, should music be taught to all blind children who are physically and mentally capable to receive such instruction?

I would say, emphatically, yes. All blind children who are fit for ordinary school life should be taught music as a part of the curriculum. Some are of the opinion that the choice in the matter of his musical education should be left to the child. We do not expect the child to choose for himself in any other particular branch and since music is quite essential to the normal-minded sightless child, why leave the choice of such an important matter to a child when it may lead to success in his future financial career or to opening to him the only avenue of real happiness in his later life.

But, you will say, it is a noted fact that all blind children cannot learn music. That is very true. On the other hand, we often meet those who have the mistaken idea that simply because a child is blind he is a born musician. I am not by any means of that number, but belong rather to the first class. However, a blind child must be given a fair chance to fit himself for a place in the musical world.

It is interesting to note what Mr. Harry E. Platte, Birmingham Institute, teacher of music and himself blind, has to say on this subject:

"That generally speaking, the nearer a musician is to being a genius the further he is away from becoming a successful organist and choirmaster. A youth possessed of patience, perseverance, even temper, tact and gentlemanly demeanor, together with a fair amount of musical ability, is more likely to be a success than one having great musical talent, minus all other or even some of the foregoing qualifications." We gather from what Mr. Platte has said, that we must not be too easily discouraged if the children do not give signs of great musical ability. From time to time it will become necessary to do a little weeding out.

(b) Again we ask, just what use can they make of their music?

The use is twofold. (a) Recreation. (b) Profession. Concerning a, most instructors of the blind agree that all sightless children should be taught music to add to their happiness in life. The b division of this question requires more careful consideration.

Mr. Platte writes in regard to this question:

"A strong and unanimous opinion is expressed that only very few of our pupils should be trained for a profession which is already overcrowded and in which competition is very keen. In the selection of these few promising pupils the greatest care should be exercised. Their manners, habits, personal appearance and general bearing should be such as not to jeopardize their chance of success. Thus in preparing pupils (students) to fit themselves for a place in the musical world we are at the same time giving them perhaps the highest kind of cultural training."

We have now considered the cultural benefit, the general educational value to the child, and the twofold uses of a musical education. We shall now consider the actual education in music

Naturally we ask, when should this musical education commence with the sightless child? I would reply immediately on entering school. There is much work that can be done in music even before the child has learned to read Braille I mention this because many are of the opinion that a child should have some knowledge of Braille before starting music We can begin this musical education by devoting a great deal of time to ear training, so very useful to the sightless To facilitate ear training it is quite essential to have all pianos throughout the school kept at the same pitch. This early start in music is an immense help to those who follow tuning as an occupation. From my personal experience I find that the children with whom I have started music between the ages of five to twelve have made the greatest progress.

(c) Educational advantages of music. "Disciplining of the mind", it has been called. Mr. Everett B. Tewksbury, former superintendent of the New York Institute for the Blind, writes:

"The highest enjoyment of music, however, that which is raised far above the low level of mere sensuous pleasure, and the suc-

cessful employment of music in a business way, are both dependent upon another and fundamental relation which music sustains in the education and development of the child, and in which music possesses certain powers, uses and values not possessed by grammar, mathematics, or any other of the usual subjects by which education is accomplished The educational value of music is doubtless better understood in schools for the blind than in schools for the sighted but still its real value from this point of view is as yet not fully understood even among the educators of the blind."

Let us now consider some of the vital problems of music teachers in schools for the blind

Music being a creative and not an imitative art, teaching of music as a phase of modern education presents many vital problems such as the unfolding of knowledge of, and the appreciation for, its attributes—rhythm, melody, harmony, science, beauty and love.

The teacher of music should be guided by the purpose and the ultimate end of this study both as a cultural and a vocational subject.

As a cultural subject the aim of musical education should be the acquisition of self-appreciation and self-expression and some knowledge of the intellectual element of music.

As a vocational subject the aim of musical education should be the fitting of pupils to take their place not only in the home and community but also in the competition of life itself under our modern conditions.

What are the best methods of teaching? It should be based on interest and the music taught under a trained teacher to intensify the powers of concentration, promote accuracy, coordinate the mind, muscle and nerve, develop the memory, quicken mental activity, encourage self-expression, develop poise, enrich the taste and bring greater joy into life.

A good teacher will have as many methods as pupils; yet, although they may all differ in detail the principles on which they are based will be identical.

The highest object of a true teacher is to train the student to

teach himself; and in this sense all real training by the teacher is that which induces self-training in the student.

The well-trained teacher of music should have pupils forego or escape the difficulties inherent to blindness. These difficulties may be summed up as:

First, difficulty of Braille reading. Secondly, tendency to play by ear. Thirdly, uninspired objective.

In passing, I may say as a stimulus to our music teachers, that the future for blind organists, in this country, is beginning to brighten. As a result of a conference held between Father Stadelman of the Xavier Free Publication Society for the Blind, the late Mr. Bramlette of the American Printing House, and Mr. Rodenberg of the Illinois School for the Blind, the Music Fourth Year of Gregorian Chant by Mrs. Justine Ward, has been put into the Braille code, thus making it quite possible for a sightless person proficient in music to become organist in some country church if not in a larger city church

In conclusion. The heart of man was made for happiness and every moment of his conscious existence seeking to find it. Music is the great channel through which real happiness flows to the sightless. This true happiness is not attained by mere listening to music but in rendering it. Hence it follows that music plays an all-important part in the education of the blind.

If in the following quotation, we substitute the word "teacher" for the word "artist" and the word art for "genius" the statement holds good not only for teachers in general but for music teachers in particular and most especially for the music teachers of the blind.

Herbert Spencer says:

"We do not for a moment believe that science will make a teacher. While we contend that the leading laws both of objective and subjective phenomena must be understood by him, we by no means contend that knowledge of such laws will serve in place of natural perception. Not the poet only but the teacher of every type, is born, not made. What we assert is, that innate faculty cannot dispense with the aid of organized knowledge. Intuition will do much but it will not do all. Only when art is married to science can the highest results be produced."

SEMINARY DEPARTMENT

PROCEEDINGS

FIRST SESSION

TUESDAY, JUNE 25, 1929, 2:30 P. M.

The meetings of the Seminary Department were held in the Central Catholic High School, Room 214.

In the presence of about thirty delegates the first session was opened with prayer by the President, Rev. James W. Huepper, B. A.

The minutes of the preceding convention were adopted as outlined in the printed Report.

The first paper, "Voice Training in Our Seminaries", was read by the Rev. John J. Waldron, C. SS. R., Mt. St. Alphonsus Seminary, Esopus, N. Y. Setting forth briefly the great obligation and sacred duty of preaching Father Waldron immediately proceeded to a consideration of a method of training Three defects may hinder or render ineffective any preaching. The priest may not be fitted physically to speak well. He may preach without due care and perhaps even without preparation. With regard to physical unfitness, vocal defects or a lack of those natural qualities generally associated with good speakers does not necessarily render the speaker a failure. There have been outstanding examples in history, Demosthenes, Disraeli and others who, overcoming natural defects, became great speakers. All have physical organs and they can be developed. There is no need for any priest to speak in such a manner that his words cannot be distinguished no matter how weak his voice may have been. Can all the defects of a speaker or his lack of ability be attributed to the Seminary? By no means. But can we say that an annual or a semi-annual effort at preaching during the seminary course constitutes a proper training and fits a priest for the ministry of preaching?

Most certainly not. Voice training should be a part of every seminary curriculum. A priest must use his voice continually. How best to conserve it,—to use it with the best possible effect in every way, requires much training. If we were to consider the time and effort required to play any musical instrument it would make apparent how much training is required for an instrument more sensitive than all these,—the human voice.

Is such a course of voice training possible or is it practical? From experience Father Waldron would answer in the affirmative. As a primary requisite enthusiasm and interest must be aroused. With that the work becomes less difficult.

The course given at Mt. St. Alphonsus Seminary in Esopus was then outlined by the speaker,—one that, he remarked, seems to have produced good results.

Rt. Rev. John B. Peterson, D. D., who at this time paid the Seminary Department a visit, expressed his great pleasure at being once again present in that Section. In praising the paper His Lordship emphasized the necessity of that dynamic force that keeps the students at work Some one must continually keep them going. If this be done good work will eventually follow.

Very Rev. Charles A. Finn, D. D., Rector of St. John's Boston Eccl. Seminary, Brighton, Mass., in discussing the paper, thought that one great difficulty to-day arose from the fact that the demand for short sermons eliminated much of the beauty and art possible in preaching. He agreed with Father Waldron that personal attention to each student is helpful and necessary. As usual, however, there is the great obstacle of too many classes in the curriculum. When those that are absolutely necessary have been arranged there is little time left for others. However, the work can be combined in many ways with the other subjects. Various activities can be coordinated with a view to future preaching. In regard to vocal training it is of great value to take the students in small groups. This arouses greater interest in them and results in a closer supervision of their work. In their ordinary conversation the students should be advised to speak correctly as these habits they carry with them into the pulpit. In addition their public reading should be carefully supervised.

Rev. Dr. Finn recommended a manual by Rev. Father Bartel that he had found to be of great value.

Finally he suggested that the question of voice culture alone be the subject of instruction and that the matter of preaching should be naturally drawn from the other subjects upon which the student is engaged.

Rev. Sylvester Brielmaier, O. M. Cap., J C. D., St. Anthony's Monastery, Marathon City, Wis, next read a paper on "The Philosophy of Canon Law". There is no doubt that the history and philosophy of law helps much in its proper understanding. And we can as justly speak of the philosophy of canon law as of any other subject. In truth there are some laws that cannot be understood without a knowledge of philosophical principles. We have but to consider the point of view of some who do not know scholastic philosophy. They maintain that there is no fixed permanent law,—no natural law. All law is positive. The value of Catholic teaching immediately appears together with the necessity of a sound philosophical basis for any teaching on law. Then too, it may aid directly in the understanding of a particular law. A law should be reasonable and finding the reason for a law we undoubtedly can understand better its real force and purpose. An example was given by Rev. Dr. Lydon in his paper last year To understand some of the laws concerning marriage we should know something of their history and the prudent motives that prompted their enactment.

Rev. Father August T. Zeller, C. SS. R., Immaculate Conception Seminary, Oconomowoc, Wis, in praising the paper felt that perhaps in it we might find a means of rendering the teaching of canon law more interesting to the student. If there is anything that will arouse interest in a subject and help the student to understand and remember what he has learned, then such a method should be used. And it is true of canon law that its study is oftentimes dry and uninteresting. Moreover there is no doubt that the attitude of the student towards a subject has much bearing on his subsequent knowledge of that subject. So its value must be considered from its effect upon the student.

Rev. Joseph M. Noonan, C. M., D. D., St. John's Diocesan

Theol. Seminary, Brooklyn, N. Y., also felt that Father Sylvester has given us a means of taking the dryness out of this subject. It is necessary also to understand the code. Sometimes too a dangerous attitude acquired in our universities has to be removed.

At this time the Seminary Department was honored by a visit from two Bishops. His Lordship, Rt. Rev. Samuel A. Stritch, D. D., Bishop of Toledo, in addressing the delegates emphasized the necessity of resisting all attempts to introduce additional subjects into the seminary curriculum. It is a wise policy to keep to the essentials and avoid the common mistake of having too many subjects The training of the seminary is not primarily an intellectual one. Its chief aim is to train the student for the priesthood. In following, His Lordship, Rt. Rev. James A. Griffin, D. D , Bishop of Springfield, Ill., complimented the seminaries on the high standard manifested in the priests that are being now ordained, and he too insisted on that sound training in spiritual principles so essential to the priest.

"The Advantages of Oriental Languages for the Student of Sacred Scripture" was the topic of a third paper read by Rev. John Ujlaki, O S. B., St. Vincent Seminary, Latrobe, Pa. At the outset it is apparent that a study of the languages in which Holy Scripture was written is absolutely necessary to defend its integrity against those who seek to attack it. Then to understand it properly a knowledge of these languages is equally necessary. Consider the poetry of the Old Testament. Without a knowledge of Hebrew it is impossible to unlock its treasures. In a certain degree the same is true of Arabic. Then too Syriac and Aramaic are very profitable. To know these languages helps to an understanding of the Oriental mind. Father Ujlaki gave examples of faulty explanations due entirely to a lack of proper knowledge of these languages. And it is evident that such explanations subject us to ridicule by non-Catholics.

Upon a consideration of the whole question we must conclude that Greek and Hebrew are at least necessary. Several Popes have emphasized their importance and necessity. Thus we should try to encourage their study in the seminaries.

The Very Rev. Thomas W. Plassmann, O. F. M., D. D., Ph. D.,

St. Bonaventure Eccl. Seminary, Allegany, N. Y., in discussing the paper noted its scholarly character. Too often the study of these languages is relegated to the background and although we must be careful in suggesting the addition of a new subject to the curriculum yet it should be encouraged. Besides the advantages outlined by Rev. Father Ujlaki it is of great value to a proper understanding of dogma. After all when we consider how philosophical principles are hammered into a student, should not the same be even more true in regard to the very sources from which our sacred learning comes? Beyond all this there is the great educational value that attaches to the very study of these languages. If in philosophy we gave a course in Hebrew it would provide a good foundation for theology.

Rev. Ulrich F. Mueller, C. PP. S., St. Charles Seminary, Carthagena, Ohio, questioned from experience the practicability of teaching Hebrew in the seminary. Many students cannot follow it and the ultimate result is a loss of time whereas the text could have been explained in Latin.

The Chairman announced the appointment of the following Committees: On Resolutions, Rev. John B. Furay, S. J., Very Rev. Charles A. Finn, D. D., Rev. August T. Zeller, C SS. R. On Nominations, Very Rev. Thomas W. Plassmann, O. F. M., D. D., Ph. D., Very Rev. Joseph J McAndrew, A M., LL D., Rev. Joseph L. Lilly, C. M., D. D.

SECOND SESSION

WEDNESDAY, JUNE 26, 1929, 9:30 A. M.

The meeting opened with prayer.

A paper "Aiding the Student to Use His Text-Book for Popular Instruction" by Rev. P. J. Lydon, D. D., St. Patrick's Seminary, Menlo Park, Cal., was read in his absence by Rev. John B. Furay, S. J., Mundelein, Ill. The cause of present indifference as noted by Pope Pius X and Pope Benedict XV is due to a lack of knowledge of religion and this can be traced back to the preaching. Connected discourses setting forth in a series the different truths of our religion are not the rule and yet

this should be the case. The basis of clear sound preaching is a knowledge of the subject. And with what better basis can the young preacher start than the knowledge acquired from his text-book? During his seminary course the Professor could help much by pointing out the use and application of the various truths that are being set forth. Rev. Dr. Lydon then gave several examples of how sermons might be based on various parts of theology as contained in the text-books.

The discussion on this paper was read by Very Rev. Joseph J. McAndrew, A. M., LL. D., Mt. St. Mary's Seminary, Emmitsburg, Md. Sometimes preaching is ineffective because of lack of coordination of the subjects; but this could be eliminated by following a plan based upon the knowledge of a good text-book. For example, in fundamental theology is set forth much matter for preaching, and the professor could indicate the different practical applications that might be made. These could also be pointed out in the course on homiletics. They can be suggested too by questions given at the end of the class. Rev. Dr. McAndrew then spoke of an appendix of about two hundred questions attached to his discussion. About fifty questions a year or two a week were given to the students Their note-books were examined and at the conclusion of the seminary course each student went out with a completed course of instructions To-day especially we have not sufficient instructions upon the cardinal virtues. Oftentimes the young people lack this knowledge.

Rt. Rev. Msgr. Urban J. Vehr, Mt. St. Mary's Seminary, Norwood, Ohio, also indicated the need of practical applications in present-day instructions. Very Rev. Charles A. Finn, D. D., St John's Boston Eccl. Seminary, Brighton, Mass., thought that a regular course of sermons such as is outlined in some places by the pastor for the curates—and extending over a period of four or five years had produced in some cases wonderful results. In New York they follow such a plan. In the Middle West many have done great work in popularizing and explaining the liturgy. In the course of homiletics in the seminary the use of text-books should be insisted upon.

Rev. Ulrich F. Mueller, C. PP. S., professor of Sacred Scrip-

ture, St. Charles Seminary, Carthagena, Ohio, in speaking of Parish Preaching upon which he had been engaged during the past seven years, stated that the people seemed to enjoy very much those sermons which were based almost entirely upon his class notes.

In Chicago, as Rev. Father Furay, S. J. explained, there are regular courses of sermons given on different phases of Catholic teaching.

In the opinion of Rev. Father Waldron, C SS. R, the idea of a set of questions to be answered during the seminary course is a very good one Rev. Rupert C. Goebel of Mansfield, Ohio, thought that often the young priest experiences difficulty in finding a subject upon which to preach and this is eliminated when a regular course of instructions is outlined.

Due to the absence through illness of Rt. Rev. Msgr. Thomas H. McLaughlin, S. T. D, Rector of Immaculate Conception Theol. Seminary, Darlington, N. J., his paper "Discipline in the Seminary" was read by Rev. August T. Zeller, C. SS. R., Oconomowoc, Wis First he established from authority those prescriptions necessary to maintain discipline. The question then presents itself how are these to be applied? Their purpose is unquestionably to produce by internal discipline the virtues of Christ. External discipline is only a means to an end. Its purpose is not merely to maintain order but to produce a man of God. Secondly, in regard to discipline we must consider the subjects of this discipline. They are young Americans either by birth or adoption, and are subject to the ordinary temptations of modern life, which in themselves constitute a grave danger. Then there is a diversity resulting from different racial stocks— a diversity caused sometimes too by a difference in training. Some come from preparatory seminaries, others from large universities. In the third place we can consider the means of discipline. The rule should be sacred in character and appearance The Church cannot err in universal directions for the training of seminarians. The reasonable character of seminary rule should be made as apparent as possible to the students. It should be such too that it might serve in some degree as a rule for the priest in later life. Finally the organs of

discipline as outlined by the code place the principal burden on the rector. He should portray Christ by his example. Sometimes a director of discipline is appointed whose duty is to see that the prescriptions of the rule are carried out. Then too, prefects are to be chosen from amongst the senior students who shall try to see that the rule is kept as well as possible.

Rev. Joseph M. Noonan, C. M., D. D., St. John's Diocesan Theol. Seminary, Brooklyn, N. Y., thought the paper a most practical one. Particularly he liked the distinction between the external and the internal discipline. Many virtues cannot be obtained by purely external discipline The problems in regard to discipline are many and serious. There are some priests who give little edification and yet were holy seminarians. Hence our vigilance must be close and unceasing. Then the question of sanctions of penalties for minor infractions of the rule arises. Another difficulty is encountered from a lack of decision in the transfer or dismissal of uncertain candidates. Additional problems are presented by the prevalence of the worldly attitude in the seminary, by the use of radio, and the question of the suitability of seminarians wearing the Roman collar.

Very Rev. Thomas W. Plassmann, O F. M., Allegany, N. Y, was also pleased with the distinction between internal and external discipline. External discipline is in a sense a test If the student does not conform to the rule then he is not desirable. But beyond all this he must have internal dispositions, that is—real sanctity,—the spirit of Christ. It is a question for the faculty to decide if there is not only external but also internal conformity with what is required of a candidate for the priesthood Great care and prudence must be used in selecting those who are suitable to be advanced to Holy Orders

As Rt. Rev. Msgr. Urban J. Vehr, Mt. St. Mary's Seminary, Norwood, Ohio, remarked, in regards to any particular infraction of the rules, we must certainly be careful to consider the internal character of the individual.

According to Rev. Sylvester Brielmaier, O. M. Cap., J. C. D., the seminary should be a mixture of novitiate and university, and the principal part,—that is, the novitiate, has been well con-

sidered in this paper. Father Sylvester questioned the advisability of waiting until the third or fourth year of theology before dismissing a student, although sometimes it cannot be avoided.

Rev. Father George J. Rehring of Mt. St. Mary's Seminary, Norwood, Ohio, noted that there is sometimes a lack of cooperation between different seminaries in regard to dismissal of students. Those rejected by one are oftentimes accepted by others.

Rev. Francis V. Corcoran, C. M., D. D., Ph. D., Kenrick Seminary, Webster Groves, Mo., thought that the question of sanctions for infractions of individual rules was a most difficult one to solve. What is to be done? Irregularities are not sufficient sometimes to stop a candidate from receiving Orders, but yet they demand some punishment, consequently Rev. Dr. Corcoran thought a paper treating of such a subject would be at once interesting and practical.

Rev. Ulrich F. Mueller, C. PP. S., thought there should be uniformity in regard to their mode of acting in different seminaries For example, all seminaries should agree in their attitude to the radio. And what is that attitude? Rev. James W. Huepper, B A., of St. Francis Seminary, St. Francis, Wis., in explaining the method of sanctions followed in St. Francis' Seminary stated that the order of the students in class resulted from their fidelity in the observance of the rule. And in this order they were presented to the Bishop for appointments as priests. It seemed to work out very well.

Very Rev Charles A. Finn, D. D, thought that the question of suitability for Orders was not merely a question of discipline. There should be some other sanction than depriving them of Orders. Rev. Joaquin F. Garcia, C. M., Ph. D., Seminary of Our Lady of the Angels, Niagara Falls, N. Y., in calling attention to the purpose of discipline,—the supernatural formation of the student's character,—considered that sanctions might become a motive for keeping the rule and thus neutralize the effect of the rule in developing character. Is it wise to punish for minor infractions? It is best always to present supernatural motives for observance of the rule and then if it be not kept can be considered the advisability of dismissing the student.

Rev. Dr. Corcoran, however, thought that this was sometimes not sufficient, particularly in the case of beginners. What then are we going to do?

Rev. Dr. McAndrew noticed that in some cases after constant corrections a dismissal for a year sometimes helped very much.

Very Rev. Father Plassmann made a motion to have papers,—on the question of penalties in regard to Seminary rules,—also on uniform rulings in regard to recreations, etc. This was seconded by Rev. Dr. Corcoran, and carried.

THIRD SESSION

WEDNESDAY, JUNE 26, 1929, 2:30 P. M.

The joint session of the Seminary Department and the Preparatory Seminary Section was presided over by Rev James W. Huepper, B. A.

"Methods to Mould the Seminarian into Another Christ". This was the topic of an interesting and exhaustive paper by the Rev. Nicholas Maas, M. A., St. Francis' Seminary, St. Francis, Wis. To make Apostles, to send them forth as other Christs,—is the purpose of the Seminary. And the best teaching of all is by example. As the basis of their whole spiritual life students must cultivate the spirit of prayer. They must be taught how to pray. Rev. Father Maas then outlined many practical methods he employed in the spiritual formation of the students.

Rev. Father Furay, S. J., Seminary of St Mary of the Lake, Mundelein, Ill., complimented Rev. Father Maas on the paper. The spiritual training of the priest is most important. And as in the intellectual order we have certain standards so in the spiritual training of the candidate for the priesthood. What can the student do? At what are we to aim? The answer is a man of God,—a spiritual man,—one who acts according to faith in the most important things of life,—who acts habitually from spiritual motives. The students who come to us have certain good qualities and good will. Yet there are certain natural defects and they are most apt to act and judge according to the standard of the world We must make them think and act as

Christ thought and acted. We have to change their natural ideas into supernatural ideas and the most effective means to bring it about is mental prayer. The method of prayer does not matter very much but it must both impress upon the mind certain spiritual truths and then produce a change in the life of him who meditates. The difference between ourselves and the Saints is that we do not realize the supernatural truths as the Saints did This is our work in meditation Day after day we seek to substitute for our natural principles—supernatural principles. Then too, by meditating upon vocal prayers we can give them a new life. By inculcating also a personal love for Christ we introduce into the seminarian's life a motive most powerful in effecting a change Finally we should insist in season and out of season on the supernatural motive in the practice of the virtues. Otherwise we have only the external form.

Rt. Rev Lambert Burton, O S. B , D D , thought little could be added to what had already been said He felt it a problem to get them early enough in life.

Very Rev Charles A Finn, D D , drew attention to the fact that perhaps the greatest danger to our American clergy is the spirit of worldliness There is a possibility that the supernatural sphere will suffer by coming in contact with the comforts of modern life Many come to the seminary with ideas that are not Christlike and by every means in our power we must work to counteract this spirit They must acquire a force of character and a set of supernatural principles that will successfully resist the lowering tendency of the world with which they come in contact.

Rev. Father George J. Rehring questioned the advisability of too many devotions. We must stress chiefly the priestly formation and we must use those devotions that are most apt to produce this effect.

Correctly too, Very Rev. Father Boniface Fielding, C. PP. S., thought the priest's life should be centered about the sacred liturgy and we should not overlook this in the formation of the future priests.

The second paper—"Recognition by Standardizing Agencies

of Credits allowed and Degrees granted by our Major and Minor Seminaries", was read by the Rev. Patrick Cummins, O. S. B., D. D., Conception Abbey, Conception, Mo. We can simplify this subject by answering these three questions. First: Could we welcome such a condition? Secondly: Can we ignore it? Thirdly: What can be done in regard to this question? Some would have credits for everything in the seminary curriculum Others would completely ignore the credit system. Seminaries must be independent and they would sacrifice their independence by working for credits. Between these two extremes what can we do? Rev. Dr. Cummins then outlined certain principles which would solve the difficulties presented and at the same time give the priest a social recognition by which he might be enabled to teach.

Rev. Henry J. Grimmelsman, S. T. D, Mt St. Mary's Seminary, Norwood, Ohio, inquired from what source could the power to grant degrees be obtained. Why have we no faculty to grant degrees? Is this not a handicap to the Church in America? If there were too many restrictions imposed by standardization then we could reject it. But why should there be too many restrictions? It is not necessarily so.

Very Rev. Joseph J. McAndrew, A M., LL. D., thought it best to confirm our own system rather than conform it to other standards What is to be standardized? And who is to be standardized? According to Rev. Father McFadden, there is need of recognition of some kind. Some standards are already set down by canon law and if these were recognized by the State our difficulties in such a place would be solved. It was the opinion of Rev W. Stephen Reilly, S. S., St. Mary's Seminary, Baltimore, Md., that the priest should have some recognized degree to enable him to teach. School work requires it.

Rev. Ulrich F Mueller, C PP. S., gave examples in which were pointed out the mistake of not demanding degrees for the work a priest does On the contrary Rev. Joseph M. Noonan, C. M., thought that if beginning with the classics we arranged our course with the one object in view of preparing the student for the holy priesthood we would have a greater culture than we

have at present. Degrees because of their multiplicity are falling into disrepute. In answer to a question of Rt. Rev. Monsignor Vehr, Rev. Father Huepper explained how students of St. Francis Seminary could obtain degrees from the University of Wisconsin and there was not the slightest interference with the seminary curriculum.

FOURTH SESSION

THURSDAY, JUNE 27, 1929, 9:30 A M.

The meeting opened with prayer.

Rev. Joseph L. Lilly, C. M., S T. D, read a paper on "Apologetics—Why and How is it to be Taught in Our Seminaries?" The object of apologetics is to show the divine origin of Catholicism. It accepts as its first principles, certain philosophical truths and some historical facts already established. The science of apologetics cannot concern itself with these preliminary truths, for it is a specific science with its own proper end. It stands between philosophy and theology, and does not tend to destroy Faith but rather strengthens it All agree that it should be taught in the year following philosophy. In teaching, the first point that the student must grasp is the position of apologetics. In treating of religion it seems best to dwell more on the moral argument than those that are purely metaphysical The professor too should keep in touch with current religious thought and show how others fail in comparison. He should constantly demand in writing the opinions of the students in regard to different questions. In regard to specific objections they should be left to the various professors who treat of these particular subjects.

Rev. August T. Zeller, C SS R., emphasized the necessity and importance of apologetics It seems that many questions in apologetics could be treated in lecture form, thus these lectures could be used later by the student. We should have a better work on Christian Science. He also favored the introduction of the question system as outlined by Rev. Dr. McAndrew. Then

the student should be taught how to use the matter in ordinary terminology.

Rev. Francis V. Corcoran, C. M., D. D., Ph. D., insisted on the necessity of the student acquiring a right point of view, that is, that our religion is supernatural,—that it comes from God and that this study serves but as a transition from the natural to the supernatural order. Apologetics is not primarily for converts but to establish a position. With converts it is rather a question of catechetics.

Rev. Joseph M. Noonan, C. M., thought most important the idea expressed in the paper that the position of apologetics in relation to theology must be made clear to the student.

"The After Training of the Seminarian in Parish Life" was read by Rev. William A. Tobin, Rector of St. Thomas Aquinas church, Toledo, Ohio. The seminary is not entirely responsible for the priest. Other factors enter into his spiritual formation. There must be an after training which should correspond to and carry out the training he has received in the seminary. Having shown its necessity Father Tobin then proceeded to the method of procedure that should be used in bringing it about Dividing the different phases of the priest's activities under the headings of private, social, apostolic, sacramental and executive life, he showed in a practical and detailed manner how the pastor might help the young priest during his first years in the ministry.

Rev. Father Mueller spoke in the highest terms of Father Tobin's treatment of this difficult subject. He felt, too, that there should be impressed on young priests to-day the truth that duty always comes before pleasure,—and that priests are not to be served but to serve.

Rev. John B. Furay, S. J., then read the following report of the Committee on Resolutions:

RESOLUTIONS

The Seminary Department of the National Catholic Educational Association recommends serious consideration of voice culture in the training of priests for the office of preaching.

It also suggests that seminarians of superior talents be given opportunity to pursue courses in the Oriental languages so that they may be better prepared for the work of teaching.

The presentation of canon law in its historical and philosophical setting will help to give renewed interest and life to this important branch.

As academic degrees are always useful and often necessary in the future educational work of the priest it recommends that seminary authorities should if possible arrange that the work done in the seminary be accepted for these academic degrees.

The discipline of the seminary should always be a primary concern of the authorities and should be administered so as to aid in the development of the supernatural character of the student.

To make the various theological studies bear more directly on the practical work of the ministry, professors in the various branches are recommended to point out to the students various lines of development of the matter for future sermons.

As spiritual training is the most important work in the seminary all should cooperate with the spiritual director in the formation of men of high supernatural ideals and true spiritual lives.

We endorse the development of a strong apologetic course to prepare the priests of to-morrow to defend the doctrines of the Church and to present a true idea of it to the minds of our American fellow citizens.

The resolutions were adopted on a motion of Rev. Francis V. Corcoran, C. M, seconded by Rev Joseph M. Noonan, C. M.

On behalf of the Committee on Nominations, Very Rev. Thomas W. Plassmann, O F M., nominated the following officers for the coming year:

President, Rev. Joseph M. Noonan, C. M., D. D., Brooklyn, N. Y.; Vice President, Rev. Louis A. Markle, D D, Ph. D., Toronto, Ont, Canada ; Secretary, Very Rev. Joseph J. McAndrew, A. M, LL. D, Emmitsburg, Md.

The officers were elected as proposed on a motion of Rev. Ulrich F Mueller, C. PP. S, seconded by Very Rev. Charles A. Finn, D D.

Rev. Dr. Noonan then took the chair and unanimously the meeting expressed a vote of thanks to the retiring president for the great work he has accomplished.

There being no further business the meeting closed with prayer

LOUIS A. MARKLE, D. D., Ph. D.,
Secretary.

PAPERS AND DISCUSSIONS

VOICE TRAINING IN OUR SEMINARIES

REVEREND JOHN J WALDRON, C. SS R, MT ST. ALPHONSUS, ESOPUS, N Y

"When Jesus Christ by His death on the cross had completed the Redemption of the human race, and wished to lead men by obeying His precepts to become heirs of eternal life, He used no other means than the voice of His preachers, commanding them to declare unto mankind, what they must believe and do to be saved. Therefore, He chose the Apostles, and when He had infused into them by the Holy Spirit the gifts proportionate to so great an office, He said, 'Go and preach the Gospel to the whole world'" (St Mark XVI 15) This was the preaching which renewed the face of the earth. For if the Christian faith has converted the minds of men from error to truth, and their souls from the filth of their vices to the perfection of every virtue, certainly it was through the medium of this preaching. "Faith, then, comes by hearing, and hearing by the word of Christ." (Rom. X., 17.)

Thus spoke Benedict XV of holy memory, in his Encyclical letter on the Preaching of the Word of God. After stressing the efficacy of the Apostles' preaching, the Sovereign Pontiff goes on in a later paragraph, to emphasize the importance of Christian preaching in our own day:

"It is evident," he says, "that the preaching of Christian Wisdom must be applied to continue the work of Eternal Salvation; and therefore must be counted among the most important and serious of duties. Hence it must be the chief subject of Our cares and thoughts, especially on those points where it appears to have deviated from its original design, not without loss to its fruitfulness."

This loss to the fruitfulness of Christian preaching, the Supreme Pontiff attributes in no uncertain terms to indifferent and ineffective preachers.

"Has the Word of God," he asks, "ceased to be what the Apostle said it was, living and efficacious and more piercing than a two-edged sword? Has daily use dulled the edge of this weapon? If in many places this is so, is it not the fault of the ministers who do not wield it rightly? It cannot be alleged in excuse that the Apostle lived in better times than our own; when men were more willing to listen to the Gospel, or less rebellious against the law of God."

In an earnest endeavor to bring back the preaching of the Divine Word to the standard set by Our Lord and by the decrees of the Church, the Holy Father sets down three causes for the deplorable decadence he finds in modern preaching "Either preaching is undertaken by persons who are not fitted for the task, or it is performed without due care, or the necessary method is not observed." For the time being, we shall confine ourselves only to the first of these causes

Had Benedict XV never issued his Encyclical letter,—had he not reminded us that preaching is undertaken by persons that are not fitted for the task, the adverse criticism directed against some of our preachers would have made us painfully aware of their defects in the pulpit. No allusion is here made to the mental preparation, or to the moral qualifications demanded by Bishops in candidates for the priesthood. The words of the Holy Father are construed here, to refer to those priests who do not and cannot preach effectively, because they do not possess the essential requisites for every public speaker: good voice, good action, good adaptation of both voice and action.

It may be here objected that these are all natural gifts, and that nature has not bestowed them equally on all priests. We admit that not all priests are *equally* gifted. But are they not all *similarly* gifted? Some priests may think more profoundly than others. Some may associate ideas more quickly, and express them more eloquently. Some may feel more intensely their convictions, and manifest them more vividly. But should not every

priest be able to give clear, audible, intelligible vocal expression to the thoughts he conceives and to the emotions he experiences? Every priest has in common with his fellows the first essential medium of expression,—a human voice. We admit that in some individual priests, the voice may be weak, thin, raucous, and hollow. It may be naturally a very poor instrument. But these vocal defects should not prove a permanent handicap. They should not reduce the priest hopelessly and indefinitely to the ranks of acknowledged failures.

Some priests stoutly defend the theory that the art of clear and compelling discourse is a gift of nature. They contend that no special training is necessary to acquire it. It is innate genius, just as painting, poetry and mathematics are native talents with other men. If such priests are told that a brother priest is an eloquent preacher, they answer at once: "That's a gift with him. He is a born orator. But that distinction is not for me I am a failure in the pulpit. Effective preaching is not one of my gifts I have no voice."

This objection is a fallacy,—but like most sophisms it contains a grain of truth If only the exceptional genius can hope to rise to eminence in the pulpit, then the old Latin dictum is wrong, "*Poeta nascitur, orator fit*". Then too, Horace is wrong when he says in the *Ars Poetica*: "As for me, I cannot see what art can accomplish without a rich vein of genius, nor uncultured genius alone: thus one demands the aid of the other, and thus do they amicably conspire. He who endeavors to reach the coveted goal in the race, has borne and labored much in his youth; he who sings at the Pythian games has had to learn and been in fear of a master." Then too, the history of human experience is wrong. From Demosthenes, down the ages to Father O'Brien Pardow, men with naturally weak voices have by persistent effort labored to increase the volume of their instrument. They have, in spite of natural vocal handicaps, risen to commanding heights as public speakers.

In the present issue of *The Homiletic and Pastoral Review* (June, 1929) Doctor Henry has an illuminating article entitled "The Voice in Preaching". Discussing the possibility of improv-

ing the volume of the voice, Doctor Henry quotes the following passage from the Introduction to Leland's translation of the *Orations* of Demosthenes:

"Demosthenes, like Cicero, had to contend with serious physical disabilities in fitting himself for contests of the bar and the public assembly. There are many stories told about the methods he adopted to acquire strength of lung and clearness of articulation. He is said to have practiced speaking with pebbles in his mouth; and to have harangued the roaring waves that he might learn to outclamor the noise of the assembly. Like Disraeli in the House of Commons, Demosthenes made a grievous failure in his first public utterance. His style was ungraceful, his delivery bad. He was, however, encouraged by his friends to persevere, and his weak chest, and stammering tongue were eventually remedied by his persistent and heroic efforts for self-improvement."

The story of Disraeli's success as a speaker is a flat contradiction to the theory that oratory is merely a natural gift. So ridiculous was his first effort that he was overwhelmed with sarcasm and insult. He had expected a hearing; his audience guffawed. He aimed at success; he struck failure. In a voice almost terrifying, he suddenly dominated the clamor with a startling shout: "Ay, sir, and though I sit down now, the time will come when you will hear me" To his sister he wrote. "The next time I rise in the House, I shall sit down amidst loud cheers" And he did

He took himself in hand. He fostered his naturally high, weak voice, until it resounded like a deep, full-toned instrument. The trees of his estate once more listened to his harangues The hills heard him in awe Gripping determination, dogged perseverance accompanied him through years and years of vocal drills. Finally his ambition was realized: his prophecy fulfilled. In his clash with Peel, the pent-up eloquence was released The inflamed speech burst from his lips, consuming all opposition. On the vocal power that his hills and trees saw grow, he rode to victory. He compelled attention. He commanded applause. He attained the dignity of Prime Minister.

Although less dramatic than the victory of Disraeli, the triumph of Father Pardow is just as conclusive, that constant practice is the secret of overcoming vocal defects, and developing a strong,

resonant voice. In view of the achievements of Disraeli and Father Pardow it seems absurd for a priest, and cowardly for a seminarian, to declare that effective speaking is a rare gift,—that few priests possess the voice necessary for eminence,—that the fate of the majority must be miserable mediocrity,—"low sublimity".

In the other affairs of life, we stoutly defend our similarity of gifts, if not their equality. Do we not hear repeatedly the sentiment, if not the words of Shylock: "Have we not eyes? Have we not hands, organs, senses, affections, passions? Fed with the same food? Subject to the same diseases; healed by the same means. If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? If we are like you in all the rest, shall we not be like you in this?"

If, then, we are alike in our physical qualities,—if we have flesh and blood and reason and determination like our fellow priests,—why can we not attain to similar if not equal success as public speakers? If the human voice cannot be developed and trained, so that it is clear, well modulated and durable,—if the human body cannot be controlled so that it will respond harmoniously to each impulse of thought and emotion,—then it were futile to discuss the subject of vocal training as an important element in the seminary curriculum. Futile too, and unwarranted are the criticisms hurled against those priests who falter and fail in the pulpit,—who move their hearers not to love of God or to the practice of virtue, but only to pity for the preacher.

Men may be as willing to listen to the Gospel to-day as they were in the time of the Apostles, but growing numbers of men are certainly not willing to listen to certain sermons based upon the Gospel,—sermons they do not hesitate to censure as uninteresting, monotonous, uninspiring, inaudible. Religious Superiors, both secular and regular, complain of the protests they receive from Catholic laymen against the pathetic failures they are obliged to listen to in our pulpits. If these censures came only from the ignorant, we might dismiss them with the silent contempt we feel they deserve. But many complaints come from educated and

prominent Catholics, who have themselves gone through a course of training in public speaking, and who, therefore, are keen to perceive, and qualified to censure the glaring defects they find in the delivery of our preachers. If these Catholic critics condemned only the lack of unity and logical development of thought in our sermons,—if they deplored only the absence of action, and the total neglect of all the graces of elocution,—we might still think them captious, arrogant, antagonistic and too demanding. But the common complaint is that many of our priests cannot be understood when they read the Gospel. They cannot even be heard when they read the announcements or deliver their instructions. If "faith comes by hearing" how will our people ever receive the faith or the Word of God, when they cannot even hear the preacher?

Doctor Henry, in the article I have mentioned above, ("The Voice in Preaching") mentions one prominent Catholic layman who found it difficult to understand what the priest was saying in the pulpit and at the foot of the altar after low Mass. Consequently, he determined to leave his entire fortune to an institution which should address its energies to the training of future priests in the art of speaking and singing in the Church. This is rather a convincing proof that the laity, at least, believe in practical vocal training for our seminarians.

Can the decadence in preaching, so deeply deplored by the Sovereign Pontiff, and so severely censured by Catholic laymen be traced exclusively to a defect in the seminary training? It were unjust, it seems to me, to lay the entire burden of blame at the feet of the professor of sacred eloquence. No matter how much vocal training a student may receive in the seminary, he cannot be expected, as a priest, to preach a logical and convincing sermon, if his only preparation is made on his way from the altar to the pulpit. A priest who chooses his text at the last moment,—who depends on a "fluent tongue and a string of pious commonplaces" to carry him through his sermon, cannot blame the seminary training for his failure to inspire and impress the congregation. But the priest who finds that he cannot hold the attention of the audience even after he has prepared his sermon conscientiously,—

the priest who finds, upon inquiry, that he cannot be understood at the back of the church, and that those who do understand him censure his talks as "flat", monotonous, tiresome, insipid,—such a priest may look back upon the seminary training as defective, in preparing him for the important duty of preaching.

Whatever vocal defects a student may have when he comes to the seminary,—whatever deficiencies there have been in his training in the preparatory college,—these defects and deficiencies can be, and should be remedied during his years in the seminary But one is strongly tempted to conclude that the average training in the seminary in the department of vocal culture is sadly inadequate. For six years, daily discipline in the sacred sciences is insisted upon. Once or twice a year, the student is called upon to deliver a speech. In the artificial environment of the refectory, before a cold, caustic, preoccupied audience, to the accompaniment of rattling knives and forks, the nervous student "inflicts" his effort upon the student body. Or perhaps, the youthful orator is speaking in the classroom during the weekly hour of elocution. Let us suppose, that the student has submitted a well-written manuscript, that the professor of elocution has gone over the paper, suggested helpful changes, and given a frank criticism of the delivery. Is all this enough to equip a student for the sacred office of preaching? When compared to the intense and constant training given in the other branches, this annual or semi-annual sermon in public seems wholly inadequate It seems all out of proportion.

The voice is the grandest asset the preacher possesses From a physical viewpoint, the voice is the most important element in a priest's equipment. But, comparatively little is done to develop the voice during the years in the seminary. *"Dabitur vobis"* seems to be the philosophy of many students in this department of preparation. When the chasuble is put upon their shoulders, they feel that, presto! they will receive the vibrant, penetrating, eloquent voice of the orator. Oh, would that it were so! But the voice, like the mind and the memory must be exercised daily if it is to grow in power and effectiveness.

Vocal training then, should be a part,—a constant, conscien-

tious part of every seminarian's training. As a priest he will be a professional speaker. He will be obliged by his very position to put a stupendous strain upon his voice. His whole life will be a series of liturgical services and sermons. Whether he sings a high Mass, or gives an instruction on Sunday morning,—whether he addresses a parish society, or explains the catechism to a prospective convert,—whether he whispers in the confessional, or shouts in the pulpit,—he will have to use his voice If he is a missionary, the demands upon his vocal mechanism will be still greater. To be an effective speaker, he must know how to use his voice,—how to conserve it, how to avoid the maladies that follow in the train of voice abuse,—sore throat, hoarseness, huskiness and hemorrhages. Henry Ware, Jr., gives us some appropriate advice on this subject:

"Not an eminent orator has lived but is an example of industry. Yet the almost universal feeling appears to be that eminence is the result of accident For any other art they would have served an apprenticeship and would be ashamed to practice it in public before they had learned it. If one were learning to play the flute for public exhibition how many hours and days would he spend in giving facility to his fingers and attaining the power of the sweetest and most expressive execution! If he were devoting himself to the organ how many months and years would he labor that he might know its compass and become master of its keys and be able to draw out at will all its various combinations of sound,—its full richness and delicacy of expression! And yet, he will fancy the grandest of all instruments—the human voice—may be played upon without study or practice He comes to it a mere uninstructed tyro and thinks at once to manage all its stops and command the whole compass of its varied and comprehensive power. He finds himself a bungler; is mortified at his failure, and settles it in his own mind that the attempt is unavailing."

Now the object of the vocal training recommended as part of the seminary course is not to develop either an artist like John McCormack or an orator like Lacordaire. The purpose of the training here suggested is to develop in the student, the qualities or characteristics of a good voice. By a good voice, we mean, a clear, full, resonant, well modulated, sympathetic and durable

voice. By a clear voice, we mean one that has a ringing bell-like quality. By a full voice, we mean one that has a certain amount of volume. By a resonant voice, we mean one that is vibratory,—that is, a voice that is re-enforced by secondary vibrations called over-tones. By a well-modulated voice, we mean one that can change from one pitch to another in harmony with the thought,—a voice that can make tones loud or soft upon any pitch or quality. By a sympathetic voice, we mean one that can by its tones and inflections portray the varying changes of thought and shades of feeling. By a durable voice, we mean one that is capable of from two to six hours of daily use, without causing any irritation of the vocal organs.

Is such a system of vocal training possible in the seminary? Is such a system practical? Five years of experience as professor of homiletics in the seminary have convinced me that such a system is both possible and practical. It is to be expected that objections to such a system will present themselves. Natural prejudice on the part of some students must be overcome,—interest must be stimulated,—ambition inspired,—enthusiasm sustained. But unflagging energy, personal interest, sympathetic counsel, and boundless enthusiasm on the part of the professor will vanquish all these objections. To the active cooperation of the student body, and to their voluntary practice of the vocal drills, I attribute most of the gratifying progress I have observed in voice training.

I submit a brief outline of the system we have followed. It is not intended as a model or standard It is merely a suggestion of a working plan in voice training

I start the first-year philosophers on their career as public speakers with a lecture on the importance of voice training. They have heard of "preacher's sore throat". They have listened to hoarse and husky orators. Their own parched and aching throats after cheering at a ball game, convince them eloquently that the voice is intolerant of abuse. By means of charts and a blackboard, the whole vocal mechanism is explained, and afterwards, in detail, the nature, function, and position of every organ involved in the production of sound. No student can be expected to use his vocal instrument properly, unless he has some knowledge of the

elements that make up that instrument. For a motor, the voice has the respiratory muscles and the lungs. For a vibrator, it has the vocal cords. For resonators, there are the throat, mouth, nasal and head cavities. For an articulator, we have the tongue, lips, teeth, and palate.

In my explanation of the mechanics of the voice, I try to steer a middle course. At one extreme, there is the "scientific" teacher who pays too much attention to mechanics. At the other extreme, there is the "empiric" teacher who takes no account of the fundamental facts in acoustics and physiology. My position and principles on this point are, I hope, both simple and rational. Mechanically, the singing and speaking tones are identical. They are produced by the same organs in the same way. They are developed by the same training.

For the speaker and singer, the correct use of the breathing apparatus determines the question of success or failure. Without a mastery of the motive power, all efforts at voice training are of no avail. Hence I lay a great deal of stress on diaphragmatic breathing, and breath control. This is not a mysterious method of breathing It is simply an amplification of normal, life breathing. Because I have found many students who are shallow breathers, and who are unable to control the little breath they take, I urge the practice of deep breathing, deeply controlled until it becomes as automatic as life breathing.

I next explain tone placement. The target of tone is not in the nose, but behind the nose. All tones, whether low or high, should seem to start up behind the nose. The vibrations of a perfectly placed tone can be plainly felt upon any part of the nose and head. Martel, at seventy years of age, had a full, rich voice. He focused all his tones alike, and employed deep abdominal breathing.

In enumerating the desirable qualities of tone, I single out and dwell at length on resonance. Resonance determines the musical value, the beauty and the carrying power of every tone. Therefore it is the most important element in the study and training of the voice Vocal drills are suggested, and various exercises assigned in the different stages of development.

The correlation of voice training and delivery is explained when we consider in detail the criteria of effective delivery, namely, articulation, pausing, emphasis, variety of time, pitch, force, and quality.

I give a written criticism to each student after every speech throughout the entire course in the seminary. This criticism covers all the points of delivery, as well as style, action, gesture, and any defect I may notice in vocal mechanics. Special attention is given to the correction of individual errors in the use of the voice, and appropriate exercises are suggested.

Group practice as well as private practice is recommended. That the students go through the vocal drills is very evident. They can be heard clearly, during remission and free time, practicing vocal gymnastics. Theirs is the slogan of Demosthenes: "Practice! Practice! Practice!" Even the most kind critic will not say that the sounds they produce are bell tones, trumpet tones, tones like the "sound of many waters", but weak voices are surely becoming bigger, if not big,—harsh voices are becoming mellow,—dull voices are becoming resonant.

To maintain this spirit and energy, to keep the students at a high pitch of enthusiasm, they must be constantly reminded of the motive and the end of all this training. The preacher's mission is Christ's mission,—the most exalted in the world, for no human occupation is worthy to be compared with it. In the sublimity of his purpose and the imperishable nature of his conquests, the preacher stands without a peer. When interest is waning and the spirit lags, I read aloud some glowing passage like this of Father Phelan's:

"The preacher, in prayer and study, goes down over the green swards of Calvary, and there gathers the ruby drops of the Redemption. He ascends the pulpit and pours them as a purple tide over the souls that are parched and perishing. As when the Pentecostal fires rested on the Apostles' heads, a new light filled their minds and a new flame sprung up within their hearts; so when the same spirit breathes through the preacher's lips, the clouds of ignorance dissolve and the light of truth divine glorifies the minds and inflames the souls of his hearers. Ah! here is a field worthy of the highest ambition that ever burned within

a human breast. Hence we should toil, toil, toil, and call no labor excessive that we put forth in burnishing into polished efficiency every weapon God has given us for the service of His pulpit."

DISCUSSION

VERY REV. CHARLES A. FINN, D. D.: I believe that most observers will agree with Father Waldron's thesis that preaching is undertaken by many priests who are not fitted for the task. Their lack of ability is especially apparent in these days of short sermons. The crowded Sunday mornings of our city parishes, and the desire of the people for brief services have resulted almost in the elimination of the long sermons of former days and have brought into prominence short sermons lasting for only five or ten minutes. Since these sermons are so short, it is necessary that they be well and forcefully delivered if they are to be effective. Like miniature paintings they require a scrupulous perfection of technique, which might be spared in a work of larger compass Whatever beauty of literary composition or nobility of content they may possess will go for nothing if the delivery is slovenly or monotonous. When we hear the feeble vocal efforts of some priests, we are tempted to exclaim "How shall they hear without a preacher?" (*Rom.* X, 14)

That the seminarians have not fully met this need is shown by the presence in our pulpits of so many mediocre or absolutely hopeless preachers This fact is emphasized by the conduct of many zealous priests who, conscious of their own deficiency, have gone to much inconvenience and expense to take courses of voice culture after their ordination. Since, as Father Waldron has shown, the training of the voice is surely a part of the preparation for the practical work of the ministry, it belongs to the seminary course It should take its place beside the other practical courses which are given to seminarians to fit them for the duties they are obliged to perform after they have left the seminary's walls.

The practical suggestions for carrying on this work which have been given by Father Waldron reflect his long and intimate experience. He has taken young men, willing and eager to preach God's word but ignorant of the mechanical features of public speaking, has trained them, and sent them out into the ministry, finished pulpit orators. Particularly important in the course which he has outlined is the element of personal attention to individual students. This is a phase of the work which is sometimes overlooked. Each student offers an individual problem; his needs cannot be met entirely by group instructions. True, private training of the individual takes much time and demands patience and sacrifice on the part of the teacher, but it is quite necessary for success.

There are further considerations worthy of notice here First of these is the matter of coordination of classes. It is very difficult to fit any additional courses into the already overcrowded curriculum of the seminary.

This matter has often been spoken of in former conventions. The capacity of students is limited. For best results they should have no more than twenty-one (21) or twenty-two (22) classes each week. This allows for four classes on each of five days, with one class on the weekly holiday and one on Sunday. When the absolutely necessary subjects have been provided for—dogmatic and moral theology, Sacred Scripture, canon law, history, and the others—little time is left for other classes. Accordingly, when a new course is suggested, the question arises, how can it be combined with the subjects already included in the curriculum. Fortunately a course in voice culture lends itself very readily to such combination In addition to the merely physical processes which such a course includes, it makes use of discourses to the delivery of which the principles of voice production are applied In secular schools of vocal training these discourses are chosen from every source. In the seminary they can be taken from the various subjects of instruction, so that in preparing them the student may advance both in speaking ability and in practical mastery of his studies with little extra effort. Another good source of such prac tice subjects would be the meditations which the seminarian makes Thus his various activities would be coordinated, each giving great aid to the others Naturally, the teacher of voice culture has his own proper viewpoint; he is concerned not at all with the subject-matter used by his students, but only with the various things which Father Waldron has mentioned. articulation, pitch, power, expression of emotion, and so forth The student, however, will gain much if the subject-matter is so chosen as to be of help in his other work

Father Waldron has mentioned as one feature of his method group practice. This suggests a sort of seminary work which might be effective for voice cultivation. In every seminary it is noticeable that some students will voluntarily form little groups for mutual assistance in one branch or another of their preparation. Such associations often achieve notable results, the students are usually severer critics of each other than a professor would dare to be of any one of them An instructor in voice culture could make use of these groups. First of all, he would have to arouse a real interest in the work on the part of the students Then he would train them sufficiently to enable them to be of help to each other Finally, it would be necessary for him to supervise rather closely their labors, to make them as efficient as possible, and to safeguard them from errors I feel that by making general use of this method, the instructor would find his effectiveness very greatly multiplied

In conclusion, I feel that Father Waldron has done well to call our attention to the importance and need of this training for seminarians. We must thank him also for the very practical suggestions made for the carrying on of such work in our seminaries.

THE PHILOSOPHY OF CANON LAW

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At the meeting held in Chicago last year, an excellent paper prepared by the Rev. Dr. P. J. Lydon was read on the subject "Canon Law in the Seminary". Among those who discussed the paper was the Most Rev. Archbishop of Milwaukee. His Grace stated that in the actual teaching of canon law great attention should be paid to two points, namely, the history of the law and the philosophy of the law. It was his view that at least an elementary knowledge of the history of the law can be given, and that then an explanation of the reason and the consequences of the law would help very much in its proper understanding.

These observations were all the more valued as they came from one well versed in canon law, who had had extensive experience in applying the law during many years in the episcopacy. Accordingly it was deemed fitting that the subject of canon law be treated again this year, and that precisely from these points of view. Though by no means identical, the history and the philosophy of law are intimately connected with each other. The term "philosophy of law" is very extensive in meaning and necessarily includes the history of law. Therefore it was sufficient to designate the "Philosophy of Canon Law" directly as the subject of a paper, to cover the two items as they affect the teaching of this branch.

Like other sciences, canon law in the strict sense does not explain itself, its basis, its methods, for that is the office of philosophy, which is justly styled "the science of all sciences". And yet the canonist must take cognizance of all these matters, must, in other words, be guided by the philosopher, whose field is to consider the science of law as a whole, its purpose, its foundation, its relation to other sciences, as well as its individual findings. It is

the laudable ambition of philosophy to interpret the products of all the separate sciences, and to understand the intimate connection which exists between them Some branches of learning are by their very nature philosophical. Thus theodicy, logic, criteriology, ethics and ontology, though they may be called distinct sciences, are all purely philosophical because they investigate the ultimate reasons of things in their respective spheres. Other sciences are not philosophical in themselves, but can be treated from a philosophical standpoint. Thus the experimental findings concerning psychic activities are interpreted by psychology, and the natural sciences are treated philosophically in cosmology Philosophy which is satisfied with these subjects is only elementary in its scope. Its real domain is universal, including the philosophy of history, of mathematics, of sociology, of law, of aesthetics, and so on.

We can speak of "the philosophy of canon law" with as much right as of the philosophy of any other science. It is, indeed, a somewhat novel term, but the matter it covers is not new, and it has all the requirements to make it a branch of study distinct from canon law. Nevertheless, it is not my intention to stress the topic of this paper, as though it were of primary importance in teaching canon law. It is not. It is merely one viewpoint to be taken in considering canon law as a whole and in its various enactments, and one which, however strongly emphasized will scarcely lead to its receiving undue or exaggerated attention. One might become a comparatively well-informed and practical canonist without extensive philosophical training, a fact which was granted recently, when the Holy See reversed a former decree and permitted that laymen who had not taken the prescribed two years' course of philosophy could be admitted to classes leading to the doctor's degree in canon law (April 11, 1928: A. A. S. XX, 157). Nevertheless as soon as one analyzes the fundamental principles of canon law, he reaches a point where he is helpless without a sound philosophical schooling. A number of examples might be cited where a proper interpretation of the canons requires not only a smattering of the philosophy of law, but a clear understanding of matters which belong to philosophy pure and simple.

To deny the basis of these canons is like sawing off the branch on which one is sitting, and to ignore them is to expose oneself to superficiality. Our seminary training in canon law must perhaps remain somewhat elementary, but should not be superficial, for superficiality breeds conceitedness in small minds and disgust in talented students. On the other hand, an insight, be it ever so limited, into the depths and expanse of ecclesiastical jurisprudence elicits the respect of all students and fosters a greater desire in many of them to delve deeper into its rich resources. However, primarily canon law is a practical science, which requires that one understand the exact meaning of the text of the law and the manner of applying it in particular cases. The philosophy of law is a means of furthering this, and for avoiding pitfalls, and only in so far has it any claim for consideration in seminary teaching.

Before all else, the philosophy of canon law should obviate much of the diversity of opinions concerning the manner of teaching canon law, as well as in regard to individual questions, by clearly and definitely mapping out the sphere of this science. The term "ecclesiastical law" can be taken in many different senses. It might mean civil law in as far as it refers to Church matters. In this sense it is not ecclesiastical in its origin, but only in regard to its material object Or it might signify the divine norms which establish the Church as a perfect and independent society on earth. This we call *"Jus Publicum"* though not all authors use the term in the same sense. *"Jus Publicum"* can best be reduced to a part of fundamental theology. The positive legislation of the Church has value only in as far as it is well-founded on the truths propounded there, namely: that the Church is a perfect and independent society; that in its own sphere it has full legislative, judicial and coercive powers over its members; and that it is not subordinate to the civil government but is rather indirectly superior to it, in that the final end of the Church is superior to that of the State. Considering these theses as proved beyond doubt, we treat in canon law strictly so-called, of the Church in action, establishing statutes for the guidance of superiors and inferiors.

It is important to note that the Church can be viewed from a twofold aspect:

First, we can contemplate it as an integral part of that vaster society which embodies also the Church Suffering and the Church Triumphant, and has Christ as its Head. The moral order holds good here, made up of the relations that exist between God and the individual soul. Canonically we speak of the *forum internum* or forum of conscience. The Roman Pontiff is the highest visible superior in this forum, but he does not act as head of the Church taken in this sense, but rather as Vicar of Christ, in the name of Christ, or, technically, "*cum potestate vicaria*". This is the proper sphere of moral theology, the science of personal sanctification.

Secondly, the Church can be considered as a visible society on earth, complete in itself, endowed with all the power requisite for attaining its end. The members are bound together and to the society by the relations that compose the social order. Taking the Church in this sense, the Roman Pontiff is its head, its absolute sovereign, with power derived from his very office, "*potestas propria*", to make laws, hold trials and punish delinquents. It is the *forum externum* in which everything is guided by external appearances or by presumptions. This is the proper field of canon law, the science of social religious perfection.

In practice it is not always easy to draw a clear line of demarcation between the moral order and the social order, between the internal and the external forum, and consequently between moral theology and canon law; particularly since the laws of the Church passed in the external forum bind in conscience and therefore affect the internal forum. But the fact that theoretically at least there is a clear difference between the two, is the main reason why, for example, many authors, such as Vermeersch, hold that the Church cannot make laws obliging one to perform purely internal acts, for the result would be that such a law would in no wise affect the external forum, the Church's proper sphere of legislation.

In outlining the sphere of canon law, it might be pointed out that not all the laws laid down by the *Codex Juris Canonici* are purely ecclesiastical laws. Some of them are natural or divine laws proposed anew by the Church, possibly with an added

sanction. At times even civil laws are "canonized", whilst some of the canons are not laws in the strict sense of the term, but form rather a brief statement of the dogmatic basis of the canons.

Furthermore, although the sphere of canon law includes all the regulations of the Church promulgated for the external administration of ecclesiastical affairs, still not all these regulations are treated in canon law as usually taught. The code itself, which is our guide, states expressly in its first canons, that it does not ordinarily affect the Oriental Church, nor does it usually decree anything on liturgical rites and ceremonies, nor destroy previous concordats, acquired rights or even all contrary customs. Yet all these matters are strictly speaking a part of canon law.

One may reasonably differ on some of the points expressed in thus outlining the sphere of canon law, but to settle any discussion concerning them is the first office of the philosopher of canon law. The philosopher is the one to act as arbiter, or rather, —since the philosopher is preoccupied with other matters,—the canonist with a philosophical bent of mind.

After he has decided on the scope of canon law, his next step is to probe to the bottom the foundations of the various major topics of the law Guided by the principles of scholastic philosophy, he will avoid the aberrations so common in other systems of philosophy To give but one example. Undoubtedly one of the foremost non-scholastic writers on legal philosophy of recent years is Prof Josef Kohler of the University of Berlin, a man of extraordinarily vast learning and astonishing literary activity. Though he manifests great broadmindedness in his hearty endorsements of some views of St. Thomas Aquinas, Molina, Suarez and other scholastics, he is himself a professed defender of neo–Hegelianism and Pantheism The results are disastrous. In his *Lehrbuch der Rechtsphilosophie*, recently translated into English, he teaches that evolution is the controlling factor in the law. Hence there is no such thing as eternal law. He urges that we should strive to provide every culture with its corresponding system of law, because there is no fixed permanent law suitable to all times. He strongly combats the idea of natural law. With him all law is positive, which manifests itself in every people and in every age.

Contrasting all this with scholastic views, emphasizes the advantages of the Catholic philosopher of canon law.

In 1923 the *Archiv fuer Rechts—und Wirtschaftsphilosophie,* the leading German journal of Philosophy of Law, published by Kohler jointly with Berolzheimer, devoted its first issue exclusively to Catholic Philosophy of Law. There were articles written by leading German philosophers and canonists, such as Grabmann, Schilling, Cathrein, Mausbach and Haring. It is refreshing to note the harmony which exists among them regarding fundamental issues. On minor points, of course, considerable discrepancy still exists. Many a point of canon law concerning matrimony, temporal possessions, legal procedure, etc., which is based on natural law or is an amplification of it, is still open to discussion and to divergent opinions. But without philosophy there never could be any unity of thought on these points.

Ever keeping in mind the practical character of his science, the canonist will feel more impelled to consider individual enactments in a philosophical manner, that is, to show how, taken collectively, they form a harmonious system, and taken alone are prudent and reasonable. The code supposes all its canons to form a symmetrical whole when it sends us, in case of doubt about the meaning of some law, to parallel texts and analogous cases. Taken alone every law in the strict sense is reasonable, and it is the office of the philosopher to discover its specific reason, if there be one. This is not always possible, for, as Suarez says, though law is always reasonable, yet a reason cannot always be given for the choice of one reasonable thing rather than another In fact, the legislator himself recognizes that his enactments are not necessarily the most reasonable for all localities, and therefore gives his legal assent to the establishment of customs with the force of law even contrary to his own prescriptions, barring only those which are entirely unreasonable. Consequently, to attempt to construct canon law *a priori* from philosophical principles would be absurd The juridic reason of individual laws is frequently little more than the historic reason, that is, the circumstances which occasioned their enactment. For a thorough understanding of the import of a doubtful law, therefore, recourse should be

had to its historic evolution. And even when there is no practical necessity for the interpretation of the law, as in the cases of a law clear in meaning, there is still a theoretical necessity, namely to discover the juridical principle underlying it, and to form the science of law.

A finer juridical sense, a wider knowledge and a surer grasp of the law are developed by acquaintance with the historic origin and cycles of evolution of canonical enactments. The old *Corpus Juris Canonici* was indeed a cumbersome collection of legal lore, but it possessed one valuable feature which had to be abandoned in the new code for the sake of more valuable and more practical features And that is, that it did not merely tabulate the dispositive elements of law, but embodied a consideration of the *species facti* or actual case which evoked the decision of the legislator. Although scientific method forbade a casuistic form in the new code, still the legislator shows his appreciation for the importance of previous legislation by permitting some 26,000 citations to be added to the text of his laws, by having the sources of the law published anew to facilitate research, and by referring us to these sources as to a powerful aid in interpreting the law. It goes without saying, therefore, that the professor of canon law can ill afford to neglect these sources By weaving the story of the legislator's former activity around the canons, he will bring home to the student the full significance of the present law. An excellent example of this was indicated last year by the Rev. Dr. Lydon, namely the historical circumstances which gave rise to the epoch-making *Constitutio "Romanos Pontifices"* of Leo XIII. The example pleased me all the more, as I had been accustomed to devote an entire class period to it, because it sheds new light on so many canons. And furthermore the canons are thereby impressed more deeply on the minds of the students. In fact, if specific reasons for any law or any modification of a law can be adduced, students will be able to rely on their intellect more than on mere memory in studying canon law. I take it that even a talented student will, for example, have to tax his memory Code in regard to the matrimonial impediments of affinity and public propriety. However, once the difficulties, embarrassment

and uncertainty entailed by the former law are explained, and it is shown how the new law avoids them by introducing a new basis of distinction, even a less gifted student will grasp the change, and that not only for the nonce but for life. At least I should feel disappointed if this proved not to be true. Similarly the changes concerning mixed marriages and concerning the requisite form of marriages become more intelligible.

A student who is so fortunate as to be guided along these lines. will come to realize that the present law, the *jus vigens,* is the fruit of slow and painful experience. He will see how Mother Church struggles along in rearing her fickle and often wayward children. He will learn how she adapts herself as much as possible to each successive generation And this is a lesson which must be learned. The *jus vigens* is not a crystallization of law In the field of nature a discovery, an invention, may mark the close of a chapter in the respective matter Not so in human disciplinary norms. Being largely contingent on constantly varying circumstances, they are necessarily in a state of fluctuation, they are never perfect except in so far as they are suitable for the times and conditions. Hence the constant development of canon law in the past must be continued in the future. What a lack of scientific understanding, therefore, one betrays in carping *a priori* any changes made in canonical regulations. Many laws of the code will individually be remodeled as time goes on,—possibly extensively so at the coming General Council,—as a result of experiences in dealing with modern conditions. Nothing helps the student more in fostering a docile and respectful attitude towards those in authority, than a keen realization of the prudent motives which guide the legislator.

Socrates is credited with the saying: "Until either philosophers become kings, or kings philosophers, States will never succeed in remedying their shortcomings". The ruler of the Catholic Church is always a philosopher. In making laws he not only bases himself on the soundest principles of early philosophy and revealed truth, but is also guided in his selection of one reasonable law rather than another by the Spirit of Truth. It becomes the duty, then, of the canonist to analyze his enactments from the

philosophical standpoint, seeking to learn the rational and historic basis of the law. The golden eras of jurisprudence were always those which felt the tempering and maturing influence of philosophy. Without fear of exaggeration, one might therefore say that: Unless either philosophers are canonists, or canonists philosophers, the science of canon law will be in danger of being divorced from much of its cultural value, it will cease to instill into the heart awe and interest in the social activity of the Church, it will no longer exert a refining, broadening, mellowing influence on the mind, but will deteriorate into pedantic, narrow quibbling on formalities which tend to make Holy Mother Church and her laws misrepresented, mistrusted and despised

THE ADVANTAGES OF ORIENTAL LANGUAGES FOR THE STUDENT OF HOLY SCRIPTURE

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Within the last fifty years much energy and zeal have been expended in the field of critical study of the Holy Bible. Although such energy and zeal are readily welcomed, since they help us to a better understanding and appreciation of the holy writings, yet we must view with alarm that energy and zeal when they are largely on the side of the enemies of truth, who are at pains to destroy rather than to establish the authority of the Bible. The so-called auxiliary sciences, philology, archaeology, history, ethnology are turned as so many weapons against the holy writings.

Since the Holy Scriptures are entrusted to the Church, not only to be preserved against error, but also to be communicated and explained to her children, she cannot stand by idly and permit modern and infidel critics to rob the holy writings of their sacred authority, to represent their contents as myths going so far as to charge erroneous reading and misinterpretation, yes even claiming wilful falsification.

It stands to reason that these insinuations and accusations must be met with effective weapons, with the same weapons with which they attack. *"Similia similibus."* I do not mean that we must use misrepresentation, but learning must be pitted against learning, knowledge against knowledge. We must be able to prove that the contentions of the opponents rest upon preconceived notions. One of the strongest weapons in this field of battle is the thorough knowledge of the Greek language, and above all the knowledge of the Hebrew and Aramaic languages, in which the holy writings were composed, as well as that of the other Semitic languages.

Since the *depositum fidei* is in the safe-keeping of the Church, as mentioned above, it is natural that the burden of defending

the Sacred Scriptures rests with those whose mission it is to preach the Word of God. However, not every priest is equipped to take up the weapons of science against learned infidels and modernists, yet everyone in Sacred Orders ought at least to study Scriptures, meditate upon them and try to enter into their spirit, not only for his own salvation, but for the salvation of the souls of those entrusted to his care. Now, to attain this purpose he should at least have a fair knowledge of the classic languages, i. e., Greek and Latin and also some understanding of Hebrew and Aramaic.

It is obvious that it is impossible to discuss, in the limited time allotted, all the sciences necessary or even useful for the defense of the Scriptures Hence I shall confine myself to set forth the advantages of the linguistic studies, especially the study of the Oriental languages.

We devote many years to Latin and Greek to be able to read the classics in the original. We read them to satisfy and to educate our aesthetic sense; we could of course procure translations, but we know that if we wish to get the proper appreciation of their elegance of diction, their plastic representation, their lucid simplicity and strength of expression, we must read the works in the language in which the authors themselves thought, felt and wrote. Justly do we admire in the pagan classics the elegance of speech, the flight of imagination, the taste in the choice of figures, but how often is not this outward polish, this formal artistic finish merely a gaudy mask which only serves to cover up the lack of the deeper meaning of life and of the nobler ideals.

What are the beauties of the classics in comparison to the beauties of the holy writings in which true beauty of form is in perfect harmony with nobility of thought. Could the *Songs* of Homer compare with the *Canticles* of Moses? Never could Latin or Greek poetry reach the poetic heights of the Psalms. What poet could match Isaias in the sublimity of diction when he describes the majesty of God to whom the earth is but a grain of sand and the universe but a tent which is pitched to-day and folded to-morrow? However, the beauty and sublimity of any poetry can be tasted and appreciated only in the original text. Transla-

tions are not completely satisfying and often fall entirely short of the spirit of the author. That is even true, when a translation is made from a language kindred to our own tongue. It is much more true of the poetry of Holy Scriptures, which is entirely different from our mode of expression and imagery. Therefore, only he who is versed in Oriental languages, especially in Hebrew, is capable of the complete appreciation of the poetry of the Holy Scriptures. The simplicity and vigor of the Hebrew language, the lucidity of its structure, the aptitude of its expressions give it charm and grace which cannot be rendered in any other language.

The Old Testament abounds in poetic passages. We find the sublimest lyrics in the Psalms They are rich in melodious sounds and remarkable for their simplicity and variety. The *Book of Job* is a revelation of beauty. The *Canticle of Canticles* sings of the mystic union of God with the human soul under the allegory of the loving bridegroom wooing his tender spouse. The narratives of the Patriarchs bring us numerous examples of charming short stories. Ruth and Tobias are lovely idylls. The *Books of Wisdom* are replete with instances of poetic beauty. But the only way to get to these treasures is through the study of Hebrew. It is true that the qualities of great poetry both in form and substance are found at times in translations, however, the poetic treasure house is in the language of the original

Practically all the Books of the Testaments were written by Semites. They have the Oriental way of thinking and of expressing their thoughts, an Oriental thinks like an Oriental His view is quite different from that of the classic and modern author and thinker. It is the Oriental point of view, which determines the internal character of his language, and from it flows the external and vocal terminology, i. e., words, phrases and grammatical structure. That mode of conceiving, thinking and expressing things peculiar to the original texts shines even through the translations. Therefore the knowledge of Hebrew is of great help in entering into the spirit of the Old and New Testament. But the knowledge of Hebrew alone is not sufficient. An additional Oriental language is needed, preferably one closely kin-

dred to Hebrew, one which has survived in the conservative East as a living language, and has the typical Oriental mode of conception and expression. The Arabic language is best fitted to this end. It is the means of communication for twenty-five million people. It has not only the Oriental soul and imagery but it has also undergone no essential change for centuries. The Syrian, a spoken language of a great nation up to the second last century, and the Aramaic, which for centuries took the place of Hebrew when the latter had become a dead language, could be studied with profit. The knowledge of the Arabic, Syriac and Aramaic languages and their literature will introduce us to the soul of the Orientals. We will then be able to understand the imagery of Holy Scripture We will be able to appreciate their way of thinking and their mode of expressing themselves We will then no longer be shocked with representations that seem exaggerations to the cold Western mind.

Think of the similes and metaphors of the *Canticle of Canticles*, Chapters VI and VII, in which the poet describes the beauty of the Spouse in the most glowing colors, yet in a manner at variance with our prudish and puritanical notions of good taste

For example, in Chapter VII:

"Juncturae femorum tuorum sicut monilia
quae fabricata sunt manu artificis
Umbilicus tuus crater tornatilis,
numquam indigens poculis.
Venter tuus sicut acervus tritici vallatus liliis.
Duo ubera tua sicut duo hinnuli,
gemelli capreae.
Collum tuum sicut turris eburnea.
Oculi tui sicut piscinae in Hesebon,
quae sunt in porta filiae multitudinis.
Nasus tuus sicut turris Libani,
quae respicit contra Damascum.
Caput tuum ut Carmelus;
et comae capitis tui sicut purpura regis
vincta canalibus"

Or in Jer. 25, 30: *"Dominus de excelso rugiet . . . rugiens rugiet super decorem suum . . ."* In Gn 49 Isachar is compared with

"asinus fortis", Benjamine with *"lupus rapax"*. Joseph with the beauty of the *"primogenitus tauri"*. — The expression *terram comedes* (Gn 3,14) is understood from the Assyrian language in which *terram comedere* means "to be confused". — The expression in *Nm* 6, 27: "The Lord lifts up His countenance upon thee", was understood when Babylonian usage informed us that "to lift one's countenance or eyes upon another", was a form of speech "for bestowing one's love upon another, for gazing lovingly and feelingly upon another as a bridegroom upon a bride or a father upon a son" . . . . Likely the phrase: *"nec dimittis me ut glutiam salivam meam"* (*Job* 7, 19), is understood from an Arabic proverb which signifies the shortest time in which one swallows one's saliva — Joa. 2, 4· *τί ἐμοὶ, καὶ σοί, γύναι, quid mihi et tibi est, mulier?* This sentence is erroneously taken in the sense of refusal. The difficulty of the text is readily solved from the Aramaic and Arabic *usus loquendi* of to-day. In Aramaic these words of Our Lord are given thus: *"Man bain anta un ana"* Missionaries found that in Mossul, Iraq, Asia, even at present, this phrase is equivalent to the expression of solemn consent. The Arabic form, *"Ma li walak,"* according to Father Athanasius Miller, O. S. B , Orientalist of note, is used in a similar sense with the Bedouins, meaning consent among friends Is it not possible that this phrase was used at the time of Christ, in the same meaning of consent.

Furthermore, otherwise difficult constructions and Biblical modes of expression, which in the Latin and Greek texts seem grammatical enigmas, may easily be solved and understood with the knowledge of the Hebrew idioms. It is evident, too, that the *Saptuagint* and therefore the Latin version of the Deuterocanonical books, made from the faulty Greek text of the Septuagint, and even the version of St. Jerome, yes even the Greek text of the New Testament have many Hebraisms, not only in words and meanings but also in phrases and in the structure of the language. St. Augustine aptly says: *"Scriptura nostra, quomodo loquitur, sic intelligenda est: habet linguam suam; quicumque hanc linguam nescit, turbatur"*. (Tract. X in Joa cap II.) And again he expresses the same conviction: *"Multa in Scripturis Sanctis obscura, cognito*

locutionis genere, dilucescunt", (*2 Retractationum*, cap. 54); i. e., He, who does not know the idioms of the Hebrew language, is not a qualified interpreter of the Holy Scripture.

The more we are acquainted with Hebrew the more will we discover how the grace and beauty of the original have been marred, and often almost destroyed in the Latin and Greek versions. Let us examine a few characteristic Hebraisms:

a) Hebrew and Chaldaic words are retained: ἀριήλ—lion of God—very mighty hero (1 Par. 11, 22), Δαρόμ—sunny region (Ez 20, 46), μαναά (4 Rg 8, 9), Ναγέβ—south (Ez 20, 46), νέβελ—pitcher (Os 3, 2), Μαρὰν ἀθά—*Dominus noster veniet* (1 Cor 16, 22), κορβᾶν—*oblatio* (Mc 7, 11), etc

b) Greek words receive Hebrew meaning δικαιοσύνη—alms (Ps 111, 3), κρίσις—precept (Dt 18, 2), *norma iudicii* (Mt 23, 23); many abstract nouns are used. ἀσΦάλεια—*fundamentus* (Ps 103, 5), ἐξουσία—*peculium, dicio, territorium* (Ps 113, 2, Lc 23, 7; 4 Rg 20, 13), etc

c) We find real Hebrew constructions: 1) ἐπιγιγνώσκειν πρόσωπον—*hikkir panim*—to have respect of persons—to be partial (Dt 1, 17), ἔρχεσθαι εἰς τὸν κόσμον—*venire in mundum*, the phrase: "*b'o 'olam*" is used by rabbis in the meaning of —*nasci*, ὄπτεσθαι ζωήν= *videre vitam=vivere* (Joa 3, 36); 2) Nominative absolute: ἰδὼν δὲ Φαραώ—*videns autem Pharao* (Ex 9, 7); 33 Comparative is formed by means of the preposition "min"—ἀπό *or* "*ke*"—ἤ—than, placed after the positive degree of adjective· ἐπικατάρατος σὺ ἀπὸ πάντων τῶν κτηνῶν ("*mikkol-habbehemah*"), καὶ ἀπὸ πάντων τῶν θηρίων("*umikkol hajjath*") τῶν ἐπὶ τῆς γῆς—*magis maledictus es quam, omnia animantia et bestiae terrae* (Gn 3, 14; *Cant* 5, 9); ***bonum tibi est*** καλόν σοί ἐστιν ***cum uno oculo in vitam intrare, quam ἤ duos oculos habentem mitti in gehennam ignis*** (Mt 18, 8, 9); 4) Pleonastic use of the relative pronoun: οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ=***cuius semen eius in eo*** (Gn 1, 11); ***mons in quo beneplacitum est Deo habitare in eo*** (Ps 67, 17; ***mons Sion in quo habitasti in eo*** (Ps 73, 3); οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτῶν—***cuius non sum dignus procumbens solvers corrigiam calceamentorum eius*** (Mc 1, 7), 5) Circumscription of adverbial expressions with verbs: καὶ προσέθετο κύριος καὶ ἐκάλεσε—

"wa jjosef Jahweh ker'o 'od"—et addidit Dominus rursum vocare Samuelem (1 Rg 3, 6); *καὶ προσέθετο ἕτερον πέμψαι δοῦλον=et addidit alterum servum mittere* (Lc 20, 11.12); adverbs are formed by prepositions: *ἕτοιμος ὁ θρόνος σου ἀπὸ τότε—parata sedes tua ex tunc* (Ps 92, 2); *ἀπὸ τοῦ νῦν—ex hoc nunc; ἀπ' ἄρτι* — a *nunc etc;* 6) *λέγων as le'mor* in Hebrew is used with direct oration: *benedixitque eis dicens λέγων: Crescite et multiplicamini* etc. (Gn 1, 22; 15, 1; 22, 30).

I have given only a few examples out of many to prove that the knowledge of Hebrew and other Semitic languages is a *"conditio sine qua non"* for the perfect understanding of the sacred text. The lack of such knowledge is responsible for the faulty explanations of very simple passages which are found in ascetical works and in sermons. The Rev. Father Hoepfl, O. S. B., professor of exegesis at the International College of St. Anselmo at Rome, gives an interesting example of such impossible interpretation quoting a very popular work, which thus explains Lc 12, 17 *"Homo dives cogitabat intra se"; "intra se,"* because he had no friend to whom he could communicate his plans; and 12, 19: *"Dicam animae meae anima mea". . .* etc., explains that he is speaking to himself as to another person, because to him it did not seem sufficient to be alone, since he had an insatiable appetite, he wanted to be doubled in some way that he might enjoy himself with double sensual pleasure. Anyone who has but a rudimentary knowledge of the Hebrew way of thinking, would see immediately that the expressions *"cogitare intra se," "dicere animae suae,"* are Hebraic, and mean here simply: "he meditated"; *verbs as διαλογίζεσθαι, ἐνθυμεῖσθαι* are in Hebrew constructed with *ἐν τῇ καρδίᾳ αὐτοῦ, ἐν αὐτῷ, τῷ πνεύματι, τῇ ψυχῇ αὐτοῦ* and take the place of the reflexive pronoun as *"nefesh"* does in Hebrew with the pronominal suffix; (cfr. Jer. 3, 11): *"Justificavit animam suam adversatrix Israel"; "naf shah"* — *τὴν ψυχήν αὐτοῦ* — *animam suam,* takes the place of the reflexive pronoun: *"Justificavit semetipsam,"* (Mc 10, 45): *δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν—dare semetipsum redemptionem pro multis;* cfr. the Arabic expressions; *katala nafsahu*— he killed his soul—he killed himself; *a 'ga 'a Daidum nafsuhu*— Zaid came his soul—Zaid came himself. By such an explanation

of the Holy Scripture we expose ourselves to the ridicule of the Protestant interpreters.

Great are the advantages of the study of Oriental languages for Bible criticism. The criticism of the Bible as of any other work has two branches which are distinguished as the lower criticism and the higher. The lower criticism deals with the smaller questions of words and text. Its problem is to determine as nearly as possible what the author really wrote. There is no doubt that our Hebrew text is corrupted in many places. Conscious and unconscious, intentional and unintentional variations and errors resulting from *homoeoteleuton* and *homoeoarcton, dittographia* and *haplographia,* or again errors resulting from lapses of memory and judgment, omissions, substitutions, insertions of marginal historical and explanatory annotations, changes in order to make the text conform to a parallel passage, etc. It is the task of the lower criticism to counteract all the errors and variations which have accumulated in the course of its transmission by successive copying.

Although the errors discovered in the original text do not injure the dogmatic integrity of the sacred text, nevertheless it lies in the interest of Bible science to have as nearly as possible the actual words of the writer of the Old Testament. Can this work be done without the reading of the original text and of the various Oriental translations? We may omit examples, but let me call your attention to the voluminous critical editions of the Old Testament both in Hebrew and Greek published, alas, mostly by Protestants, which will convince anybody of the necessity of a knowledge of Hebrew and other Oriental languages for Catholic Bible scholars.

The higher criticism deals with the larger questions of authorship, date and sources, literal and historical character. Its problem is to set the writing in its place among other writings to determine what are the relations of the parts, that compose it, to the whole, and what the relations both of the parts and of the whole may be to the surrounding literature and history. For the general public the questions of higher criticism have a greater interest than those of the lower; that is the reason why in the

last hundred years an enormously rich literature was published—and again, alas, mostly by Protestants. We may omit the very well-known theories propagated. It will be enough to mention P. Haupt's critical edition of the Hebrew text printed in colors with notes, the so-called *Polychrone Bible (Regenbogenbibel)* and *Die grosse Tauschung* of Frederick Delitsch which will show how far the modern Bible criticism goes, asserting that the whole history of the Old Testament from the beginning to the end is nothing else but an unheard of counterfeiting and forgery, the greatest fraud of history. This modern Bible criticism is mostly based on linguistic problems and principles; it is the Catholic Bible scholar who has to follow the modern writer step by step and take pains to examine the sacred text with careful grammatical and critical analysis, and *"scriptis scripta opponendo"*, propose the only truth, the Catholic truth. Can this work be done without a solid knowledge of Oriental languages?

Nowadays everybody acknowledges the great importance of the study of the Assyrio-Babylonian language. Many places, many historical facts, as also many of the personalities named in the Bible have received new light and life from ancient monuments. There are many conspicuous illustrations of the far-reaching influence which the cuniform investigations have exercised on our better understanding of the text of the Old Testament. Here let me mention the *Black Obelisk* of Salmanassar II. (860-825 B. C.) and call your attention to a passage in 2 *Chron.* 33, 11-13 in which we learn that Manasses, king of Judah, was taken captive to Babylonia, but God heard his prayer and brought him again to Jerusalem into his kingdom. This passage was formerly regarded as one of great difficulty. There is no reference, said the critic, to this episode in the *Book of Kings* nor have we reason to believe that the Assyrians at that time exercised any supremacy in Palestine. Besides, how is it that the king of Judah was carried captive to Babylon and not to Niniveh? Accordingly this entire section was pronounced unhistorical. But the inscriptions have demolished all these objections. Many other examples could be adduced which would show, like those mentioned, that it is im-

perative for the Bible scholar to possess a knowledge of the modern discoveries of Assyriology.

In the short space of time allotted, one can only briefly touch upon a few reasons which bring out the importance of Hebrew and other Oriental languages. From what has been said so far, everyone must feel how important and how necessary is the study of the Oriental languages While Hebrew may not seem important to the priest in the parish, yet it cannot be denied that even to him it would be a great help for a better understanding and a higher appreciation of the sacred writings Holy Mother Church has long since understood the importance of Hebrew and of the other Oriental languages, and has consequently again and again recommended and stressed the Oriental linguistic studies. Let me quote here St. Augustine, who had little knowledge of Greek and was entirely unacquainted with Hebrew, who yet felt how necessary these languages are for the proper understanding of the Bible:

"Contra ignota signa magnum remedium est linguarum cognitio Latinae quidem linguae homines . . . duabus aliis ad Scripturarum Sacrarum cognitionem opus habent, hebraica sc et graeca, ut ad exemplaria praecedentia recurratur, si quam dubitationem attulerit latinorum interpretum infinita varietas." Paul V. (1610) in *"Apostolicae Servitutis"* prescribed that *"in cuiusvis ordinis et instituti regularium . . studiis omnium trium linguarum huiusmodi hebraicae videlicet graecae et latinae, in maioribus verum et celebrioribus etiam arabicae doctores habeantur"*

In our own time the Encyclical of Leo XIII *Providentissimus Deus* urged the study of the Scriptures and emphasized the importance of the Oriental languages: *"Sacrae Scripturae magistris necesse est, atque theologos addecet, eas linguas cognitas habere, quibus libri canonici sunt primitus ab hagiographis exarati, easdemque opportunum factum erit, si colant alumni Ecclesiae, qui praesertim ad academicos theologiae gradus aspirant"*

In the Encyclical of Leo XIII ample provisions are made that aspirants for the ecclesiastical degrees learn Hebrew. Only a few are chosen for degrees. There are those who for some reason or another have no opportunity of competing for degrees and yet

some of them are blessed with talents. Should their talents be allowed to go to waste and their light be kept under the bushel?

I would suggest that such be encouraged and opportunities be offered to take up Hebrew and some other Oriental language. If need be, one or the other having proper qualifications be selected and even obliged to pursue this noble work.

The study need not necessarily be made obligatory in our seminaries. It would be preferable to get volunteers who take up Oriental languages for the love of them. Better results would thus be assured.

As soon as Hebrew is mentioned there is the hue and cry the language is too difficult Difficulties are in every language, no more in Hebrew than in any other We must convince the student that his fear is imaginary and preconceived It is up to the teacher to dispel this erroneous impression and to eliminate this inhibition by making the study very interesting and practical

Hence I would like to suggest a remedy, which at first sight might seem absurd, namely to give first an elementary course in Arabic, a living language which could be taught by direct method With the knowledge of Arabic the pupil would have been already introduced into the working grammatical system of all Oriental languages This may seem a roundabout way, but is the direct way, always the easiest and surest?

AIDING THE STUDENT TO USE HIS TEXT-BOOK FOR POPULAR INSTRUCTION

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The subject of preaching has received much attention in past meetings of the National Catholic Educational Association and in the pages of the *Ecclesiastical Review*. All admit the need of more effective work in the pulpit and the existence of defects in the average discourse. Grammar, pronunciation, and delivery have been discussed by men of experience In the present paper I do not aim at covering the old ground but rather to suggest some practical way in which the solid matter studied by the student in the seminary may be made serviceable to him as a future priest and useful to the faithful who have a right to receive solid and systematic instruction from us.

We know what the Council of Trent did to stimulate Bishops and priests in the enlightenment of their flocks. They were to preach "*cum brevitate et facilitate sermonis*" on the truths necessary for salvation and on the vices which must be avoided and the virtues to be practiced in order to obtain eternal glory (De Reformat Sess. V Cap. II). Pius X in his Encyclical *Acerbo Nimis*, 15 April, 1905, asserted: "That though other causes are at work, the main reason of the indifference and torpor of this age, with its many attendant evils, is to be found in the prevalent ignorance of religious truth". Hence he insisted on conscientious instruction of young and old and on the necessity of preparation for this vital work. His successor, Benedict XV, also takes up the same subject in his letter *Humani Generis* of 15 June, 1917, dwelling on the qualities of the preacher and the themes to be treated. The new code (c. 1332) prescribes simple catechetical instructions for adults.

The rapid decay of Protestantism as a doctrinal system, the growth of naturalism in educational ideals and the chilly silence

about religious sanctions if not open derision of such ideas in the literature of the day, make it all the more urgent upon us to give our people in season and out of season a simple, solid, and systematic course of doctrinal and moral instructions. "A few words" on the Sunday Gospel will not suffice. Many people hardly ever hear a connected account of the faith which they are asked to practice. Hence they are exposed to the sophistry of the day and their faith is weakened. Again, our people should be able to deal intelligently with the common objections that they hear in the office and in social intercourse with men whose minds are full of misunderstandings and false ideas Catholics can never expect to make an impression unless they know their religion and consistently practice it. There are many non-Catholics who will not talk to a priest but expect the ordinary child of the Church to enlighten them. The pulpit must feed the people, they are anxious to learn and to get the answer to the objections and difficulties that besiege them.

The average young priest wastes much time in searching for subjects; he often has recourse to a sermon book which is rarely suited to the needs of his audience Canon Keatinge says that if we have something to say we shall probably use a sermon book, but if we have to say something we shall surely misuse it. A sermon book should serve only to make us think. It is generally, however, a case of "having to say something". The simplicity, the concreteness and the living personality so necessary in the pulpit will all be absent if the preacher depends on these sources Then, too, the ordinary preacher is not given to study; his knowledge is hazy and limited; his grasp of Latin is not such as to enable him to pick his points from his class manuals. The result is a repetition of glittering generalities that do not instruct the mind or touch the emotions or strike the spot that is a source of infection in the life of the soul.

A course of instructions has many advantages It obviates useless repetition; it opens up new vistas of truth to the people who learn so many things that arouse their attention and that answer difficulties which have often entered their minds; it therefore stimulates fresh interest while the threshing of old straw

kills it. Some writers urge priests to use the *Summa* of St. Thomas as the basis of their pulpit work. There can be no doubt of the value of this great source and there are preachers who have used it with pleasure and profit. Father Pegues, O. P., has translated the *Summa* into French for the educated laity of his country and compiled a catechism from the same work. But we know the limitations of the majority of our young priests. It is beyond them, even had they all the time required.

The editors of the *Catholic Encyclopedia* have issued a booklet "Preach your own sermons" from the *Encyclopedia*. They indicate the subjects and the pages where they may be found. This is splendid and is within the reach of those whose knowledge of Latin is defective Moreover, there is variety of themes—dogmatic, moral, apologetic, ascetic, liturgical, and historical.

Father W B O'Dowd, in *Appendix IV* to his volume on *Preaching* outlines a three year course for the benefit of the young priest He indicates sources for each sermon, the *Catholic Encyclopedia*, Bishop Hedley, Newman, the *Catechism of the Council of Trent, etc* This is also useful and many priests can follow it with profit.

If those who use sermon books or trust their own ideas in commenting vaguely on the Sunday Gospels, studied a book like the *Faith of our Fathers* and explained it piecemeal to their people, much more good would come from their efforts

It need scarcely be said that eloquence is not the object that the young priest must aim at. The audiences of the present day want ideas that clear up their difficulties, not fine phrases and borrowed elegance, they hunger for a clear, concrete presentation of the dogmatic and moral truths of their religion as well as an explanation of the riches of the liturgy which means little to the average man unless it be interpreted; they profit by some talks on the great saints and on the prominent facts in Church history. They listen with attention to important points in apologetics, such as the nature and value of miracles, the history of Lourdes, the Church's attitude toward woman, the Church and science, the meaning of religious vows, the *Index* of forbidden books, etc. All these questions are referred to more or less fully

in our seminary classes, but can we say that our people get the benefit of them as they should? The writer knows of the reactions in young people when they hear only a flat, stale, and unprofitable talk on some worn-out theme treated in the same conventional style from one year to another. The basis of all sound speaking is a clear and full knowledge of the subject: *"Scribendi recte, Sapere est principium et fons"*. To be effective we must be in touch with the ideas of the day and hence with the unanswered questions that are floating in the minds of our hearers.

What is suggested mainly in this paper is that the professors assist the future priest to utilize the splendid matter covered in our text-books of dogma, moral, etc. Students themselves should be able to summarize the paragraphs of their authors, but, *de facto*, many are unable to do so. The result is poverty of matter, waste of time in selecting subjects and neglect of great principles that are rarely or ever expounded from the pulpit. The text-book is itself a summary, but one that is safe in doctrine and orderly in arrangement. Appropriate texts of Scripture, telling facts of history and applications of moral principles are found side by side Controversies of theologians should, of course, be omitted except where it is necessary to mention them in order to indicate that the Church has not settled a practical question, e g., the binding power of a tax law; certain hints are intended only to guide the confessor and not to be preached as the moral ideal.

The professor does not write a sermon or a complete instruction The young preacher must do something himself. But the groundwork of the instruction should be given with references to important texts; the student's own reading can suggest supplementary matter.

This year we studied the tracts on "Human Acts, Sins, Vices, Moral and Theological Virtues". I give here a few examples of what we did to aid the future priest. The synopses were typed and printed in pamphlet form with a list of works that can be added to the library of the priest later. In all about fifty plans were prepared, more than sufficient for a year's course

I. THE WHAT AND THE WHY OF MORALITY

INTRODUCTION: Human conduct means much to the happiness and welfare of each of us and of society as a whole. It is far more important to an employer for example, to be sure that a man is honest, than to know that he is a good violinist. Knowledge is not conduct, although it is necessary; we must have convictions indeed but convictions that direct our lives.

a) Religion alone is the foundation of sound morality. Why should I be moral? Why should I be just, pure, obedient, self-sacrificing? Some say, "because you ought to live for the race, for society". But why should I sacrifice myself for others, or what authority has society to command me to be just and obedient? It has no authority to command me unless a Being who is above the individual and society gives it authority. The modern world leaves God out of account and hence there is no solid ground for good moral conduct There is nothing left but the fear of the policeman.

b) Human reason proves the existence of God. (*Romans* 1—20). Without an intelligent Cause of all things we can explain nothing Christian revelation shows clearly the existence of a personal God, our Father in Heaven; it makes clear that we have an immortal soul and that we are bound to obey the known will of God and that our true happiness consists in reaching God by keeping His law.

c) Hence I ought to be moral because I am a responsible being, not a mere animal; because there is a moral law made for us men, and so obedience to this law is morally good and conscious disobedience is a sin. You can never be said to sin unless you intend to violate the law of God as it is made known to you by reason or by the teaching of the Church. This basis of right conduct is sure and strong because it is not a human but a divine basis and because it imposes an obligation to be moral.

CONCLUSION: Look upon this foundation of conduct as the only safe one and be convinced that man cannot be happy by being a law unto himself. In God's will is our peace.

II. THE NATURAL LAW

The word law is on the lips of millions. In general it means a rule of action. A moral law is a rule of conduct binding beings with a free will; a physical law like that of gravitation governs

us independently of free will. The law "thou shalt not steal" can be made only for men.

a) There is a natural moral law which is divine. Scripture—St. Paul to the Romans, II, 12-16, speaks of the law written in the hearts of the pagans. This was not the Mosaic law made for the Jews, but one binding on all those who possess human nature
b) Since God created us as free beings He must have intended us to live according to His plan or purpose. He made us for Himself and hence by a law of our nature we must seek Him and obey Him. The beasts of the field and the birds of the air follow the law of their natures; why should there not be a natural moral law for men?
c) The human race, as a whole, recognizes certain acts, like murder, as entirely out of harmony with man's moral nature, and philosophers and poets of ancient times, e g., Sophocles, Cicero, traced these prohibitions to God as their final source.

The Declaration of Independence tells us that the Creator has endowed man with certain inalienable rights, i e., rights which are not given by the State but by the Creator. The Fathers of the Republic were wiser than some modern politicians and professors who deny a natural moral law and natural rights

The natural law is the basis of every other law. In another instruction we shall see that the Ten Commandments embrace the general principles of the natural law.

Then follow instructions on the three essential relations of the moral order; the nature and limits of human responsibility, the nature of happiness (*beatitudo*); the three elements in a moral act (object—motive—circumstances, with examples); conscience, certain and doubtful, true, erroneous, lax, scrupulous; the merit of our acts; the meaning of civil and ecclesiastical law, with special reference to modern errors; the nature and sources of temptation; the world as a source of temptation; sin, mortal and venial. Then one instruction on each of the Seven Capital Sins.

The vice of avarice may be briefly presented thus:

III. AVARICE

"No man can serve two masters" (S Matt. VI-24)

One of the vices that have serious effects on our spiritual lives

and on the welfare of others is avarice or the unreasonable love of money and of what money can secure. No one says that money is bad in itself—it can be used wisely. We do not say that even riches are wrong in themselves. Some wealthy people have made and are making good use of their means. Let us see to-day wherein the sin of avarice consists and what are its chief effects:

a) A person sins by making the amassing of money his main business in life; by becoming absorbed in the game so that he neglects his spiritual life and by too much attachment to it so that he deprives himself and others of things that they need or have a right to. It is a mortal sin when it leads a man to cheat his neighbor, or steal a notable sum, or to violate a serious duty of justice or charity, but stinginess in itself is not a mortal sin.

b) Our Lord tells us that it is hard for the wealthy to enter the kingdom of Heaven. St. Thomas indicates three serious effects that money tends to produce. There are, of course, exceptions, but the great Doctor is speaking of what generally happens. The first is *absorption* in money-making so that it becomes an idol; there is no time to attend to religion—business alone counts. What does Christian life and practice mean to such a man? Very little Another effect is *miserly attachment* to money so that he sacrifices his health and his conscience to making and retaining it; the avaricious man does not scruple to hire labor at the lowest possible figure—human labor for him has no sacredness—the doctrine of a living wage so strongly insisted on by Pope Leo XIII does not appeal to him Sharp practices in business, taking advantage of the ignorance of others and so on, follow this craze for gain. Grave sins are thus committed. A third effect is a spirit of *pride* and false independence which causes the victim of avarice to neglect his religion and to pamper his body and corrupt his morals by luxuries and sinful indulgence—he feels that he does not need God, prayer, etc. Money is power.

c) There is a false theory of welfare abroad to-day To very many, pleasure and comfort and power are the be-all and end-all of life. Christianity, on the other hand, teaches that a man's worth consisteth not in the abundance of the things that he possesseth It consists in being, not in having. Death comes and the avaricious are torn away from their idols—the dance of death goes on every day.

True wealth is spiritual. Our Lord was poor to show us the low estimate He placed on mere wealth. Lay up riches in Heaven.

The theological virtues are discussed mostly from the moral standpoint. There are skeleton sermons on the nature of divine Faith, the excellence of faith, profession of faith, heresy, faith and reason, forbidden practices, etc Hope has three separate instructions devoted to it. Charity is explained in itself, then love of enemies, almsgiving, scandal, growth in the love of God, and so forth.

The talk on profession of our faith can be outlined as follows:

IV. THE PROFESSION OF FAITH

"He shall confess Me before men," etc (Matt X, 32-33).

We have seen that faith is a gift of God by which we can accept without any hesitation all that God has revealed to us It is not necessary to understand perfectly divine mysteries; we grasp them sufficiently to see their value Who understands fully the Incarnation? No one Yet we know from it that our nature was raised to a lofty dignity, and that God must love us much since He deigned to become truly a man like us in all things without sin Not to profess openly our faith is to act disrespectfully to God; it is to play the coward among men and. to scandalize our neighbor.

"He who shall confess Me before men", etc. (Matt. X, 32-33)

a) When are we obliged to profess our faith openly? When otherwise it would mean practical denial of the faith, when it would mean contempt, injury to God and scandal to our neighbor. (Canon 1325)

Hence if a Catholic is asked by public authority whether he is a Catholic he ought to profess his faith; we need not answer private busy-bodies, but we are never allowed positively to deny the faith no matter who asks us; if our religion is attacked in conversation, generally we ought to speak in its defense. A Catholic in China for instance would not be allowed to burn incense before pagan gods because this is taken as an act of denial of our Christian faith Even fear of death would not justify him. It is always and forever wrong to deny the faith. To conceal the faith is not the same as to deny it. If a Catholic were not known to be such he might eat meat on Friday in

presence of enemies who would seriously injure him if they knew him to be a Catholic. But if they said to him: "Eat that meat to show your contempt for the Pope and the Catholic Church", he would never be allowed to comply. It would be rejection of the faith which teaches respect for the Church of Christ.

b) Converts should not conceal their conversion for a long time; nor are persons who become persuaded of the truth of the Catholic Church allowed to postpone baptism because they fear loss of friends or of position. The great converts of the Oxford Movement in England, like Newman, Manning, Faber, Ward, etc., suffered by fidelity to their convictions. They did not act like cowards. To be a Catholic is to be treated like Christ Himself. One of the great sins committed in the early centuries was denial of the faith in face of persecution. But we are strengthened by the example of thousands of martyrs who cheerfully met death rather than deny Christ.

A Catholic should never be afraid to go to Mass and to be recognized as a member of the ancient Church. The sneers of the irreligious do not affect a soldier of Christ. The Sacrament of Confirmation gives us the courage to profess our faith in time of temptation

The virtue of religion is explained under the heads of the nature of religion, superstition, including a talk on spiritism, sins against religion, prayer, Sunday observance, attending Mass. One discourse is devoted to each of the Cardinal Virtues Justice, of course, should be dealt with at length in a separate series. Tanquerey devotes a whole volume to *Justice and Contracts*.

The matter of the dogma texts, grace, redemption, the Church, etc., can be handled in the same way as the above subjects Penance and Matrimony should receive the same treatment.

The ceremonies of the Mass and of the Sacraments have much interest for our people if explained in a clear and detailed manner.

It is worthwhile to give some extra time to the summaries just spoken of; they aid our young men and also the thousands who wish to hear more than the wandering discourses "that aim at nothing and hit it"

DISCUSSION

VERY REV JOSEPH J. MCANDREW, A. M., LL. D.: Canon Sheehan has aptly said: "The Catholic theologian is the richest of merchants; but the poorest of shopkeepers". No doubt some such thought as this suggested Dr. Lydon's excellent paper, for if there is any fault to be found with our seminary training it seems to be this, that we are not practical enough in our methods. We know what we ought to do, and we do what we ought to do, but it is to be feared not the way we ought to do it. Effective teaching suffers a great deal because of lack of coordination of courses.

Let us consider a course in apologetics and polemics. These are closely related in theory and scarcely separable in practice. Apologetics has for its aim the defense of the Christian religion against unbelievers; whereas polemics defends the truths of revelation against the false doctrines of heretics. Both have been employed from the very beginning of Christianity. Polemics was especially prominent at the time of the so-called Reformation when its name of "war" was amply justified. With the rise of rationalism and atheism in the eighteenth century apologetics assumed an important role They must be both considered as sciences and arts. As sciences they are sufficiently cared for in our seminaries at present but it is to be feared they are considerably neglected as arts. Polemics as a science is amply provided for in the ordinary course of dogmatic theology, where the truths of revelation are explained, proved and defended against all objections offered by those outside the Church Apologetics is likewise cared for in the class of fundamental theology, where the fact of revelation, the divinity of Christianity and its concrete realization in the Catholic Church are proved and defended against objections from philosophy, science, history, archæology, etc It is intended that these two sciences lay down the principles and point the way to the defense of Christianity as embodied in the Catholic religion, but this is all to no purpose if the young priest going out from the seminary has not learned the art of presenting the truths of Catholic doctrine intelligently and effectively. Priests leaving the seminary are supplied with all the truths of revelation and the principles to solve all questions that may present themselves, but they are frequently unable to apply the principles or to present the truths in a way that will be intelligible to the people This matter can and should be provided for in the course of dogmatic and fundamental theology by showing how truths and principles can be applied practically and taught effectively; but the time for this is often lacking, and it frequently happens that the professor has had no experience in pastoral work, and therefore has little or no conception of the need of this or of the manner of supplying the need.

The art of apologetics and polemics requires that the young priest be equipped, first, to instruct his own people intelligently and effectively in the truths of faith and morals; and secondly, to instruct those outside the Church. To instruct his own people the priest must know how to present

the necessary truths by means of sermons in a way that people can comprehend, and also instruct children effectively in the truths of religion whether in the parish school or in the Sunday school. To do this the priest himself must know the truths practically and be able to explain them without the trappings of scholastic phraseology. The principal work of instructing those without will be accomplished in teaching converts Here again the language of the school must be replaced by homely instruction and the use of apt examples. This requires far more ingenuity and knowledge of doctrine than most persons suspect. The student can be prepared in a measure to meet these requirements in his course in homiletics; this course of two hours a week during a period of four years will prove of immense help to the priest and the people. A list of questions of a practical and up-to-date nature can be prepared and posted at the end of each scholastic year. The student then has opportunity to look up and consult matter during a period of two or three months When the semester begins he has made at least some remote preparation for the class. For example, questions of this nature can be asked. "Explain the difference between the Catholic and the Protestant Bible." "Stealing, lying and uncharitableness are essentially wrong Explain what is meant by 'essentially wrong'." "The Commandment says, Keep holy the Sabbath day. Explain why we observe Sunday" "What is meant by charity schools, when founded and for what purpose?" "Explain the origin and meaning of Rogation Days." "Why are Catholics forbidden to attend a seance?" These questions require some knowledge of history and liturgy and offer a beautiful symbolism that gives matter for an interesting and practical instruction. "Why does the State act not only against its best interests but against reason, in sanctioning divorce? Explain the origin and significance of processions. Explain the origin of the scapular; why so-called? Explain the ceremonies of Baptism." What a fund of practical information may be had in studying questions of this kind! These questions will acquaint the student, first, with sources of information and supply him with historical knowledge of the early Church, its liturgy, and the reason for much that our people are ignorant of and inquire about to-day

In class the student is called upon to talk for fifteen minutes on any question proposed. Two or three may be called in the course of one hour—and then from fifteen minutes to a half hour devoted to criticism and suggestions. Questions of sociology, ethics and matters that have to do with the practical work of the priesthood can in this way be given intelligent treatment and at the same time they arouse an interest in the student. The matter can be arranged after criticism and suggestion, so as to form an instruction that may be given at Holy Name, sodality meetings, etc., with a great deal of profit. Those of our people who labor amongst non-Catholics are frequently asked questions that we think little of; but if our people are not able to give a "reasonable answer for the hope that is theirs",

they are embarrassed, if not worse, confounded. The following questions were submitted on request:

HOMILETIC QUESTIONS

1. Why does the Church make use of candles in her service? Explain the mystical meaning of the candle.
2. Explain the use of incense in Catholic service.
3. Explain the origin and meaning of the ceremonies of baptism.
4. Would it not be more in accord with reason to permit children to grow to maturity and then ask for baptism, than to have them baptized when they have not yet reached the period of reason?
5. Briefly explain the virtue of penance. How different from the Sacrament?
6. Is not auricular confession an imposition or blasphemous assumption?
7. God alone can forgive sin. How do you explain this?
8. Why do Catholics use holy water?
9. When and under what conditions are children obliged to receive first Holy Communion?
10. Explain the origin and significance of the scapular. What historical proof in this?
11. Explain briefly the ceremonies of Matrimony; the use of the ring, why it is placed on a certain finger; the wreath, veil, etc.
12. Why are Catholics forbidden to be Free Masons and may be K of C's?
13. Why does the Church make use of Latin in her liturgy? Is not English nowadays more preferable?
14. Explain briefly the difference between the Catholic and the Protestant Bible.
15. Talk to a class of First Communicants.
16. Explain the ceremonies of Extreme Unction
17. Briefly explain the origin of the devotion called Forty Hours.
18. Stealing, lying, and uncharitableness are essentially wrong. Explain what is meant by "essentially wrong".
19. Explain the origin and meaning of the cassock, biretta, Roman collar, etc.
20. Protestants are as good as Catholics. Why discriminate against them by forbidding Catholics to marry them?
21. The Commandment says "Keep holy the Sabbath Day." Explain why we observe Sunday
22. Every year miracles are performed at Lourdes and other shrines Explain what is meant by a miracle.
23. Explain briefly concerning our Guardian Angels
24. Many Catholics go to Mass and Confession regularly and are a scandal. Therefore, I feel that I can live a better and more peaceful life before God and with my neighbor by remaining away from the place of worship where such people congregate
25. God is not just. He offends the good and rewards the wicked There is evidence of this on all sides
26. Meat is a body builder and good food. Why should Catholics therefore be forbidden to eat meat on Friday? Such a practice is injurious to health.
27. Explain what is meant by the various parts of the church, the nave, nartex, etc.
28. Explain the Catholic burial service.
29. Explain the meaning of the five Sundays after Easter

30. St. Augustine says "Prayer is a key". Briefly explain how prayer resembles a key.
31. Briefly explain the origin and significance of the Paschal Candle.
32. Explain the election and coronation of a Pope
33. The significance of Advent
34. What Christian significance have Christmas trees and gifts?
35. Why must we show external worship to God?
36. Briefly explain how the early Christians observed Sunday
37. Cemeteries.
38 The Mother of Dolors.
39. Fire as a symbol of love
40. Fever as a symbol of sin
41. Explain the origin and significance of the veneration of images
42 Coins, figure of good works
43 Explain what is meant by blasphemy
44 Explain the origin and meaning of Lent
45 Our souls are immortal
46 Explain the origin and meaning of Rogation Days
47 Explain the origin of evening services in the Church Why should they be attended?
48 Explain the divisions of the Ecclesiastical year
49. Origin and significance of Holydays Why instituted?
50 What is an apparition? Explain that it is not a hallucination
51 Explain why people stand during the reading of the Gospel, while they sit during the Epistle Both are the word of God
52 Why do we find so many names for God in the Bible?
53 Does the Bible *contain* the word of God or *is* it the word of God? Explain
54 Why must the Bible be accepted?
55. What is the origin and meaning of church bells?
56 Why are chimes blessed, or baptized?
57 What is the "Angelus"? Explain
58 Are fast days and days of abstinence the same? Briefly explain their origin
59 Explain the virtue of humility
60 Explain the ceremonies of Palm Sunday, their history and origin
61 The Mass is a sacrifice, not a ceremony
62. Why is self-destruction prohibited?
63 Is there not a contradiction of the Fifth Commandment in the following:
"An eye for an eye, a tooth for a tooth"
"If thy eye scandalize thee pluck it out," etc
64. Why are banns of marriage proclaimed? Explain the origin and significance of this practice
65. Explain what is meant: "Outside the Church, there is no salvation".
66. Nuptial Mass.
67. Fallacy of Christian science.
68. Why are Catholics not permitted to attend a seance?
69 Existence of Hell — Scripture, tradition and reason
70 A Catholic(?) socialist.
71 On vocation
72 Participation in false worship.
73. Symbolism of vestments and ceremonies.
74. Our Divine Lord used only bread and wine in instituting the Holy Eucharist Why does the priest use water also? Explain the reason for this

75. Explain the origin and devotion of the Stations of the Cross.
76. Explain the origin and meaning of the Offertory collection.
77. Explain what is meant by Christian burial — who are refused it and on what conditions? Give the law of the Church.
78. Ethics of Prohibition.
79. Ethics of a strike.
80. Candlemas Day.
81. Corpus Christi.
82. God is really distinct from the world
83. Obligation of knowing which is the true religion
84. Historical and critical value of the documents on which we rely
85. Explain what is meant by I. N. R. I
86. Explain the meaning and origin of the sacred vessels used in divine service.
87. Explain the meaning of the linens used on the altar.
88. Explain what is the origin and what is to be understood by the Roman Index.
89. What is the meaning of churching women. Explain.
90. The reading of the Bible.
91. Explanation of some titles of the Litany of our Blessed Mother. "Lady, Help of Christians."
92. "Mystical Rose."
93. "Queen of Martyrs."
94. "Ark of the Covenant."
95 Religion in Education.
96. Explain the "Asperges".
97. How would you spend your last hour on earth?
98 Short instruction on "Life of St Benedict"
99. Explain what is meant by the title "Station" as found in the Missal for Advent and Lent, e g, *"Statio ad S. Mariam Majorem"*
100 What is meant by the Virgin birth? Is it the same as the Immaculate Conception? Explain.
101. When was the crucifix as we have it to-day first introduced?
102. What is the natural law? Is it unwritten? Is the moral law subject to change? Why?
103. Is conscience the same in every man? If so, then why do men not always agree?
104. Why does the priest break the Host at Mass?
105. Explain the meaning of a privileged altar and a portable altar.
106. Does the Church oppose capital punishment? What is the essential element in punishment? Is it medicinal, exemplary, expiatory, etc.? Explain why people to-day err in regard to administering punishment.
107. Explain what is meant by canonization. How is a saint canonized? Is this not the same as the pagan apotheosis, i e, making gods of their Emperors, etc.?
108. Explain how litanies originated.
109. If the souls in purgatory can pray for us and help us, why can they not pray for and help themselves?
110. What is the Athanasian Creed? Explain the reason for name and origin.
111. Explain what is meant by evolution.
112. Narrow-mindedness on the part of the Catholic Church which does not permit Catholic children to join the Y. M. C. A. prevents many Catholic boys and girls from receiving an education and learning a trade.

113. Why high Mass, low Mass, etc.? The Mass is essentially the same. Why then such distinction?
114. What is Gregorian Chant? Why does the Church insist on its use in her services? Explain the law of the Church in regard to Church Music and musical instruments.
115. Why are non-Catholics not permitted to be sponsors for Catholic children at baptism?
116. You say the Bible contains many prophecies, but these are no different than the report contained in a good almanac of a future eclipse of the sun.
117. Protestant countries show greater prosperity and wealth than Catholic countries. Such conditions show God's preference for the Protestant Faith.
118. Explain what is meant by I. H. S. and why is it placed on the chasuble.
119. What were charity schools, when organized and for what purpose?
120. What was the teaching of the early Church in regard to dancing?
121. How was Easter observed, and the "Great Week" and the "Great Sabbath" before Easter, in the early Church?
122. Why are priests called Father? What is the origin of this?
123. Explain the meaning, "Many are called, but few are chosen".
124. What is the meaning of the reference, "Church and State"?
125. Explain the meaning of transubstantiation in regard to the Mass?
126. Why are not all obliged to marry?
127. Political independence of Catholics.
128. Short talk on St. Tarcisius, boy martyr of the Blessed Sacrament.
129. Explain the origin and meaning of the temporal power of the Pope.
130. We must "do the will of God", if so we are not free.
131. If a Catholic should steal a watch — why (1) must he return the watch, (2) if apprehended by the State he must serve a jail sentence, (3) if he goes to confession the priest gives him a penance. Why this threefold punishment when he does not profit by what he stole?
132. In the Bible we read that Adam and Eve had two sons, Cain and Abel. No daughters are mentioned. Whom did Cain and Abel marry? How was the world peopled?
133. If Lazarus was in the tomb for three days, where was his soul?
134. In order that one may be judged guilty of sin, he must be free. Liberty then is a part of sin.
135. In the event that one desires to be baptized but cannot be — are baptism of desire or martyrdom sacraments?

DISCIPLINE IN THE SEMINARY

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The purpose of this paper is not criticism of the discipline prevailing in any seminary; it is rather an attempt at a brief analysis of fundamental ecclesiastical procedure in reference to certain problems confronting our major seminaries in the United States at the present time. We may state the matter in this wise: What should be the training of young men who have been accepted as prospective candidates for the holy priesthood so that, becoming imbued with a correct ecclesiastical spirit as well as having acquired correct knowledge of the sacred sciences, they may develop, through acquired habits of solid piety, a manly and brave character, which will enable them to carry on an arduous, apostolic ministry for the salvation of souls, the benefit of holy Mother Church, the honor and glory of God. Stated in these general terms, the answer is not difficult. It is to be found in the effective discipline of the seminary.

The outlines of seminary discipline were given by the Council of Trent, Session XXIII, *De Reformatione*. More precise specification is found in the code of canon law, canons 1357 to 1371; also in the *Normae* of the Sacred Congregation for Seminaries and Universities, as well as in instructions proceeding from the same august source. In the United States, our problem involves the preparation and execution of a system of seminary training in accordance with these prescriptions embodying the traditions of the Church, yet meeting the particular conditions with which we are at present confronted.

It appears advisable to divide this discussion into four parts: First, the nature and purpose of seminary discipline; second, the persons affected by discipline; third, the means of discipline:

namely the rule, custom and traditions; fourth, the organs of discipline, or the officials charged with its enforcement.

I.

Pedagogically viewed, discipline is orderly training. For our consideration it may be defined objectively as the rules presented by competent authority to superiors and students in order that the latter may be suitably ruled, guided, and properly developed according to the mind of the Church. The immediate function of external discipline is the orderly direction of the outward acts of seminarians, so that internal habits or virtues which will be the foundation of Christlike sacerdotal character, may be brought into being. Internal discipline is the regulation of the movements *(affectus)* of heart and mind so that the immediate end of the priest's state of life being attained, the final goal of this earthly peregrination may be secured; namely, the glory of the apostolate in the bosom of the Eternal Father, with Christ Jesus and the Holy Ghost External discipline is the means by which internal is acquired Hugo of St. Victor (de Benjamin. Major, Pars prima, Chap. 32) says: *"Disciplina corporis sine disciplina cordis absque dubio inutilis est disciplina vero cogitationum sine disciplina sensuum omnino observari non potest"*. "Without doubt discipline of the body is useless without discipline of the heart; it is absolutely impossible, however, to discipline thought without discipline of the senses"

From the outset, the seminarian should learn that rules are not to be regarded as mere means for the preservation of order in the house, but are aids in the attainment of priestly perfection. Consequently, with the assistance of divine grace, they should be observed from motives of faith as perfectly and completely as possible. The seminarian should be impressed with the idea that during his seminary days, the rule indicates definitely the will of Almighty God manifested through his superiors. Disregard or disparagement is an indication that the individual is not preparing himself properly for priestly life and is neglecting the grace of God. Discipline accordingly is not for the present, but for the future life of the seminarian. It should be of a type that will

enable him to go forth a man of God, imbued with ideas of zeal, a sincere love of souls, a readiness to suffer in the apostolic mission. It is the seminary discipline, with the grace of God, which should turn the boy into a man of pious faith, sincere, orderly, simple, kind, devoid of pride, hypocrisy and deceit, rising above worldly aims, ambitions, ease and wealth. In a word, the purpose of discipline is the purpose of the seminary, the development of a true *"Homo Dei"*.

II.

Having thus established the proper purpose of seminary discipline, we may now turn our attention to those who are to be moulded by it The persons with whom we are concerned are young men, Americans, either by birth or by adoption As the years go by, the former will predominate. Such has been the economy of Christ for the holy priesthood from the days when the Apostles went forth from Jerusalem and selected followers from the nations among which they labored.

I think we may lay down the following principles with regard to the youth of America whom God calls to the priesthood. Jesus selects and gives the vocation to a sufficient number of boys and young men to meet the demands of the vineyard. Those who really have the call, and respond to it, have the right intention as well as good will when they enter the seminary.

They are encompassed by the infirmities common to fallen nature, the instability of youth, and they have been exposed to some extent at least, to the particular temptations of the environment in which they have grown up.

In the plan of Divine Providence, the seminary is the place and has the means to develop these young men so that they may be Apostles, able to withstand the temptations of the world. The seminary is essentially a place whose purpose is to train, spiritually and supernaturally, the elected ministers of the Lord. This training must be of a type which will enable them not only to perceive as Christ perceives, but to carry out in their lives the lessons of the Beatitudes, the very antithesis of what the world prizes most highly.

Even though, thanks be to God, and the influence of His Church,

there is still a leaven of goodness, yes, even of sanctity in *our* midst, the enemy is very busy sowing cockle. No one can deny that in our land, outside the Church, pragmatism is the supreme educative force as well as philosophy of life. It is equally true that morality is lax and lascivious, that law is no longer regarded as an ordinance imposing obligation in conscience, but at most a directive to be set aside by the individual, if possible, when it comes in conflict with personal interest. To a youth exposed to this danger must be brought home the realization in the words of Cardinal Bourne (*Ecclesiastical Training*, page 2): "That just as the shadow of the cross fell upon Our Lord's life from Bethlehem to Calvary, so must the shadow of the priesthood tinge the boy's career who is called to stand one day at the altar of sacrifice".

We have here in the United States at present a further problem in major seminary discipline which in God's Providence is intended for the good of the Church Our seminarians come from different racial stocks. One of the functions of seminary discipline will be to impress upon their minds that while contributing the advantages which they have inherited from their ancestors of foreign lands, they are destined to emphasize before our own people, as well as those separated from us, the catholicity of the Church. To accomplish this, however, seminary directors should have a sympathetic appreciation of the historical background and characteristics of the different nationalities represented in the Church in America. While fostering every agency which will enable the young men to become proficient in the idioms of the different language groups it would be disastrous to permit particular groups or exclusive societies to be formed in a seminary intended for general or diocesan work. One of the happiest memories as well as source of inspiration for the writer was the opportunity to spend the period of his preparation for the priesthood in an institution where practically every country and language were represented, and wherein there was perfect harmony, *"Cor unum et anima una"*.

Another problem which will confront us until minor seminaries, according to the mind of the Holy See, shall be established more

generally, is the diversity discernible in seminary tyros, not only in equipment, but of outlook engendered by diversity of previous training. Some come from preparatory seminaries, others from colleges which still retain traces of an older and more exact discipline in harmony with that of the seminary, others from colleges which have felt compelled to grant undergraduates liberties unheard of a generation ago Occasionally, though rarely, we have seminarians, whose earlier education was derived from non-Catholic higher institutions of learning. It is obvious that in the beginning the rector and disciplinarian should recognize without relaxing the rule, the need of particular instructions as well as treatment of the individual seminarian, particularly those not accustomed to common discipline Before passing to the third section of our discussion, we wish to mention briefly two other tendencies which are found in the present age, and which may affect the young men who come to us. One is the exaltation of youth in high school and college to undue eminence through the prominence that attaches to extra curricular activities such as public elocution contests with large monetary considerations and newspaper publicity, not to speak of competitive athletics. These are very good, for the individuals who take part in them and add prestige to the school. Still they are a potential danger or obstacle to be overcome by the chosen of the Lord who must lower himself to the humility of the cross of Christ.

The emphasis laid to-day upon physical culture and the care of health, so gratifying to our lower nature, may also affect our young men and render difficult the work of the superior who is bound to train them according to a normal and sane regime of life. The Holy See last year called attention to this matter. To meet a situation arising from the fact that our young men, usually accustomed to comforts at home which twenty-five years ago were regarded as luxuries, make demands and require treatment difficult in common life of the seminarian, it seems advisable to have a competent Catholic house physician, not only to prescribe for those who may fall ill, but to supervise the hygienic life of the seminary To sum up, these tendencies in the youth of our age, should be directed into proper channels, so that by patient insistence and

explanation the seminarians may be brought to realize that the follower of Christ should esteem all things according to the moderation of the Gospel and the teaching and practice of the apostles and their successors.

III.

The means of discipline, or the rule, customs and traditions of the seminary.

To meet the purpose of discipline as well as the persons who are to be trained, the seminary rule should be of a kind that its sacred character is apparent. To achieve this, the rule must be ecclesiastic in origin and spirit. The priesthood is everlasting. Human nature is fundamentally the same in every age. The Church, under the inspiration of the Holy Ghost, cannot err in its universal directions concerning the training of candidates for the holy priesthood. Consequently, no matter where the seminary may be located, we must look to the authoritative expression of the Church's mind as expressed in the voice of her Pontiffs, Councils and Congregations, and consider the directions of the Holy See as marking out correct procedure Beginning with the instructions in St. Matthew, Chapter 10, and taking the words of Our Saviour in the same Gospel, Chapter 16, verse 24: "If any man will come after Me, let him deny himself and take up his cross and follow Me". We may learn from Our Saviour's instructions, from St Paul's directions particularly to Timothy and Titus, the lineaments of apostolic seminary discipline. We have already enumerated in our introduction the authentic sources of seminary regulation. In addition, we shall be safely guided by such institutions as those of St Charles Borromeo (Milan 1884) the "*Rationes Disciplinae*" of Communities which have labored with success in the education of priests, as well as the constitutions of seminaries which have merited well of Holy Mother the Church The writings of Monsignor Micheletti, Consultor of the Congregation for Seminaries and Universities, may be here mentioned as the best works to meet the conditions of our times on this matter of discipline, as well as other seminary provisions. Being based upon faith and divine charity, the seminary rule should be reasonable And this reasonableness should be made

apparent to the seminarian in the rule itself. Thus he will readily understand its value for his priestly training. Though leaving nothing of importance without direction, it should not be overburdened with *minutiae*. Custom and tradition will be its best interpreters.

Since as we have already said, the purpose and value of discipline is best realized in the life of the priest, the seminary rule should be of a type that any priest may, with slight modifications, take it as a rule for his future life. Its mainspring should be supernatural love for the cause of Christ, and not fear. It should engender obedient subjects and not eye-servers. (Ephesians Chapter 6, verses 5 to 7.)

IV.

The organs of discipline. Without the living example and direction of the Superior, the letter of the rule is deadening. Canon law places the rector in the position of being the responsible head not only of the whole seminary, but designates his special function as discipline. (Canon 1358.) In the past, various systems combined spiritual direction with discipline. The Church, however, wishes these to be separate. The rector should frequently in the presence of God consider the great burden resting upon his shoulders since the correct life of a whole diocese in the future depends upon those who are now in the seminary. He should endeavor by his own example as well as by word to keep the rule. He should be familiar with the characteristics and tendencies of the different students. He should portray Christ to them, in his charity, justice and kindness.

In most seminaries the daily and immediate direction of discipline is usually placed in charge of a director of discipline, who frequently acts as a vice rector. This latter function, however, is not demanded by canon law, and there may be reasons dictating that the director of discipline be distinct from the vice rector, particularly where, as sometimes happens, a suitable director of discipline would be the junior of other Fathers residing in the same house. The director of discipline is subject to the rector in all things and should cultivate the kindliest relations towards his Superior. The director should see to it that all prescriptions

concerning discipline are duly carried out. He must keep in close contact with the students. Prudence and discernment are necessary so that he may apply the rule to particular needs and special types of students. He should be patient especially with beginners, yet not permit the rule to be violated with impunity. He will endeavor to temper the unpleasant aspects of his office with charity and kindness, so that although some of the things he does may be displeasing to some of the subjects, he himself will be acceptable. He should admonish those who act lightly contrary to rule to do better. Those who give indications of a mind opposed to discipline must be strongly reproved. Those who show themselves incorrigible must be denounced to the rector

In most seminaries, the director of discipline has the assistance of prefects chosen from the body of the seminarians who are to see that the rule and directions of the Superiors are carried out. Prefects should be outstanding men giving evidence of solid piety and prudence, as well as of a consciousness of responsibility They should be imbued with the proper ecclesiastical and house spirit. A good prefect, save in rare cases, will not be under the obligation of reporting infractions of rules because he will insist on their observance.

Much more has been said in better form on this subject It is hoped, however, that this resumé may contribute towards a more general discussion of the problems which confront us, and that out of this discussion we may be able to draw fruit enabling us to carry on the work to which we have been called by our Superiors. We look in humility and confidence to Almighty God to guide us and may we not hope that the blessings promised to those who instruct many unto justice may be granted to us when we shall have faithfully performed our duty

DISCUSSION

Rev. Joseph M. Noonan, C. M., S. T. D.· It would be difficult not to agree with the Doctor in his every statement concerning discipline in our seminaries His approach is direct "Our problem involves the preparation and execution of a system of seminary training in accordance with the prescriptions embodying the traditions of the Church, yet meeting the particular conditions with which we are at present confronted". "Discipline," he proceeds, "is orderly training, and may be defined objectively

as the rules presented by competent authorities to Superiors and students in order that the latter may be suitably ruled, guided and properly developed according to the mind of the Church." It is a decided advance to note the distinction between external and internal discipline. The two types are related. The external is a means to develop the internal but I think it must be added—what Dr. McLaughlin had in mind but did not put in words—that internal discipline must certainly develop many virtues and characteristics independent of and far beyond the scope of external discipline.

Submission to external discipline unfortunately does not indicate in all cases internal development. That I would state is one of our delicate *problems*. There is a species of seminarian—abundant enough to merit consideration—who, though meticulously observant of all seminary rules and regulations, remains practically untouched in character development. Whatever their motive for conformity—natural disposition, fear of expulsion, a taste for orderliness—they go through their paces uncomplainingly. Yet woefully unprofitably. Like children learning to walk who fall at the removal of the father's hand. So these confronted by tests in their early priesthood manifest no strength or stiffness of spiritual sinew. While it may be true in general that an edifying seminarian makes a holy priest, so many unedifying priests have been holy seminarians, that a very sharp vigilance of even the most regular seminarian is no unkindness.

Practical experience records and predicts many breaches in the observance of discipline. What punishment is to be meted out to the culprit? Surely some Her majesty the law must be vindicated. In some seminaries the curtailment of privileges is hardly adequate. Certainly enforced kneeling in the chapel is hardly appropriate. It is not so easy to imagine a punishment penal enough to hurt and corrective enough to reform. Expulsion would waste many a vocation, a true, God-given call Secure in their conviction that they will be permitted to continue, the offenders must be checked from repeating faults whose main victim is the good order of the house and whose source is a more or less commendable initiative Sometimes the conferring of Orders is delayed with the consequent sufferer not the offender but his Ordinary.

A third problem we can and should meet is the lack of decision manifested in the transfer of undesirable candidates. The word decision might almost be changed to honesty—and transfer is really equivalent to dismissal. It is almost a maxim that a man unwanted in one seminary because of the absence of sacerdotal promise should be unwanted in any other seminary It is almost a maxim that if a man has persistence he will some day be ordained. Why the reticence in regard to unfitness when authorities of one seminary are questioned by the authorities of another seminary regarding an applicant who has not been technically dismissed but rather, as we say it to-day, eased out by the parties of the first part?

The function of the leader of the discussion is to use his closer study

of the submitted composition to provoke a deeper appreciation of the topic among the delegates present.

The title of the paper was listed as "The Problems of Discipline in Our Seminaries To-day". In his admirable treatment Dr. McLaughlin has awakened our interest in these problems. To them in the spirit of his statement that "we must meet the particular conditions with which we are at present confronted", I would add as other modern encroachments upon seminary life: (1) A prevalence and persistence of worldliness: secular attitudes, sophisticated notions of poverty, zeal, culture and obedience, (2) the use of the radio, moving pictures; and (3) the advisability of wearing the Roman collar outside the seminary grounds.

We must adjust ourselves so that no matter what be the specific regulations their end and justification will always remain "the development, through acquired habits of solid piety, of a manly and brave character which will enable the seminary to carry on, as a priest, an arduous apostolic ministry for the salvation of souls, the benefit of Holy Mother Church, the honor and glory of God".

METHODS TO MOULD THE SEMINARIAN INTO ANOTHER CHRIST

REVEREND NICHOLAS MAAS, M. A., ST. FRANCIS SEMINARY, ST. FRANCIS, WIS.

In a strictly ecclesiastical seminary, founded in accordance with the will of Christ and the decrees of the Councils of the Church, the aspirant to the holy priesthood is moulded into another Christ. Christ established the first Christian seminary by calling His disciples out of the world into His school to prepare them for the day on which He would say to them: "As the Father has sent Me, I also send you". (John 20, 21). "All power is given to Me in Heaven and on earth. Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and behold, I am with you all days, even to the consummation of the world.' (Matt. 28, 18-20).

Christ enjoyed a divine calling and a divine mission. He was selected, called, prepared, and anointed by His Heavenly Father to be the one, great officiating High Priest in this world. To accomplish this mission the Son of God became the Son of man. Having finished the drama of His mission as a sacrifice on the cross of Mount Calvary, in the outer court of the world, He has gone within the veil that shrouds the majesty of God in the Holy of Holies. But He left His apostolic priests still ministering at the altar in the outer court. They are His ministers, His instruments, His representatives, appointed by Him to give visible form in every place, on every day to the one sacrifice which He had offered here on earth and is ever engaged in offering; they act in His name as another Christ, they speak His words in the name of the Eternal Truth and administer the Sacraments instituted by Him. Yet, He is the High Priest exercising His supreme divine power through them.

Christ, who had said to His Apostles: "Not you have chosen Me, but I have chosen you", is still the one who calls young men out of the world into His school, the seminary, where they are to be prepared for the holy priesthood. The seminary is the place where the seminarian is to be formed and moulded into a *"homo Dei"*, an *"alter Christus"*, a *"terrenus Deus,"* as St. Ambrose expresses it. To do this, we are so to say, confronted with a superhuman task. Bishops and priests will labor in vain if the grace and power of the Divine Moulder, Jesus Christ, would not come to their assistance.

To accomplish this divine task, God-giving methods must be applied and the decrees of the Church must be brought into action To carve a perfect statue, a sound and solid piece of material is required Only good sounding metal can be used to cast a good sounding bell Good sound and solid young men are wanted to mould them into a perfect image of Christ. Caricatures are out of question.

The seminary depends on good Catholic families and good parochial schools, since parents and teachers of the elementary schools are the first instruments used by God to instill a Christ-like spirit into the child "As the twig is bent, so the tree grows".

I. PREPARATORY SEMINARY

A boy who feels a calling to the holy priesthood, ought to receive his high school and college training in a strictly minor seminary under the care of intellectually and spiritually qualified priests who have at heart the welfare of the Church in general and the holy priesthood as such in particular. It is, to say the least, a pity to read in catalogues of these so-called preparatory seminaries, the ad: "We specialize in training boys for the holy priesthood". Boys who give positive signs of desiring to embrace the holy priesthood, are directly deceived by such an ad, for it is only intended to enlist the greatest possible number of students. There they attend the school only during the day, spending the evening and part of the night in their parental home; others come from outside of town and live with families approved by the authorities. Here youth is easily led astray by the bad ex-

ample of other students and the children of the world. They naturally participate in the home social gatherings; they frequent the show-houses and theatres where they imbibe the spirit of the world, which creates a distaste for a higher, nobler and more perfect interior life Upon such a flimsy foundation no real spiritual building can be erected.

The spiritual program of such schools is not, and cannot be in harmony with that of a strictly minor seminary. The method of developing the interior man consists only in a well meaning advice that they should be students of prayer, attend Holy Mass daily if possible, and receive the Sacraments frequently. Regular daily vocal and mental prayers, the daily meditation, are out of question. The spiritual training and supervision are superficial, since the school relies on the home and the home upon the school God alone knows how many spiritually ill-trained young men have thus entered the holy priesthood to the detriment of the Church in general, and the future flock they are to protect, guide and feed, as good shepherds These may be considered belonging to those of whom Our Lord said: "Amen, Amen, I say to you, he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber". (John 10, 1)

May God grant that such preparatory seminaries may soon be changed into strictly minor seminaries, where students reside both by day and night under the watchful care of spiritually, well-trained, well-meaning, far-sighted Superiors, who know the principal object of the seminary, namely the spiritual, disciplinary and intellectual moulding of candidates for the holy priesthood Here the Ordinaries of our dioceses must be vigilant and see to it that: *"Christus formetur in iis, qui formando in ceteris Christo ipso muneris officio destinatur"*. (Letter of Apost. Delegate)

II. OUR STRICTLY MINOR SEMINARIES

Here the seminarian becomes a permanent member of Christ's spiritual household, which is ever striving to lead the candidate to the summit of perfection. "Here spiritual training does not consist merely in the acquisition of goodness and moral honesty; it embraces also all that group of virtues by means of which the

priest ought to become a living image of Our Saviour Jesus Christ, to live His divine life, to be an *'alter Christus'*, and all this not only because the priest participates in the divine power of Christ, but especially because he imitates the example which Christ has left us". (Letter of Apost. Delegate.)

Here the spiritual life of the students is fashioned in such a way, that by observing the adopted spiritual rules and regulations they may be able daily to make progress along the path of virtue Here the common spiritual exercises are attended by all, as the daily vocal prayers, the morning and evening prayers, the recitation of the rosary, the spiritual reading, the examination of conscience, the visits to the Blessed Sacrament, the weekly confession, the daily hearing of Mass, the daily reception of Holy Communion, and the conferences given on spiritual topics concerning the great importance of preparing well for the holy priesthood.

Here a spiritual director exercises his special duty to look after the spiritual formation of the students. He makes it his special duty to know the life and character of the students, so as to be able to give them prudent and safe advice regarding their holy vocation. He sees to it that those, who do not manifest positive signs of a vocation to the holy priesthood, be eliminated. He will dissuade them from their intention of becoming priests. "But those who are true to their calling, he encourages—*fortiter* and *suaviter*—to ever greater efforts towards perfection". (Letter of Apost. Delegate.) Prudent encouragements act like a strong wind on the sail of their ship, pushing it onward to the haven of the holy priesthood.

Private talks, directions or conferences given to the individual student, if deemed prudent, produce happier results, and bear more spiritual fruits than public conferences to the student-body. The candidate realizes that his personal welfare is the object of such a procedure and feels highly honored to know that some one takes special interest in him. Self-interest is aroused in the student and his will is moved to leave the ranks of beginners in perfection and join the proficients.

III—THE MAJOR SEMINARY

In the major seminary theologians are engaged in the immediate preparations for the reception of tonsure, minor orders, the subdiaconate, diaconate, and holy priesthood. By seven steps the seminarian ascends to the altar of God. Every higher step requires a higher degree of perfection. "*Quis ascendit in montem Domini aut quis stabit in loco sancto ejus? Innocens manibus et mundo corde.*" (Ps. 23, 3-4). "Is it a small thing unto you that the God of Israel hath spared you from all people, and joined you to Himself, that you should serve Him in the service of the tabernacle, and should stand before the congregation of the people and should minister to Him?" (Num. 16, 9). No one is worthy of such honor and dignity who is not willing to ascend from virtue to virtue,—*a claritate ad claritatem.* He must become a spiritual leader that he may lead others to sanctity. He must be the *"lux mundi"*, a shining light that shows others the way to sanctity. *"Ad ordines requiritur sanctitas."* (S. Thom. de Sacr. Ordi—Quest. 36).

IV—THE SPIRITUAL DIRECTOR, EX OFFICIO, IS TO MOULD THE SEMINARIAN INTO ANOTHER CHRIST

The spiritual director who sees the wide scope of his field of labor, is the most busy man on the staff of a seminary faculty. He must labor most zealously to ascertain the moral character of the student. His one great aim is to develop the sacerdotal character of the seminarian. If he has a moral certainty, that a seminarist has no sacerdotal vocation, he is bound — *sub gravi*— to lay on the aspirant the obligation in conscience of renouncing his intention to enter the holy priesthood. Any excessive benignity in this, his all-important office, is not charity, but treason to the Church of God. The sacredness of the *sigillum* naturally binds him not to use directly or indirectly in the external forum knowledge that shall have come to him in the forum of conscience.

The spiritual director teaches his first lesson in perfection by his own blameless, noble, virtuous and holy life. He must be a living example of the *"alter Christus"* in his daily life, to prove

to the seminarians that Christ's life can be duplicated. He must be Christlike in his language and actions, in firmness, forbearance, mercy and justice, prudence and charity, in dignity and loftiness of heart and soul. *"Verba docent, exampla trahunt."* His entire personality must be Christlike. How could one venture to produce Christ in others, if he himself is not Christlike? *"Nemo dat quod non habet."* The student who observes all things closely will easily detect whether the director's teaching comes from expediency or conviction. "Be you also as living stones built up, a spiritual house, a holy priesthood" (S. Peter 2, 4-6). He who is to lead others to sanctity of life must be their model by purity of life and the higher virtues. An ordinary virtue does not suffice.

The spiritual director must plant the desire of perfection into the heart of the seminarian Seminarists are like tender vines, "brought out of Egypt, and planted in Palestine, in the vineyard of the Lord", "As a good soil", that they may bring forth good fruits". (Ps. 80-8) (Is. 1, 2). "These vines must be fenced in, protected from the dangers that threaten them from without; the stones in the vineyard must be picked out of it, all obstacles that hinder their growth must be removed" (Is 5, 2). The young, tender vines must be grafted into Christ, the Living Vine; must be supported and pruned that they may become fruit-bearing branches of Christ, the Heavenly Vine.

The hearts of seminarians are like fertile soil, well adapted to be tilled and receive the heavenly seed of the Divine Sower. The spiritual director under whose care they are, must sow the divine seed in the name of the Lord. He must be a liberal sower and sow in blessing. "He who soweth sparingly, shall also reap sparingly; and he who soweth in blessing, shall also reap blessing." (II. Co. 8, 6). The enemy watches for his hour to sow cockle Here vigilance is required to frustrate the foul work of the enemy. "I have watched over them, to pluck up, and to throw down, and to scatter and destroy and afflict, so I will watch over them to build up, and to plant them." (Jer. 31, 28). No one can expect to reap where he did not sow. "In the morning sow thy seed, and in the evening let not thy hand close; for thou

knowest not which may rather spring up, this or that; and if both together, it shall be better." (Eccl. 11, 16). The words of St. Paul, however, remain infallibly true: "that neither he that planteth is anything, nor he that watereth, but God that giveth the increase". (I. Cor. 3, 6-7). "Every best and perfect gift is from above, coming down from the Father of Lights." (James 1, 17). The student must be taught that the desire to become a fruit-bearing branch of Christ, the Vine, depends upon the daily prayers he sends to the heavenly throne of God.

V — SPIRITUAL METHODS UPHELD BY COWORKERS

The Reverend Professors and Father Confessors at a seminary must of necessity tend "to keep the unity of spirit". (Eph 4, 3). They must wisely, prudently and firmly, as far as spiritual cooperation requires, work in harmony with the spiritual director in applying the methods proposed to mould the seminarian into another Christ. Their example must always be that of another Christ They must strive with a firm hand and a fatherly heart to lead their penitents gently, steadily and firmly from perfection to perfection *Semper sursum non retrorsum* must be their slogan This so-called extreme goodness of condoning with certain weaknesses of the natural and lower man may easily incline the penitent to believe that the spiritual director is too pious and exacting. This is a tearing down of that which has been built up by another. The penitent soon feels perfectly at ease to remain on the lower rung of the ladder of perfection. The *"tot homines, quot sententiae"*, must give way to the words of the Royal Psalmist: "Behold how good and pleasant it is for brethren to dwell together in unity". (Ps. 132, 1). *"Ab uno disce omnes"*, from one learn all, means nothing else here but the fulfilment of the words of St. Paul, "to be careful to keep the unity of spirit". (Eph. 4, 3).

VI — MEANS TO REPRODUCE CHRIST IN THE SEMINARIANS

I — PRAYER

Prayer is necessary to remain united with God. Prayer is an absolute and essential part of a seminarian's life. Christ Jesus,

the founder and director of the first seminary, was a man of prayer. During the day He found time, and during the night He took time to pray. His life was a life of prayer, a constant *"Te Deum laudamus"*. "Ask and it shall be given to you, seek and you shall find: knock and it shall be opened to you." (Luke 11, 9). "Whatsoever you shall ask the Father in My Name, He shall give it to you". (John 14, 23). "If you shall ask Me anything in My Name, that I will do." (John 14, 14). "We ought always to pray, and not to faint." (Luke 18, 1).

The Apostles, the first seminarians, were men of prayer. They were desirous to know how to pray. "Lord teach us to pray as John also taught his disciples". (Luke 11, 1), so they entreated Jesus. Jesus taught them the method by using the parable of the importunate friend. He taught them whom to ask, when to ask, why to ask, what to ask for, and how to ask. When sleeping instead of praying, Jesus admonished them saying: "Watch ye and pray that ye enter not into temptation". (Mark 14, 38). They learned their lesson and taught the same to the first Christians. "Be prudent and watch in prayer", writes St. Peter (I, 4, 7) St Paul taught and wrote: "Pray without ceasing". (I. Thes. 5, 17). "Be constant in prayer". (Col. 4, 2) The rest of the Apostles were not less active and pronounced in their exhortation concerning prayer

The Saints of God were all deeply devoted to prayer. St. Teresa had but one desire, the desire to be a priest and tell the world to pray. St. John Chrysostom writes: "It is impossible without the help of prayer to live virtuously". Take a fish out of the water and soon you will see it expire under your very eyes. Stop praying and you will soon die to grace and to God; for what water is to the bodily life of the fish, that prayer is to man's spiritual life. If the fish had reason, it would stay in the water. We have reason, therefore we must cling to prayer.

Seminarians must be men of prayer like Christ, the Apostles, and the Saints of God. But they must be taught how to pray; that prayer is absolutely necessary; that prayer is the element in which they must remain in order to keep spiritually alive. Here a gigantic task confronts the spiritual director.

"Many people say prayers. Very few pray." (*Living with Christ.* Rev. R. Plus, S. J.) They do not know how to pray. "You ask and receive not; because you ask amiss." (St. Jamés 4, 3). To whom should the student go to learn how to pray? Jesus, teach me how to pray, — the student must learn to say. Mary and Joseph teach me how to speak to Jesus; you spoke and at once Jesus obeyed. Apostles and Saints of God, teach me how to pray; with a tiny, short prayer upon your lips you performed miracles. Blind man, by the wayside on the road to Jericho, teach me how to pray; you had but one cry: "Jesus, Son of David, have mercy on me", and your prayer was answered. Paralytic man, waiting for thirty-eight years by the side of the pool of Bethseda, teach me how to pray. Your prayer was not heard for thirty-eight years, yet you persevered in prayer, and finally it was answered Canaanite woman, teach me how to pray. You prayed Jesus for one of your daughters who was possessed and tormented by the devil. Jesus, hearing your prayer, turned away His face. The Apostles told you to be silent, and petitioned Jesus to send you away. Yet you continued to pray. Jesus finally told you, "It is not good to take the bread of the children and to cast it to the dogs", yet, you continued to pray, saying: "Yea, Lord; for the whelps also eat the crumbs that fall from the table of their masters". "O woman", said Jesus, "great is thy faith; be it done to thee according as thou wilt". (Matt. 15, 23-28). You, good thief on the cross, teach me how to pray. One short, devout prayer opened the gate of Paradise for you.

Wonderful books are written on prayer. These books must be known to the students, must be read publicly to them, must be explained to them. The student must be taught to pray with faith, confidence, humility and perseverance. The student must know what vocal prayers are, and where they cease, and where mental prayers begin. Vocal prayers without a heart and soul are like the prayer of the parrot.

Mental prayers are the prayers for a seminarian. Meditation must be the spiritual man's delight. *"Desolatione desolata est omnis terra: quia nullus est qui recogitet corde".* (Jer. 12, 11).

A love for meditation must be enkindled in the heart of the student. A method how to meditate must be taught, but this method must not be too ironclad or complicated. Meditation must be made easy. Public and private instructions are necessary to obtain a beneficial result. The director must not consider it too hard to conduct and give public meditations. Let the director give public meditations on the "Sign of the Cross", the "Our Father", the "Apostles' Creed", the rosary and the mysteries thereof, the daily prayers, the five liturgical Litanies, etc. This will soon change the daily vocal prayers also into mental prayers.

Meditations may be either speculative or practical. The speculative meditations, in which the student applies the powers of his mind to some article of faith or mystery to arrive at the truth, as scholastic theologians do when they delve into the being and attributes of God, to gain and communicate knowledge, are necessary for the seminarian. It is the duty of the theologian to search for the eternal truth.

But the practical meditations are productive of greater results. Here the powers of the mind are applied to some principle of faith in order to move the will accordingly. Such meditations effectively influence his character and conduct, and are the most important aid to the perfect observance of God's laws and the practice of supernatural virtues. St. Chrysostom confirms this when he said: *"Meditatio est basis et radix omnis virtutis"*.

The director who strives to reproduce Christ in the seminarian must induce him to devote every day some time conscientiously to meditation.

Beginners are best served with meditations that stir up a holy fear and a lively sorrow for their sins. Meditations on death, judgment, purgatory, hell, and the hideousness of sin, are here most applicable.

Proficients will find meditations on the life and the passion of Our Lord most suitable. They will encourage them to acquire the various virtues of the Divine Model.

For the perfects he ought to select the perfections and attributes of God, since these meditations are most fitted, being best calculated to acquire that perfection of which Our Lord spoke

when He said: "Be you therefore perfect, as also your Heavenly Father is perfect." (Matt. 5, 48).

The morning hour is best suited for meditation, since the head is least clouded after a sound sleep and more disposed for mental work; then the distractions are less, since distracting images of daily life have as yet not taken possession of the mind. "A morning meditation arms one against temptations", says St. Chrysostom.

The daily spiritual program must combine vocal and mental prayer. Meditation shows the seminarist what he is in need of, and vocal prayer serves as a petition to obtain it. Meditation prepares the road to perfection, while vocal prayer leads him safely along the road.

2 — NOVENAS

Novenas to obtain special graces are recommended by ecclesiastical authority and our holy Church has enriched thirty-two special novenas with indulgences in common for the whole Church. They are in most part novenas of preparation for special feasts. These novenas, made publicly or privately, fill the hearts of the seminarians with great trust in God, with confidence in the Blessed Virgin and the Saints of God, and imbue the student with the spirit of prayer.

3 — THE HEROIC ACT OF CHARITY

The heroic act of charity for the poor souls in Purgatory may confidently be recommended to seminarians. By this act they donate to the suffering souls in Purgatory all the satisfactory value of their good works of their entire life, without reserving wherewith to discharge their own debts. They are deposited in the hands of the Blessed Virgin, that she may distribute them according to her good pleasure to those souls which she desires to deliver from Purgatory. November, the month of the poor souls, is the proper time to recommend this heroic act. "Go sell whatsoever thou hast, give to the poor, and thou shalt have treasure in Heaven." (Mark 10, 21). This act makes of the seminarians spiritually liberal men, makes them to a great extent, like Christ, whose entire temporal life was spent for the benefit of others.

4 — SODALITIES, CONFRATERNITIES, SOCIETIES, AND DEVOTIONS

Various devotions, sodalities, confraternities and religious societies may serve as a mighty inspiration and impetus to give the seminarian a good start and a fine lead in the way of piety and perfection. The spiritual director, assisted by other Fathers of the seminary faculty, can accomplish much in this direction.

(a) *The Sodality of the Blessed Virgin Mary* ought not to be wanting in any seminary. "The Blessed Virgin Mary is the ladder by which God came down to man, and by which also man ascends to God". (St. Augustine). "Mary is the bridge over which God passed to live with men, and over which man must pass to reach God." (St. Fulgentius). "To Mary rather than to Eve, is due the title of Mother of the living" (St. Athanasius). "Eve gave us the mortal life: Mary gives us the life of grace and glory" "He who finds Mary, *invenat vitam et hauriet salutem a Domino.*" (Prov. 8, 55).

Every student should be enrolled into the Sodality of the Blessed Virgin Mary. At this reception all dedicate themselves publicly and solemnly to their Heavenly Mother and the Mother of God. The entire Sodality members meet once a week, say Sunday night, at Mary's shrine, richly decorated with flowers and burning candles. The spiritual director is enabled to conduct at these meetings meditations on the various feasts of the Blessed Virgin Mary, on her privileges and graces, on her virtues and glories, dignity and prerogatives, and on the invocations of the Litany of Loretto. This procedure is a most effective means to make of every seminarian a devout child of Mary. It teaches him also how to lead, in the practical ministry, later on, our younger generation to Mary, their Heavenly Queen.

The month of May being dedicated to Mary, the Queen of May, with its daily devotions, the month of October dedicated to the Queen of the Most Holy Rosary, may be used very appropriately to meditate on; — the *Salve Regina;* the *"Sub tuum praesidium";* the Litany of the Blessed Virgin Mary, and the mysteries of the Holy Rosary. Deacons and subdeacons, even minorites may come to the spiritual director's assistance to conduct these short Blessed Virgin evening devotions, at which spiritual reading may find a place.

(b) *The Sacred Heart League* is the proper name for the "Apostleship of Prayer". This association ought to be established in every seminary, and all ought to be requested to join the same. On being solemnly enrolled, the seminarians promise fidelity to the Sacred Heart of Jesus, receive the badge and make an act of homage, oblation and reparation. Thus all are leagued together in certain easy and strong devotions to the Sacred Heart of Jesus, to obtain His intentions and their own, while practicing constantly an "Apostleship of Prayer", with mutual share in all the merits. This "Apostleship of Prayer" numbers more than 30,000,000 associates in all parts of the world, and there is no reason why a seminarian should not belong to this association. The motto of the association is "Thy Kingdom Come", and is inscribed on the badge of the League. A monthly meeting at the foot of the Sacred Heart statue gives the director an opportunity to explain to all members the interior and exterior worship of the Sacred Heart, to make known to them the fountain and abyss of all sanctity and virtues. On the First Friday of the month, dedicated to the Sacred Heart, the solemn votive Mass of the Sacred Heart of Jesus is said, during which the Litany of the Sacred Heart is publicly recited and the act of dedication is renewed. All wear the badge of the Sacred Heart when receiving Holy Communion during the Mass. Such a devotion leads to sanctity, piety, fear of the Lord, and to greater love of Jesus.

(c) *The Eucharistic League* founded by the Blessed Julian Eymard is an inspiration for students both of the minor and major seminary. The students of the minor seminaries may be enrolled into the Eucharistic League for lay people, and those in major Orders can be enrolled into the Priests' Eucharistic League. This league will bring our student body to the feet of our Eucharistic Lord. The exposition of the Blessed Sacrament and the solemnly conducted Holy Hour promote God's glory and the glory of the Sacred Humanity and Divinity of Jesus Christ. From the day of the Ascension to the last day of the world, the Sacred Humanity is the central object of the attention of mankind. It receives the perpetual adoration of millions of the chosen ones of the human race, of those who stand

highest in spiritual culture, in moral excellency, and in supernatural gifts.

The seminarian, who is to possess the highest spiritual culture, is brought into immediate intercourse with Our Lord. He kneels in His presence; He speaks to Him face to face, finds there a sure place of refuge, comfort, support and guidance, strength, sanctity, and imbibes real interior happiness. A devotion like the Holy Hour leaves a lasting impression in the hearts of those who strive for sanctity; it makes the student realize what kind of love Jesus bears in His Heart for every individual, and it induces him to return love for love.

(d) *Daily Communion* according to the wish of our holy Church cannot be emphasized too strongly. If lay people in the world, nuns in the convent, lay Brothers in their communities, receive daily, why should a seminarian not be worthy to communicate daily? A strict checking up of all those who do not receive daily, will soon reveal that a high standard of spirituality is wanting in such a student, and a serious talk by the spiritual director becomes imperative.

The reception of the Sacrament of Penance once a week serves as a remote preparation to receive daily the Bread of Angels. To keep up this holy practice the student must be instructed, that no one conscious of mortal sin shall, at night, retire to rest, without having sought forgiveness in the Sacrament of Penance. The spiritual director should, therefore, be ready to hear confessions every night before the students retire, and in the morning before the daily work begins This will stir up an ambition in the student to remain in the state of grace and in constant union with God.

Like a fruit tree that grows, and adds every year a new season ring, new branches, twigs, leaves, blossoms and fruit, so must the seminarist grow year by year in spirituality and produce the sweet and rich fruit of sanctity. No standstill must be tolerated. "Be perfect, as your Father in Heaven is perfect", says the Lord and Master in spirituality. Although Mary, the Mother of the All Holy, was the *"gratia plena"*, yet, we attach great importance to that daily mystical renewal of grace, which the Holy Eucharist

produced in her soul, replacing in her breast the God-Man to whom she had given birth. Who could imagine or describe the marvelous effects of her union with her Son in the Sacrament of the Holy Eucharist! Teach the seminarist to take her as his model in the daily reception of Holy Communion.

(e) *Spiritual Communion.* — The method of making a Spiritual Communion ought to be explained, recommended and practiced publicly as well as privately, to such an extent in a seminary, that it becomes a deeply-rooted, spiritual habit in the seminarian's life. It might be made at any time and at any place, but the most suitable moment is the time when the visits to the Blessed Sacrament are made. This practice tends to increase their devotion to Jesus in His Sacrament of Love, and inflames the fervor in the reception of Holy Communion.

(f) *The Third Order of St Francis* is productive of incalculable good to promote in the seminarist a Christlike spirit and that of His prototype, St. Francis. St. Francis in his simple and direct way, rough-sketched for others the path that would lead simply and surely to an appreciation of the spirit of Christ. Standing as a deacon before the threshold of the priesthood, he shrank back at the realization of his lack of learning and virtue, from the exalted priestly office. While not a priest himself, he performed such marvels of priestly work in the short span of twenty years, that he left Christendom regenerated and marked by his spirit.

Since God wills this Order and its simple rule, and since the most illustrious Popes, Cardinals, Bishops, and priests have joined and recommended it, it will certainly open to the seminarists vistas of a better and more sublime life. Let the director make every effort to maintain in the seminarians' hearts and labors the humble, detached, mortified, charitable spirit of Christ and His prototype, St. Francis of Assisi; otherwise, he will live and labor largely, if not entirely, in vain. The spread of this Order in our seminaries will make Franciscan Tertiaries of the seminarists, and of our future priests, and urge them to become like St. Francis, a prototype of Christ. The accomplishment of such a movement would fill the heart of our now gloriously reign-

ing Pope Pius XI, who is a Franciscan Tertiary, with joy and happiness.

(g) *The Catholic Students' Mission Crusade* under the guidance of the Holy Spirit imbibed to the full the most ardent wish and will of the greatest Missionary the world has ever seen or heard. The slogan "The Sacred Heart for the World, and the World for the Sacred Heart", is well chosen. "Go ye into the whole world and preach the Gospel to every creature." (Mark, 16, 15.) "It is the will of Christ that all men should be saved and come to the knowledge of truth." (Tim. 2, 4) "You shall be witnesses unto Me . . . even to the uttermost part of the earth" (*Acts* 1, 8). Simon of Cyrene was a welcome assistant cross-bearer for Jesus. Christ wants many more such Simons of Cyrene to assist Him in carrying His cross into the uttermost parts of the earth.

This Divine Spirit of the greatest Missionary ought to be instilled into every seminarian's heart, since his calling makes it imperative to be another Christ. Seminarians must here take the lead, whilst the university students, the undergraduates and high school pupils follow their pace. Their combined spiritual and financial aid, and their personal sacrifice as missionaries will help immensely in leading the army of Christ to victory and triumph.

(h) *The St. Vincent De Paul Society* which aims to train its members to appreciate the Vincentian ideal by alleviating the faithful of their spiritual and material poverty, has a rightful claim on the seminarians. The work of the individual conferences is to study the spiritual and material needs of our people which Christ Jesus knew so well. This is another of the many means at our disposal to mould the seminarian into another Christ of whom it is written that, "He went about doing good". (*Acts* 10, 38).

(i) *Retreats* in general, are acknowledged to be of the greatest importance to restore, increase and stimulate the spiritual life. Those who have left the way of perfection and have lost grace, are brought back, like the prodigal son, to the Father of Love, and are again reinstated into their rights and privileges,

are again made children of God and worthy disciples of Christ. Those who have remained in grace and union with God are brought nearer and made dearer to Christ. The general house retreat in September should never be dispensed with. It is necessary, as necessary as the annual, general overhauling and tuning up of an automobile that is kept in good running order.

The special retreats, conducted to prepare candidates for the first tonsure, minor and major Orders, and the holy priesthood, should deal specifically with the dignity, power, duties, requirements, ceremonies, and liturgy of said Orders.

The candidate who is to receive the tonsure must be fully informed concerning the requirement so necessary to enter the clerical state; the signs of a supernatural vocation; the importance of the first tonsure and symbolical meaning thereof; what the name cleric and the clerical dress signify; the symbolical meaning of the ceremonies; the words spoken by him who receives tonsure, and the words spoken to him by the Bishop

The aspirant for minor Orders should be thoroughly instructed concerning Holy Orders in general, the dignity of the minor Orders and all concerning the office and duties and requisites of an ostiarius, lector, exorcist, and acolyte.

The aspirants, desirous of receiving subdeaconship, must be informed concerning the importance and dignity of this Order; that they make a step so important that it cannot be retraced; that the *"sanctitas antecedens"* is required; that after the reception of said Order they are obliged to wear the clerical garb, to say the Divine Office, observe celibacy which is an obligation *"ex vi voti"*.

To the candidates for deaconship it must be made clear that they ascend to a great height; that they must henceforth strive after great purity and sanctity of life; that they must observe the counsels of St. Paul given to the deacons; that henceforth the Holy Angels are to be their models. *"Debent angelicis moribus ambulare."*

The retreat for holy priesthood must acquaint the candidate with the dignity, power and sublime functions of the priesthood and the end thereof; with the ceremonies of ordination; with the sanctity of the priests according to Christ, St. Paul, and the holy

liturgy; with the hideousness of mortal sin in the priest, and how terrible it is for a priest to give scandal; how guilty a lukewarm priest is before God; how necessary the virtues of humility, meekness, interior and bodily mortification are for the priest. The retreatmaster must strive to fill his heart with zeal for the love of God and the salvation of souls. He must be directed concerning his conduct before, during and after holy Mass. All this will aid the seminarist immensely to be moulded into another Christ.

CONCLUSION

How applicable are the words of the Holy Ghost, when applied to seminarians who are to be moulded into another Christ: "Cannot I do with you as the potter, saith the Lord? Behold, as clay in the hands of the potter, so are you in my hand". (Jer. 18, 6).

The seminarist is pliable clay in the hands of Jesus, the Supreme Moulder, and His representatives, if he is always in the state of grace; and for this reason he ought to pray daily:

"If I am not in the state of grace, may God put me in it; if I am, may God keep me there. If I knew myself not to be in that happy state, I should be the most unhappy man in the world",—and the Divine Moulder would cease His work.

Divine Master, mould me into your other self. The surrender of self to you is unconditional. I belong to you and depend entirely on you. I am as a thing held in the hollow of your hand. I am only too willing to endure the touch of your hand at work. Make me live in Thy presence; let me never depart from the desire of perfection; keep me in Thy grace. May I, with Thy help, always breathe the atmosphere of prayer, exercise self-control, practice interior and bodily mortification, the virtues preeminently practiced by Thee, — for these are some unmistakable signs of an *"alter Christus"*. Mortify my will, for if my will is mortified, I am like the Master who is the exemplar of all priestly perfection.

O Holy Ghost, enlighten me that this conviction of the necessity of holiness in the priest may be impressed on my mind more and more, and become, so to say, a property never to be lost.

"Sacerdos aut sanctus aut nequam"—there is no alternative.

RECOGNITION BY STANDARDIZING AGENCIES OF CREDITS ALLOWED AND DEGREES GRANTED BY OUR SEMINARIES, MAJOR AND MINOR

REVEREND PATRICK CUMMINS, O. S. B., D. D., CONCEPTION ABBEY, CONCEPTION, MO.

A few preliminaries, to set this brief paper in proper light, and to gain for it, so I hope, a patient hearing.

First of all, the paper is an eleventh-hour effort, occasioned by a mishap, which befell the man originally intended for the task.

Further, the position taken by the paper is inchoate and tentative, intended simply to open the way for fruitful discussion on a delicate and important matter.

Finally, a truism, which still may be useful. Suggestion, not dictation, is our attitude towards authority. This truism, at the suggestion of an influential Bishop, I here emphasize by another. The Bishops themselves, when it comes to deciding the matter, will be mindful of their relation to the Sacred Congregation for Seminaries and Universities.

The paper itself has three parts, arising from three distinct modes (and moods) of approach. One mode welcomes the Standardizing Movement, a second would simply ignore it, a third attempts to sift and distinguish. Hence the first part of my paper, in the form of a letter from a correspondent, shows why we cannot welcome the movement. The second part, from another correspondent, shows why we cannot ignore it In the third part I shall lay down, and throw open to discussion, a few propositions, intended to carry into effect the Resolutions adopted by our Minor Seminary Section in its last year's meeting at Chicago.

WHY THE SEMINARY CANNOT WELCOME THE STANDARDIZING MOVEMENT

(*Letter from a correspondent*)

"Judging the Standardizing Movement by its fruits, I note some obvious benefits. Teacher training, social recognition of our work, a more penetrating influence on society at large, are some of the advantages we can put to its credit. But in one direction it tends to be disastrous. It emphasizes what is secondary at the expense of what is primary. Courses that are accredited are pedagogically at a premium. Courses in religion, not being accredited, lose their pedagogical importance. They no longer stand out as the soul and purpose of our institutions, as the one fundamental reason for an independent school system.

"An instance, in illustration. A young priest, assistant in a large parish, is charged with religious instruction in an academy within the parish confines. Religious courses are short, and are preceded and followed by accredited courses. The young ladies come in late, are listless and inattentive, use the time in preparation for the succeeding hour. Pleas for earnestness and attention shatter on the counter plea of necessity for success in that which counts, that is, in accredited courses.

"Better" (continues my correspondent), "far better have no credits at all than an accrediting system which puts a social premium on everything in the curriculum except on the one thing necessary. Cut out your accrediting and standardizing system by the roots. Let us stand on our own feet. Let us demand recognition for our entire traditional system, for its emphasis on religion and character. If we use the right words in explaining our system, we will not be refused recognition by the educational leaders outside. They are growing ever more fully in sympathy with us. Witness the questionnaires sent out by our universities under the heading, say, of mental hygiene. We may find the wording strange. But if by that word they refer to our character-training, character-healing methods, what prevents us from asking credit for what our schools have never ceased to consider all-important? Witness again the courses in religion given in institutions like Columbia University, the University of Illinois, the University of Iowa—courses not merely credited, but offered by the universities themselves, with the approbation and cooperation of ecclesiastical authority.

"The time is ripe" (thus my correspondent concludes)—"the time is ripe to demand recognition for every minute of time spent in training the mind religiously: for the Mass, for morning and

evening prayers, for sermons, societies, study clubs, and, of course, for the ordinary curricular periods of instruction. But if you do not get credit for what is primary, do not commit pedagogical suicide by accepting credits for what is secondary."

So far my first correspondent. My second correspondent, to whom I had submitted a line of thought similar to the one you have just listened to, does not indeed deny the evil there insisted on, the emphasis, that is, on what is secondary at the expense of what is primary. But he does repudiate the underlying suggestion, the possibility, that is, of ignoring the Standardizing Movement. When you have listened to him, I will attempt a practical solution, developed from the definition of theology, a solution which will be clear enough, I hope, to elicit a fruitful discussion.

WHY THE SEMINARY CANNOT IGNORE THE STANDARDIZING MOVEMENT

(*Letter from a second correspondent*)

"I fear it is too late, even if, in the abstract, we should all favor that solution The time to protest was years ago, when the lower schools began to accept standardization. Our entire Catholic school system is a unit, established with the one purpose of giving our children that training which is their baptismal birthright. That training adapts itself indeed to all the stages of the child's educational growth, from kindergarten to university, but it is one unit from beginning to end, and must be treated as a unit. When you speak of it, you may indeed say that it must be independent of all human authority, since the right to teach the religion of Christ, and consequently to establish schools for that purpose, is a right that flows into the Church from that same Christ, the God-Man, who is her Founder But if you begin to say: For the grade school, and high school, and college, I will admit standardization, but not for the seminary, major or minor —then I fear you are involved in an entanglement of principle Allow me to note this fallacy in two arguments, which form, I think, the main defense of those who would at least tolerate standardization in the lower schools, but will not even tolerate it in the seminaries.

"The schools in which the Church trains her clergy must be kept free and independent, hence we will tolerate no standardization. Thus runs the first of these arguments. To those who argue thus I can only say: Be careful. If standardization means

simply loss of freedom and independence, how can you tolerate it in any of our schools, since they are all founded, primarily, on the identical right which underlies the seminary, the right, that is, to teach Christian Doctrine to the whole world? Would you insist, perhaps, that the right to train her clergy, and consequently to found seminaries, is a divine right, while the right to teach the laity is a right not strictly divine, but ecclesiastical? You would not. Theology would be against you, and canon law, and history. The right to teach the fullness of Christianity to every child is a divine right, is indeed the foundation on which rests that other divine right of training her clergy. Divine duty to teach the laity is the divine right of the clergy to be trained for teaching the laity.

"Thus I return to my dilemma. Adaptation of Catholic schools to standardization requirements— is it, or is it not, incompatible with the Church's divine right of teaching? If it is, then you must indeed refuse it for the seminary, but you must likewise, be consequences what they may, refuse it also for grade school, high school, and college. If, on the other hand, you say it may at least be tolerated in grade school, high school and college, then in principle you say it may be tolerated also in our seminaries.

"The second line of defense runs somewhat as follows: We have admitted no standardization of our courses in religion, but only of secular branches. Now the emphasis on religion is more pronounced in the minor seminary, and is almost exclusive in the major. Hence greater hesitancy is surely justified in admitting standardization of our seminaries

"In turn I simply ask: Why do you teach secular branches in your school at all? Chiefly, you will answer, as preparations, remote or proximate, as presuppositions and instrumentalities of religious training. Secular branches in our schools are not really secular, they are elevated by baptism and grace to a higher level. Grace, while preserving, also elevates nature. To make a living, to train the mind, to strengthen the will, to mould the character— all these things are thought of by the Catholic child as so many different views of his religious training. Less emphasis, then, on religious teaching in kindergarten and grade, in high school and college, as contrasted with the seminary, is surely not advisable when there is question of admitting standardization on the lower steps of the educational temple and refusing it on the higher."

Thus my second correspondent. His position, it is clear, rests on the unity of our entire school system, just as that of the first correspondent rests on the pedagogical supremacy of training in

religion. Between the two positions, either of which alone might lead to extremes, is there a golden middle way? If with my first correspondent we admit that the standardizing movement cannot be simply welcomed; if with the second we admit that the movement cannot be simply ignored: Then is judicious sifting the only road left open? Hence I proceed to outline for discussion a tentative course of action, based on the first *quaestio* in the *Summa* of St. Thomas

With whatever abruptness, my argument runs into a syllogism, followed by a few corollaries.

Among human pursuits, that which is of all the most necessary, the most sublime, the most universal, and the most simple, must demand from men the highest social recognition and honor. Theology is that pursuit. Therefore theology demands from men the highest social recognition and honor.

The minor of this syllogism is a mere resumé of the first question in the *Summa*: *De Ipsa Sacra Doctrina.* The major is almost axiomatic: If there be such a pursuit, among all others necessary, sublime, universal, and simple, evidently it must be acknowledged and honored as being what it is.

From this conclusion, from the position that theology demands from men the highest social recognition, I draw a chain of corollaries, which become less certain the more they grow definite. Each of these qualities, I hope, uncertainty as well as definiteness, will serve to make the discussion fruitful.

First corollary. In all our educational work, recognition must be claimed first and foremost for work that is explicitly religious and theological.

Second corollary. Since our seminaries, among all our teaching institutions, are most explicitly and emphatically engaged in theological work, our seminaries must be foremost in demanding recognition.

Third corollary. Since degrees are the recognized badge of intellectual superiority, and since credits pave the way to degrees, our seminaries, major and minor, should evolve a credit-and-degree system, broad enough to include every phase of educational activity, but with distinct emphasis on training in religion.

Fourth corollary. As initial steps in evolving such a system, I propose these three:

a) Explicit separation of the minor seminary into high school and college, each to be crowned with a recognized diploma.

b) In the major seminary, a course in philosophy leading to the A. B.

c) As finale of the course in theology, a Ph. D., with its major in religion.

One last remark, as I lay these propositions down for discussion. The question at stake is of supreme importance, nothing less than giving to our young levites that social standing without which, in this university-ridden age, they cannot do their duty as preachers of the Gospel. The priest at the foot of the altar, if I may repeat the beautiful words of Bishop Stritch in the Cathedral yesterday morning—the priest at the altar is Christ among the children. Christ needs no credentials to teach all the children of men, high and low, always and everywhere. Neither does Christ's representative. But as Christ, in the midst of His Father's business, deigned to accept commendation from the Doctors in the ancient temple, whose authority He had superseded, so likewise, not of necessity but of charity, does Christ's representative demand recognition from the doctors of the modern temple, where Education sits on the throne of Religion.

DISCUSSION

Rev. Henry J. Grimmelsman, S T. D.· We are very grateful to Father Cummins, O. S B, for his wise and reasonable suggestions as to how standardization can and should be applied to our seminaries.

Shall the S T. B degree or the Ph. D. be given to those who are ordained priests after a complete course in theology? For practical reasons the paper decided in favor of the Ph. D. From what source should the power to confer this degree be obtained? No doubt from the Church. This country has been singularly unfortunate in the higher education of its clergy. For the most part it has been compelled to send theologians and priests to foreign countries and their universities to obtain major degrees. No doubt this unhealthy foreignism has played its part in the restriction of Catholic scholarship in America. Can we do nothing to remove the restriction? Shall we never be allowed to unwind and crawl out of our swaddling clothes? Certainly we are all in favor of continuing to

send students to Europe for higher studies, but not at the expense of our own cause.

Catholic theological faculties exist in Europe which are empowered both by the Church and the State to confer philosophical and theological degrees. Why should our seminaries be unable to do the same? Let the Church, and to a limited extent, the State make any reasonable demands; let them set high standards if they choose; let them continue to exercise proper direction, each in the sphere which concerns it; but once our seminaries have fulfilled the requirement, should they be forever told. "You cannot obtain the faculty to confer degrees: that is the exclusive right of somebody, somewhere"? Shall we not demand fair play? Shall we be ever content with an inferior position? In our false humility must we allow the common cause to go on suffering? Ought we to listen always to the sneers of certain folk who deny us a place under the sun, and then poke fun at our scholarship or lack of it? This is said with no bitterness Educated at a foreign university, deeply thankful for all the advantages enjoyed there, conscious of the superior character of that institution, proud to be numbered among its alumni, nevertheless the conviction grows constantly upon me that in several respects the Church in America will be severely handicapped unless the major seminaries of this country be empowered to grant degrees, and unless these seminaries retain a reasonable autonomy in granting philosophical and theological degrees Merely an opinion, as this is, all it can ask for is a bit of discussion.

The second suggestion of Father Cummins, is that the seminary should grant an A B to all who duly complete the philosophical course. This is the merest common sense. To-day the A. B. is hardly more than a preliminary qualification for higher studies To deny it to our students is to make very difficult, in some cases to block entirely, the road that leads to special or post-graduate work. In some instances it may keep students out of teaching positions in our schools and high schools Secular schools and many denominational colleges demanding the equivalent or less of what we demand of our students of philosophy grant the A. B to their graduates To deny it to ours under present circumstances seems to be a rank injustice. Certificates of graduation and reports of work done, may have meant something in former years, among ourselves we may still accept them at their face value, but all too often the graduate of philosophy who presents them and asks for recognition of his work is met with the query· "Where is your A. B.?" "You have none? Then I can do nothing for you." Shall we condemn our priests to waste a year repeating high school and college subjects in order to obtain a degree which they have already earned? Is that just? It is hardly to the point to say: "But our philosophers are educated without the degree". I am baptized whether I can produce a baptismal certificate or not. But the proper baptismal certificate does come in mighty handy more than once in life.

The first part of the third suggestion is: The preparatory seminaries should be explicitly divided into high schools of four years and junior colleges of two years. The division presupposes that the six and six plan is in operation. Everyone will see that practical considerations prompted this part of the suggestion and are its recommendation. The second part of the same suggestion is: "Let both high school and junior college be so organized, in curriculum and professors, as to meet all *reasonable* demands of the recognized standardizing bodies". (*Italics mine*)

From the first to the fourth year of the preparatory seminary the student loss to us is enormous; in many cases well above fifty per cent. What will become of these? What sort of name will our preparatory seminaries earn for themselves in the world of educators if we dismiss these boys and young men without the credentials that will be demanded of them elsewhere? Is it fair to create unnecessary difficulties for this large percentage? What can be the argument against meeting the demands of recognized standardizing bodies? Surely we are not opposed to all standardizing bodies! The abuse alone arouses our opposition. Standardization of the proper kind was demanded by the Council of Trent for both classes of seminaries The Third Plenary Council of Baltimore set standards for the preparatory or minor seminaries (See chapters in *qu esp* Nos 136-154) We have not forgotten that We know that Religious Orders and communities have their own methods of standardizing their teachers and studies The Code of C L Can 1364 has this to command us: "*In inferioribus Seminarii scholis: 1 Praecipuum locum obtineat religionis disciplina, quae, modo singulorum ingenio et aetati accomodato, diligentissime explicetur. 2 Linguas praesetim latinam et patriam alumni accurate addiscant. 3 Ea in ceteris disciplinis institutio tradatur quae conveniat communi omnium culturae et statui clericorum in regione ubi alumni sacrum ministerium exercere debent.*" Now that is plain language. It commands us to conform to that instruction which will provide the culture accepted as a standard in a given country—a culture which will be expected of the body of the clergy which exercises its office in that country The purest wisdom this, or, if you will, the soundest common sense. Priests must be in touch with the civilization of the day. In things of the mind priests cannot afford to be out of harmony with society Whatever is not foreign to truth in present-day mental culture should not be foreign to the mind of the priest, who must move as a cultured gentleman among the people he serves and influences. He must even know profane science in order to refute the errors—in order to correct the aberrations of certain scientists.

Leo XIII had already given voice to this same thing (Dec 22, 1887; Sept. 8, 1895). Pius X was responsible for the Letter of the S. Consistory of July 16, 1912 (A. A. S. 4, 491 ff.), which demanded that the Bishops of Italy see to it that the plan of studies in preparatory seminaries conform as closely as possible to that of the Italian state schools.

Of course Pius X demanded more. He would not have religious instruction or those special branches which need stressing in seminaries sacrificed to secular subjects, but I believe there is no mistaking his meaning, when he said that in all else the plan of studies should conform as closely as possible to that of the Italian state schools. Will his words teach us nothing? Can we regard the policy of the saintly Pius X as less Catholic? Perhaps it may be objected "All of the Pope's recommendations can be carried out without standardization in the stricter sense of the word". Speaking absolutely, no doubt it can. Under the system in vogue in this country there seem to be insurmountable practical difficulties in the way.

And, after all, what is the objection to American standardization? The fear that Catholic schools will accept the false philosophy of the secular schools? Has Catholic Christianity lost its power to empty the contents and to refill the container? Do we fear the loss of individuality? By no means, unless standards are misunderstood and misapplied, unless they are made too rigid and too narrow. They need not be this, and generally speaking I think they are not, except where an individual becomes unreasonable or an official of some standardizing agency is bureaucratical and tyrannical. There are abuses in all things and in every system Fight against and eliminate the abuse. Why reject the useful and the practical? Let rational creatures apply standardization correctly and in a human way

Are we opposed to standardization because of its restrictions? To many restrictions certainly, but restrictions there must be. They need not destroy or unduly hamper liberty, although they do control and direct the use of liberty. They do not necessarily repress individuality or personality, although they frequently exclude evils. Especially to Catholics is this evident. Perhaps none are more restricted than are we Who are kept up to certain standards more closely than Catholics? Yet who will deny the healthy liberty, the sane individuality and the distinct personality that are developed within, or should I say, above these restrictions?

Standards root out fraud, check inefficiency, curb wilfulness and vagary Standards protect the student, and if they do not insure him the best, they do, to an extent, guarantee him a necessary minimum. The insistence upon standardization has ever been a spur to certain of our teaching communities that were betraying a tendency to lag.

No one willing to be reasonable in the matter will maintain that endowments lead necessarily to secularism, that libraries must be stocked with collections of rationalistic books. In given cases standardization has indeed brought these evils in its wake, but who was to blame for allowing them to happen? In some instances standardization led to our seeking the proper endowments which we really needed to be efficient in our work It is not improbable that the very lack of proper standards is in part responsible for the dearth of Catholic books on our library shelves. When considering the question of standardization let us exclude the prohibitionist

attitude of mind. Surely we are not so helpless that we can find no way to standardize without sacrificing the higher goods If our teachers are men of ability and power they will not be put into straight jackets in a standardized preparatory seminary. A man of power can give individual and personal guidance as well as class instruction and class lectures. He can adapt himself. He will never become an automaton. Standardization will not compel the able teacher to turn out students formed in a machine-like mould. To the capable teacher minimum standards will ever be minimum standards In the text-book idea long since adopted by us we have a very close form of standardization Not every teacher can prepare his own text Yet even so defining a standard as a text will not fetter a real teacher Rivalry and competition are still possible even in standardized seminaries. Given the proper teachers, I think you will subscribe to that statement. What standardizing body should dictate to our seminaries? None! What one should these seminaries accept? Some will be in favor of the state especially for the preparatory seminaries. The suggestion has been made repeatedly that the seminaries of the country should establish their own standardizing body or association If this be done, if the proper men be chosen to deal with the question and to act as officials of that body, there can be little doubt that it will receive recognition from other already existing standardizing agencies

APOLOGETICS—WHY AND HOW TO BE TAUGHT IN OUR SEMINARIES

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I shall begin the discussion of this topic by defining the nature and purpose of apologetics, for in that I find the chief reason why apologetics is to be taught in our seminaries at the present time.

Apologetics from the Greek απολογητικος meaning "justificatory" has to do with the defense or justification of a doctrine or a system of doctrine. Christian apologetics concerns itself with the rational justification and defense of Christianity by demonstrating its divine origin, and the defense of the Catholic religion by proving that it has been divinely instituted to preserve and teach the doctrines of revelation. This defense may be positive or negative; negative when it disposes of the difficulties and objections raised against the possibility, fact or discernibility of the Christian revelation in general, or against one or another point, doctrinal or disciplinary contained in the body of revealed truth; positive when it shows by positive arguments that this revelation is of divine origin, and therefore that it not only may but must be believed.

Theology which studies God *sub ratione deitatis* considers individually all the truths which God has revealed concerning Himself and His relations with the world of creatures. It looks at this body of revealed truth from within, examines its content in detail, shows the connection and dependence of its parts, and deduces consequences therefrom with a view to showing the richness of its doctrinal content. This whole process is carried on under the supernatural illumination and guidance of faith. Apologetics looks at this body of revealed truth from without and in general as one body of doctrine. It enquires whence it is, whether

of divine origin, and if so, what marks or notes it has that bear indubitable testimony to its divine origin. In all this process the apologist relies on the light of human reason; however he accepts the positive direction of the faith, in that faith proposes the end to be attained and points out apt means for its attainment.

The matter of apologetics is then really fundamental. All the conclusions of theology depend for their validity on whether or not the fundamental principles of this science, the truths of faith, have been revealed or not. It is the office of apologetics to show that they have been divinely revealed.

No science proves its fundamental principles, but borrows them from some other science or takes them as self-evident. Apologetics is no exception to this general rule. It takes for granted as already established by other sciences the validity of our first notions and first principles, the ontological value of human cognition, the immortality and spirituality of the soul, the existence and principal attributes of God These truths are established by the science of philosophy.

Since the principal and traditional proofs of the credibility of the Christian revelation are based on the miracles, prophecies, teaching, works and holiness of life of the historical Jesus of Nazareth, and as information concerning these points is drawn almost exclusively from the historical records which we call Gospels, the authenticity, credibility, historical reliability and trustworthiness of these documents must be established. This is done by the science of historical and biblical criticism

The science of apologetics cannot as such concern itself with all these preliminary questions which are fundamental to the validity of the Christian demonstration, and still retain its character as a specific science. The field is too vast and the questions involved too varied for one distinct science to concern itself with all of them, and so apologetics leaves to philosophy, history and biblical criticism the demonstration of these preliminaries.

When these various sciences have investigated these questions and arrived at certain conclusions, apologetics takes their results as its basis and sets out on its specific task. That task as set forth by the Vatican Council is:

"ut nihilominus fidei nostrae obsequium rationi consentaneum esset, voluit Deus cum internis Spiritus Sancti auxiliis externa jungi revelationis suae argumenta, facta scilicet divina atque imprimis miracula et prophetias, quae cum Dei omnipotentiam et infinitam scientiam luculenter commonstrent, divinae revelationis signa sunt certissima et omnium intelligentiae accomodata. . . . Ut autem officio veram fidem amplectendi in eaque constanter perseverandi satisficere possemus, Deus per Filium suum unigenitum Ecclesiam instituit, suaeque institutionis manifestis notis instruxit, ut ea tanquam custos et magistra verbi revelati ab omnibus posset agnosci. . . . Ad solam enim Catholicam Ecclesiam ea pertinent omnia, quae ad evidentiam fidei christianae credibilitatem tam multa et tam mira divinitus sunt disposita. Quin etiam Ecclesia per se ipsa, ob suam nempe admirabilem propagationem, eximiam sanctitatem et inexhaustam in omnibus bonis fecunditatem, ob catholicam unitatem invictamque stabilitatem magnum quoddam et perpetuum est motivum credibilitatis et divine suae legationis testimonium irrefragabile." [1]

The purpose then of apologetics is to demonstrate the divine origin of the Christian revelation and of Catholicism and the consequent obligation of mankind to believe the entire content of that body of revealed doctrine as infallibly true, and to submit to the guidance of the divinely established and infallible Catholic Church in its interpretation and presentation of that doctrine.

Apologetics then is a cardinal point in the seminary curriculum. Philosophy, Scripture and history prepare the way for its task; it, in turn, lays the foundation for theology, moral and dogmatic, as well as for other ecclesiastical sciences. Apologetics occupies the place between philosophy of which it is the crown and sacred hermeneutics which it presupposes on the one hand, and theology of which it is the rational basis on the other. It assures the theologian that his fundamental principles, revealed truths of faith, are genuinely revealed by God, and hence upon them can be reared a scientific edifice in the strict sense of the word. Without the assurance derived from apologetics that the first principles of theology are revealed, our faith in those principles would be blind, arbitrary, rash. Without the aid of apologetics we could not obey the injunction of St. Paul: *"Obsecro ut*

[1] Denzinger-Bannwart. Ed 13 1790-1794

exhibeatis Deo . . . rationabile obsequium vestrum", and of St. Peter: *"Parati semper ad satisfactionem omni poscenti vos rationem de ea quae est in vobis spe".*[2] Nor can it be said that apologetics will rob us of the merit of faith or in any way detract from its grandeur, for apologetics does not demonstrate and has no pretension to demonstrate the undemonstrable mysteries of faith: it does demonstrate that these mysteries have been revealed by God; and without that demonstration our faith must be blind, unreasoning, arbitrary and rash. Apologetics rather aids us to give a firmer assent to the mysteries of faith, enabling faith to strike deeper roots in the will through the conviction that God has revealed its mysteries.

Apologetics then is quite useful for the individual priest that he may have an intelligent appreciation of the rational grounds on which the credibility of his Christian faith rests; it is necessary for him in the ministry of the word, both to non-Catholics and to Catholics; to the former, Protestants and infidels, in order that he may aid in their conversion; to the latter that he may reassure them in their faith when it is disturbed by rationalistic and Protestant objections Ordinarily a priest will not lead that strong life of faith which as an ambassador of Christ he is bound to lead if he is not well-grounded in apologetics; and no priest can properly discharge his ministry as the *lux mundi,* an apostle of truth, unless he is thoroughly acquainted with apologetics.

As to the manner and method of teaching apologetics, the first question is: what place in the seminary curriculum should it occupy? As it is the crown of philosophy and the rational basis, the introduction, the *propedeutica* to theology, it should be given the year immediately following upon the philosophy course and immediately preceding the strictly theological course. Most educators, I think, will agree to that proposition. Philosophy teaches the student in logic how to think and reason; in epistomology and criteriology the ontological value and objectivity of his cognitions; in psychology the nature of the human soul; in theodicy the existence and principal attributes of God; in ethics his duties as a rational being. But then the question arises in

[2]Rom. XII. 1. I Peter, III, 15.

view of the incompleteness of this knowledge, in view of the remaining ignorance on many questions, an ignorance which philosophy fails to dissipate,—the question arises as to whether God has provided any other source of knowledge on these all-important matters besides human reason. At this point apologetics takes the student in hand and answers the question affirmatively. Yes, God has vouchsafed us further information on these important points. And apologetics proves its response, showing that God has spoken and delivered a message of tremendous importance for the individual and for society at large. Apologetics further proves that this divine message has been entrusted to the keeping of the Catholic Church to be expounded, defended, safeguarded with infallible accuracy. Apologetics points to the Church and says: "This is the well beloved spouse of Christ, His accredited teacher, animated by the indwelling of the Holy Spirit, infallible in her dogmatic and moral pronouncements, the mouthpiece of God on earth Hear ye her."

At this point apologetics has accomplished its task and turns the student over to theology. This science in turn will explain in detail, investigate, probe the content of this revealed doctrine which it receives from God through the Church, with a view of bringing out its full richness for the enhancing of the individual's spiritual life and for the guidance and consolation of society at large.

In the teaching of apologetics, to my mind, the first point is to get the student to grasp fully the position occupied by apologetics in relation to the other studies of the curriculum, its purpose, precise aim and practical value and importance. What apologetics definitely seeks to achieve should be very precisely and exactly stated. Great care should be taken to emphasize that no amount of human reasoning can give a man the faith. The most it can do is to bring him to say: *"Hoc est credibile"*. But the imperium: *"Crede hoc"* and the subsequent act of faith: *"Credo hoc"* must be the work of supernatural grace.

The next step is the inquiry into religion in general, its nature, necessity and importance. The important point here is to engender an exact and complete knowledge of what religion really

is. The correct, the Catholic concept of religion should be fully stated, and compared with modern erroneous and heretical notions of religion. Indeed every step in the Christian demonstration should be shown to be of practical value and application in that each point is denied directly or by implication by moderns generally, and that the priest of to-day in his ministrations to souls will be called upon to combat these erroneous ideas by opposing to them the enlightened statement and defense of Catholic teaching.

In demonstrating the need of religion properly understood, the merely metaphysical arguments should not be relied on exclusively. They are good and sound; they are traditional. But many moderns are hopelessly prejudiced, it would seem, against metaphysics; and therefore other arguments of a more personal nature should be emphasized, such as the undeniable fact of human nature that man is essentially a religious being, and that a genuine religion answers one of the fundamental cravings and needs of his nature, gives him a peace and a satisfaction which nothing else can supply, fills up a void in the human heart that will otherwise remain eternally unfilled

The next step, after showing the need of religion, will be to enquire what religion? There are a great many forms of religion of considerable prominence, Judaism, Mohammedanism, Christianity. It would take too long to examine the claims of each individually, and moreover that is not necessary. The Christian religion is undoubtedly preeminent and makes such extraordinary claims that its titles to credibility should be examined and justified, while the others are disregarded except in so far as one may make a comparison between Christianity and the oriental religions to strengthen still more the conviction of the divine origin of Christianity.

The final step is to determine which among the various forms of Christianity is true, and to establish that Catholic Christianity alone corresponds to the ideal as designed and instituted by Christ.

As to the method of argumentation, the so-called "way of authority" is sound. This method is so-called because it points out

the divine signs, miracles and prophecies, which indubitably stamp Christianity and Catholicism with the seal of divine origin, and consequently make it incumbent on all creatures to accept and submit to them by reason of the eminent divine authority.

But this argument should not be exclusively relied upon, for it does not exhaust all the riches of argument in favor of Catholic Christianity as these arguments have been put forth from the beginning of the Christian era. This method is sound, it is logical, it is valid, but we must remember that we are dealing with a modern world that is shy of metaphysics, which is prejudiced against the traditional arguments of the schools and which by this prejudice is hindered from appreciating the worth and conclusiveness of such arguments. Therefore this argument should be reinforced by others, such for instance as the historical argument which presents the historic phenomenon of Christianity and Catholicity in the present and in the past with a view to instituting a comparison with other religious manifestations and clearly proving the superiority and incomparable supremacy of the Christian religion and of Catholicity over all other religions. This method is rather inductive than deductive. It starts with the historic, the gigantic fact of Catholicity, examines it in the past and in the present, compares it with other kindred phenomena which rationalistic thought would put on the same level, and shows that the only cause adequate to such a tremendous, such an abiding fact is God. *Digitus Dei est hic.*

Then there is the argument that Catholic Christianity has proven itself by its fruits in the past and in the present. It works It satisfies man's spiritual needs, it puts at rest all the legitimate cravings and aspirations of the human heart, it affords the best, the most practical and the surest, if not the only remedy for the ills of humanity; its principles form the best basis for the social, industrial and political fabric.

These arguments in addition to the metaphysical arguments so-called, should be emphasized. Mind differs from mind; and whereas one may be fully satisfied by the arguments from the notes of the Church, others will not, and will want something more personal. They will want to be shown what Catholic Chris-

tianity will mean to them personally, how it will enrich their lives, how it will impart calm and peace; how it will put to rest all their doubts, how it will make life worth living.

The professor of apologetics should keep in touch with current religious thought outside the Church, and constantly correlate and apply his teaching to the false tenets of sectarian and rationalistic thinkers. This will make his course vital and interesting. Students are not interested in hearing and refuting theories which were put forth centuries ago and which they will perhaps never encounter in their ministry; but if the professor can show that these theories are still current—perhaps in a modified or modernized form—and that the priest of to-day will meet them in one form or another and will be expected to refute them, interest is immediately awakened and the course assumes a practical and vital as well as a theoretical and speculative interest.

For this purpose I believe that the professor should from time to time read to the class extracts from current periodicals and books or give them a current article wherein false theological views are expressed in order that the students may write a refutation. Writing cannot be too highly recommended. There is no exercise which develops accurate and logical thinking as does writing. And at the same time it serves to fix in the mind the matter treated.

Another aid to interest and vitality in the apologetics course is collateral reading. It is not my purpose to suggest here a list of titles suitable for such reading, but there is a wealth of good books, modern and up-to-date, on apologetic lines A certain number of these should be read by the students and a written report required by the professor.

Another aid to interest and vitality is an apologetics club, conducted somewhat after the manner of a seminar, wherein the students meet among themselves and discuss those difficulties which they are likely to encounter later on in the ministry. I know of at least one case where an organization of this kind stirred up considerable enthusiasm and resulted in no little good to the students. It acquainted them more fully with current

apologetical problems, and developed a readiness and fluency of speech that should stand them in good stead as priests.

A final word as to specific difficulties or objections against specific points of Catholic doctrine or practice. For the treatment of these I would not advocate a special class. But I would leave the treatment of these difficulties to the professors of the various branches to which they are pertinent. For instance birth control and divorce can very properly be treated by the professor who deals with the tract on Matrimony. Scriptural difficulties may well be left to the professor of the Scriptural branches. Historical difficulties may be cared for in the history course.

THE AFTER-TRAINING OF THE SEMINARIAN IN PARISH LIFE

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The Church needs good priests and is vitally interested in whatever tends to the development of strength and constancy in the priesthood.

Considering the formation of the priestly character, one too easily places the entire burden upon the seminary, and, consequently, refers the full measure of praise or blame to this institution, according as the Alumni are deservedly open to commendation or censure. The seminary is made entirely responsible for the priest

It is not justice to demand that the seminary turn out a finished product,—other agencies must contribute a share, take up, so to speak, where the seminary left off.

Here, there is no discussion about that powerful means which lies in the fatherly interest of the Bishop to develop the character and bring out the best qualities of his priests.

The present purpose is to accentuate the after-training of the young priest in parish life. But, in order that this after-training be rightly conducted, it must harmonize with the pre-training; otherwise there is conflict and, most likely, irreparable harm.

In the treatment of parochial training it is well to review seminary procedure It is readily conceded that the work done in the seminary refers to the individual sanctification of the priest, and the eternal salvation of souls through the priesthood. In accomplishing both ends, the seminary effort is to care for the welfare of the preparant for the priesthood in reference to the development of the mind and the strengthening of the will, the safeguarding of the emotions, the direction of the individual viewpoint, in general, for the development of a character that is

unique,—unlike anything else in human experience, in so far as there is an attempt to assume the character of Christ's own priesthood.

By way of a brief summary, the seminary works towards the ideal—in its curriculum, which implies attention, diligence, concentration, cooperation of effort between professor and student Unconsciously, almost, there is acquired a habit of study, which is fostered for both present and future; and flowing from this, there is generated a love for study that drives to accomplishment. In this development of the curriculum there is intensified, if not created, a thirst for reading—a thirst, so trained, that satiety can be realized only through the best. There is the direction towards the study of science in a specialized manner, a recommendation that can only come as a result of personal interest and close observation. There is the cultivation of taste in the realm of art, or at least, the appreciation of better things in music, painting, sculpture, architecture and literature. There is the teaching of the vernacular in its niceties of expression, in contra-distinction to that form of speech which might easily be a "hangover" from the flippant expression of campus days, for the great and noble end that speech may be used as a ready and ornate means of communicating thought, both privately and publicly. There is the insisting on the value of time, not only as a means of improving the moment for eternity, but also as a means of "getting in" reading and study. This not only implies a *horarium,* but a practice method of injecting more in a detailed division of time.

In the care of the soul, the illumination of mind, the strengthening of will and the government of the emotions, the seminary stands out gloriously radiant in its vocation, which of its very nature and by nominal definition implies the sowing of the seeds of sanctity on carefully selected, carefully harrowed and carefully cultivated souls,—looking forward to a golden harvest.

It is recognizable that the soul of the seminarian is cared for with a dual purpose in mind,—both personal and pastoral sanctity. To clarify this division it is a matter of observation that personal sanctity is realized by the atmosphere of the seminary which takes in that indefinable thing called spirit—but, spirit here is a

different thing to the hilarious element of the same name in college days. Seminary spirit is something like sacred tradition, the handing down of better and holier things from bygone days, the history of student endeavor in the past, the hallowed memory of strong men, true men, pious men, the intellectual and spiritual giants who guided the destinies of youth in other days, and to whom responsibility is traced for a glorious line in the priesthood. The professors are the embodiment of this spirit and are largely responsible for its communication and, through the dissemination of it, a spiritual enthusiasm is engendered which gradually takes form in priestly zeal. That there is a spiritual atmosphere in every seminary can be taken for granted. In such surroundings prayer is different, whether vocal or mental. There is development instead of stagnation; there is no monotony, no routine, in spite of what may be designated as a spiritual order of the day. Prayer can be, and, in most seminaries, is made something living, something that pulsates in the consciousness of a Divine Presence always. Students are trained to look towards union with God by example in the professors; stress is given on a workable method of meditation, flexible enough to take in variations in mental and emotional capacities. There is cultivation of prayer and the unfolding of its spirit by conferences on the supernatural, containing hints that lead to a practical spiritual life. Progress, too, is made by prudent personal contact, and here is where stands out the psychological and spiritual insight of seminary directors, who sensing the individual need, proceeding with definite principles, with true analysis, with gentle firmness, dispelling doubt, establishing constancy, directing to better things, elevate the mind and heart to God.

The part that the Sacraments have to play in general sanctity cannot be adequately expressed Here God operates directly on the soul through Penance and the Eucharist. But here, likewise, the directors of our seminaries realize that the human element plays its part. The Sacraments are communicated by man, and are surrounded by human influences.

In the Sacrament of Penance the student receives not only the forgiveness of sin, an increase of sanctifying grace, the impart-

ing of a special sacramental grace, but discovers also the power and influence of personal direction. There is no routine admissible in the seminarian's confession; there is a study of perfection otherwise there is no advance in personal sanctity. Here there is a real analysis of soul, the tracing of motives, the study of inclination, the recognition of weaknesses, the humble acknowledgment of a certain spiritual strength upon which true sanctity can be built. There is time and prayer and thought given the confessions of seminarians, because here the inner life is disclosed, here the true nature detected, here real character unfolded. Here the Blood of Christ flows over the soul and here the Holy Spirit communicates the renewal of His gifts—gifts long since forgotten or neglected. In the seminary confessional priestly sanctity is formed.

In the Eucharist the student receives his life, his nourishment, his strength, the strong beauty of a Christlike soul. It may be said that the Eucharist is the standard of a priestly life. It may be said, also, that the spirit of the seminary in order to produce Eucharistic priests, must itself be Eucharistic. This is the caliper by which student or priest may be measured. The seminary teaches the Mass, not only in its dogmatic, moral, and liturgical values, but, even more, in the order of spiritual appreciation, which means not only ascetical knowledge but such a personal appreciation for the Mass that a spark of Eucharistic love is caught in the soul that takes flame and continues burning with increasing heat down the years until the individual soul is merged in the eternal glow of the Divine Priesthood.

So, too, Holy Communion is taken literally as participation in the Divine Life of the eternal Priest. The day begins with careful, though easy and familiar preparation, the moment of reception arrives, Christ is in the soul, the day continues in God's Presence with overlapping thanksgiving and preparation for the Gift received and the Gift to come. The seminarian is consciously Eucharistic. The seminary teaches him, in the Sacrament of the Eucharist to avoid routine, to pour out his full soul in grateful expression, to make his acts of Faith, Hope, Love, Contrition,

Petition and Consecration spontaneous in the full realization of a personal God.

As the seminarian is developed in the order of personal sanctity, so, too, is he trained for pastoral sanctity; and by this we mean the perfection that is attained by contact with souls, whether in parish life, in curial, administrative or in specialized departmental life. This pastoral sanctity is developed in the seminary by cultivating a strong sanctity against the days of freedom, when outside influence is not so strongly felt and supervision not so apparent. It is trained by cultivating the pastoral viewpoint—which is done by earnestly praying for souls, envisioning future pastoral work or the particular labors designated by the Bishop. It is attained by practicing an easy, unconscious, fearless piety that will be an example to sanctity in the years to come,—by cultivating a balanced devotional life.

By these means and others the seminarian is trained for the priesthood. The work must continue in the priesthood. Sanctity means growth—in time and eternity Personal holiness must expand in the field of pastoral labors. It is necessary now to look into those means which will carry on the work of the seminary.

The subject of this discussion implies two considerations: one, the necessity of after-training, the other, the method to be pursued in developing the character of the young priest

In reference to the first consideration it could easily be a matter of debate which made the greater impression, the term spent in the seminary or the earlier years of the priesthood. There is sufficient ground for discussion to give pause to the pastor as to the great responsibility he shares with seminary authorities for the salvation of souls through contact with the young priest. There will be no attempt to solve the question here. Supplementary training might be taken for granted; it seems to be perfectly obvious to Bishops, to the authorities in the seminary, to the average pastor and quite generally among the young priests themselves. It is of the utmost importance to know that the Church recognizes the necessity as is evident when Canon 476-7 admonishes the assistant "*subest paracho, qui eum paterne instruat*

ac dirigat in cura animarum ei invigilet et saltem quotannis ad Ordinarium de eodem referet". In this canon we have an excellent division and correct guidance; withal it can be said that the terms are so simple and directive that "*causa finita est*". Here there is settled not only the question of necessity, but there is also indicated the method of procedure which is the next logical consideration.

In reference to the method of training the young priest the general procedure should follow the canon of the Church and the outline of seminary days. Canon 476 wisely insists on the term "*paterne*". The pastor should be a father in fact as he is in title, with all those fine and strong characteristics that indicate the true fatherly spirit, founded, as it is, on the nature of the First Person of the Blessed Trinity and upon the wonderful relationship established between divinity and humanity by God the Father. No true father is tyrannical, dictatorial, arbitrary, stern with any touch of rudeness, aloof, jealous, petty or mean A parochial father is a provident being, governing his parish like his own family, presiding over his household in kindly manner, with proper dignity by all means and with true sense of propriety, uncompromising in matters of principle, gaining the confidence of clerical associates, leading by example rather than words or discourse, generous, high-minded, sympathetic, encouraging and directing effort, striving to get the best instead of the worst out of his coadjutors, encouraging a spirit of priestly comradeship, developing the thought that priests, old or young, work together for a common cause, the welfare of God's Kingdom, a small portion of which is each individual parish.

In a fatherly spirit, the pastor proceeds to develop latent priestly powers by instruction, direction, and by watchfulness in the consciousness of his responsibility to the Church and his immediate duty to his Bishop.

The pastor has another excellent guide in the principles of the seminary. This is not only a matter of formal cooperation, but, also a common sense procedure. For, in following such a lead, the pastor does not have to pioneer or waste valuable time and effort in experimentation. He follows the way blazed by the

seminary because he knows it has the best interests of the Church at heart, the greatest concern for the individual, the traditions of centuries for inspiration. Besides, those attached to such institutions have a fund of experience, and have rightfully earned the title of specialists in their departments. To do violence to seminary training would be an injustice to the Church and the priest.

Of a consequence might it not be said that the rectory should be a species of a seminary in principle and practice! This thought is justified in the fact that the work of training young men for the priesthood is primarily the Bishop's obligation. His diocesan priests participate in the perfection of his priesthood, wherefore, perfecting them, he is perfecting himself and safeguarding his work. In the days gone by the Bishop trained youth in a way corresponding to our preparatory seminaries, in a manner like our major seminaries, and, pastorally, in his own household. Now, confronted with the impossibility of such procedure, the Bishop delegates a preparatory seminary or a like institution, the major seminary and the parish priest to train pastors of souls All these agencies act for the Bishop and cooperate for the realization of his apostolic work.

These considerations sketch the general lines of training after finishing a term in the seminary. Now it should be in order to approach those details which conform to the general scheme, and, of their very purpose, give a practical character to the after-training of the young priest.

The detailed direction that should be given is reducible to certain major points which are not all-comprehensive, but which are vital in the making or breaking of the newly ordained: They are: 1) The priest's private life. 2) His social life. 3) His apostolic life. 4) His Sacramental life. 5) His executive or administrative life. These are the objectives of training in the seminary, these are the departments of parochial activity for which the pastor is responsible.

The guidance of a young priest's private life is a delicate matter to discuss and, very often, a still more difficult affair to handle. But, if the *"paterne"* of canon law be kept in mind, encourage-

ment is had both for academical discussion and accomplishment. Surely the inner life of the priest must be safeguarded to insure proper deportment; and the "instruction, direction and vigilance" demanded by canon law are in vain if only directed to things external. Responsibility should not be avoided by reason of any mental hazard. The canonical admonition to the pastor who has charge of clerical coadjutors not only encourages him, but compels him,—seriously, in kindly manner, by prudent suggestion, withal diplomatically, without preachment or nagging, with direction scarcely felt, to supervise the intellectual and spiritual development and to direct, in the same manner, the emotions of the young priest.

In discussing the means of supervising the intellectual life of the priest it must be remembered that progress is made by study, through repetition and advance research, and by reading the best, worthwhile books, magazines and papers. Proceeding to method, the best guidance is example, the next best a clever "drawing out" and its necessary consequence a subtle stimulation to develop the better lines of thought discovered in the "drawing-out" policy An eloquent preachment is the pastoral library and library table. Finally, the young priest should be made to feel as much at home in the pastor's study as he is certainly made to feel comfortable at the dining table of the rectory

The spiritual development of the young priest would seem to present greater difficulties than intellectual progress. In this regard, too often, the pastor feels self-conscious, and, circumscribed by the so-called manly custom of concealing personal piety, making the discussion of devotional topics an awkward process. There is happy mean It may be admitted that few pastors have attained a heroic degree of sanctity, and, just as surely, few, mighty few, are outstanding sinners Let it be taken for granted, then, that the average pastor has a priestly heart and solid virtue. Fortified with this understanding the procedure in developing sanctity in the younger priest closely follows the general lines of the method to be pursued in cultivating intellectual progress. Reinsisting on the outstanding power of example,—without further repetition, the pastor should try to foster in his priestly com-

panion a spiritual outlook on life, an appreciation of meditation, a taste for prayer, a manly spirit of devotion, a habit of frequently visiting the Blessed Sacrament, a wholesome respect for the liturgy of the Church, a simple, unaffected, sincere, unobtrusive personal sanctity and priestly manner.

Special mention should be given to the duty of emphasizing the practices of the virtues, both natural and supernatural. (Parenthetically, it might be said there is greater danger of neglecting the natural than the supernatural virtues.) However, promptness, reliability, consideration, frankness, gentility, unselfishness, a law-abiding frame of mind, a deference to authority, prudence, fortitude, temperance, justice, patience, humility, and a host of other traits deserve cultivation. Without mentioning all or even a majority of virtues, charity should have special consideration, and should be written, better still, should be engraved on every priestly heart. As a major responsibility in the development of the spiritual life every prudent means should be used by the pastor to safeguard three outstanding virtues of the priesthood: chastity, obedience and poverty. The personal view of a good many priests is that these three virtues should enter more frequently in the discussions of the rectory Those attached to community life take these three vows, renew them at frequent intervals, meditate upon them, hear conferences upon them, try to live in the atmosphere of them The priests who are directly attached to their Bishop and share in the perfection of his apostolic life and power should realize from earliest years how gloriously these three virtues stand out in them There is the life of chastity, bound up irrevocably with the priesthood; there is obedience administered in one of the most eloquent gestures of Holy Mother Church when the newly-ordained places himself in the hands of the Bishop as an oblation of submission; there is a spirit of poverty which, with reckless abandonment, trusts all to Divine Providence. These virtues are necessarily a part of the priest's spiritual life, cultivated in the seminary, and developed in the days succeeding ordination. Wherefore the pastor's responsibility is again most apparent

To insure a safe development in the spiritual order, there must

be a studied effort to control and direct the emotions. To this end there should be a kindly, considerate and charitable attempt to analyze the character of the young priest, who is to share with the pastor the apostolic life of rectory and parish When a thorough analysis has been made, a comfortable margin must be allowed for error in judgment; time and other circumstances will substantiate certain observations and correct many more. But some effort must be made to *know* the individual. The pastor must note and appreciate and subsequently develop the good traits; mark the tendencies or inclinations which deserve improvement or serious change; and, may it be said in all humility there are such dispositions in everyone—both in pastor and assistants—that are capable of improvement or are altogether deserving of elimination. But, there will be fewer in pastors if serious attention is given them in the early days of the priesthood. In the control of the emotions the pastor should cautiously and paternally dwell on the necessity of self-denial, self-sacrifice, self-discipline, self-control. These are fundamental in the priest for the perfection of his own life and in the matter of parochial contact, and with whatever responsibility the assistant, the pastor, the Bishop have to deal. In teaching the control of the emotions, the pastor's example is paramount. Might it be hinted that with approaching age or in the fullness of years there could be a possibility of developing what, in business or the professions, is known as the morning grouch, the ante-breakfast or the pre-ten-o'clock peeve. Such a thing is possible and if made a reality could easily ruin confidence between a younger and an older man. The control of the emotions is inculcated on a youthful mind by pastoral example in the church, in the pulpit, in the school, in the office, at the telephone, in the rectory, at all times of the day and night.

Thus far the discussion has dealt with the after-training of the young priest in his private life. The next big consideration is the method of training his social life. By social life we mean contact with others. This we will take up under the headings of: 1) The unnecessary. 2) The harmful. 3) The indifferent. 4) The necessary. There may be a difference of opinion in the definition of these classes; if so,—in brief defense,—may it be said

that the classification appears to be justified in the observation of many individual cases.

By unnecessary social contact is understood parochial visits of a purely social nature; club life, with or without athletic appendages; secular visits outside of parish limits, with rare exceptions, and these only with the correct sense of priestly propriety.

Harmful sociability takes in particular friendships with the laity, certain classes of which increase the danger. Social contact, too, is harmful where there is a sharing of parochial or diocesan confidences. Not infrequently, and speaking in the mind of the Church, real personal harm comes from the frequentation of places of amusements. In general, anything has a harmful influence in the social life of the priest that lowers the mental or moral viewpoint, thereby enervating the sacerdotal character.

Indifferent social contact may be defined as too frequent recreational activities, especially those that could easily turn into the unnecessary or the harmful classes. With some hesitation there must be included visits which develop into clerical chumming, more characteristic of the campus than the clerical field. So too, in this class fall those visits, even with proper associates, where the conversation or discussion invariably deals with lay concerns.

By necessary visits there is understood any kind of social contact that is priestly. Under this head might be grouped parochial visits for the purpose of administering, or visits to prepare for the administration of the Sacraments, visits of consolation to the sick, census work, not as a matter of enumeration, but for spiritual as well as, on rare occasion, for financial value; follow-up work; in general, what might be designated as Good Shepherd calls; necessary social contact is admitted also as means of relaxation, especially with brother priests, and, at certain times, by way of vacation, providing the "where" and the "how" are in keeping with the dignity of Holy Orders.

The duty of the pastor is, at least, to discourage the unnecessary and indifferent, remove or prevent the harmful, allow and encourage the necessary social life of the young priest.

Before dismissing this division, it should be stated that the best

social life of the young priest should be in contact with the pastor in the rectory, and this, largely, is at the initiative of the pastor. In the rectory there should be genuine sociability in the atmosphere,—in the pastor's study, at the table, in every contact around the home and parish. A pastor who is a true type of a clerical gentleman has a great influence on the young priest for both time and eternity.

Another phase in after-training is the development of the teacher and preacher. In this regard natural talents must be taken into consideration, but, regardless of poise or mental endowments, the seminary has passed judgment and the young priest is to be accepted as approved to teach the Word of God. Here, again, the pastor must cooperate. By example and by the other means used in developing the character of the priest the pastor must demonstrate that the Word of God, to be communicated properly, needs personal effort, through prayer, both vocal and mental, study, reading, careful writing, the absorption of the theme (which will aid memory), the effort to improve style and delivery. Here there might be included some accepted system for public presentation: as suggestion, the pastor might open discussion and carry on conversation that would lead the young priest to realize the necessity of getting the thought and of giving the thought, clearly, intelligibly, sympathetically. In order to get the thought of the discourse, the following points should be insisted upon: a) What is the setting or source of the thought? b) What is the theme of the lesson or sermon? c) What is the central thought of each paragraph? d) What word, phrase or clause in each sentence expresses the principal thought? e) What group of words expresses the successive ideas? f) Visualize the thought? g) Feel what is spoken?—To give the thought there might be good-natured incentives: a) To cultivate the voice, by some attention to it at least. b) To control the pitch. c) To study inflection d) To develop force. e) To regulate volume. f) To observe the proper rate. g) To use correct enunciation. h) To adopt accepted pronunciation. i) To phrase thoughtfully. j) To give appropriate tone quality. k) To properly emphasize. This division is presented to show the lines that may be followed in friendly, abso-

lutely friendly discussion between pastor and assistant. Carping criticism or self-standardization would be ruinous and defeat the purpose of development. Humble discussion for mutual improvement will accomplish more than assuming classroom manner where it may be debatable which has the better talent.

In the early efforts of the young priest to present divine truths a word of praise goes a long ways, not given as flattery, but in the manner of approbation to zeal well-directed and with the admonition to drive with fullest energy for souls. It is not to be overlooked that the pastor should gradually introduce the young priest into various forms of pulpit effort,—from the catechetical on through sermons for special occasions, to retreat and mission work, providing there is any adaptability at all. Haphazard preaching should be directed toward systematic endeavor; with the final admonition to preach Christ and not self.

The school should be presented by the pastor as a most fruitful ground for souls. Here there would be regular, carefully prepared instructions. Here, too, the instruction should cover the full range of Christian Doctrine, correlating all to the balanced devotional life. It might be pointed out that discipline has a special value and priestly conduct and refined speech help the presentation of religious subjects. Everywhere the priest is teacher, on the playground, on the street,—everywhere.

The great work of the priest is sacramental He is the dispenser of divine mysteries. The priest should develop to the best of his powers, through prayer, teaching, watchfulness and example, the sacramental life of the newly ordained to the end that souls be saved. The seminary life, the spirit of his vocation, the grace of Holy Orders, the inner life of sanctity, cultivated in preparatory years, and strengthened in parochial contact develop zeal, that is, earnest thought in reference to a serious subject with a spirit of determination, driving to action.

Presupposing a certain amount of zeal, which is encouraged and carefully fostered by the pastor, there should be no difficulty in having the young priest spend his energy in reference to all the Sacraments. In spite of the fact that a priest is limited in admin-

istration, all the Sacraments come under his influence and in the scope of his work some way or other.

An extended dissertation on the priest's influence over the Sacraments is out of the question in the present instance, but, there can be pointed out in brief manner how the pastor, driven by personal zeal may direct and inspire in the young priest an appreciation of the work to be done in all the Sacraments.

Zeal should be directed towards the Sacrament of Baptism, not only in the act of administration, but, even more, in the search for souls who need Baptism. Under this class come children of fallen-away Catholics, children of careless Catholics, the organization of instruction groups for young and old. Convert work, in general, might be pointed out as a practical expression of devotion to the Sacrament of Baptism.

Love of the Holy Spirit and the desire of His indwelling in souls will impel earnest effort in the preparation, whether in school, in convert-classes, on the census, of individuals for the Sacrament of Confirmation

The Sacrament of Extreme Unction calls for watchfulness and fidelity in attention to the sick.

Matrimony demands most serious consideration in the instructions which are to be given by the priest to those preparing for the reception of this Sacrament. It is essential to remark that the pastor should supplement the instructions acquired in the seminary with prudent and, at the same time, pertinent explanation of the procedure in giving such instructions, the value of which cannot be insisted on too strongly. Outside the matrimonial instructions as such, an outline for the guidance and inspiration of non-Catholics in mixed marriages should be prepared so that the way may be paved for conversion.

The thought of Holy Orders must be kept in mind not only for personal appreciation, but for the practical purpose that the newly ordained, from the earliest years, become interested in vocations to the holy priesthood. Akin to this there should be mentioned the necessity of fostering vocations to the Sisterhood. An earnest desire to increase vocations characterizes every true priest.

The Sacraments of Penance and Holy Eucharist should take the burden of our discussion. How the pastor should labor to instill in the young priest a devotion for these Sacraments and a burning desire and a practical method to communicate them to the faithful would take volumes. An outline only can be given to fit in with the sketchy manner in which this discussion has been conducted regarding the other obligations of the pastor to train the young priest unto his own salvation for the good of souls. But here, particularly, an apology should be made for brevity, because with these two Sacraments we have the perennial labors of the priest.

The pastor's work in reference to the Sacrament of Penance is to engender in the young priest a genuine love for the confessional. There should be adherence to a definite schedule, but a schedule that is elastic A good slogan in common language, is, "Stick to the Box" Almost everywhere there is a time appointed in both the afternoon and evening. This time belongs to the public in the place designated—the confessional. Besides keeping confessional appointments there should be an utmost cheerful willingness to hear outside of schedule time; under this head we might place a willingness to "Wait", even after the schedule time is up. Everyone knows that surprises often come as the result of waiting. Then, the natural virtues of the man, of the gentleman, the supernatural virtues of the priesthood should be cultivated for contact with souls. Quiet, calm, unruffled disposition; patience, kindness, sympathy are but a few of the necessary requisites. Taking time, which means allowing the penitent a leisurely presentation and spending effort on the individual conscience must be done without admitting any exceptions even for so-called big congregations or congested missions. Special emphasis must be given the necessity of interrogating penitents. In this field the pastor is of vital importance to counsel prudence, to indicate method, to demonstrate the need, and to aid in the correct application of theology. Help, too, should be given in the means of discerning different kinds of souls. Finally, frequent confession should be encouraged with a demonstrated guarantee of opportunities for the frequent reception

of the Sacraments, without which frequent Communion cannot be practiced in the congregation.

To speak of the Eucharist is to think of the priest. To conjure up the priesthood there enters immediately the picture, the great Sacrifice of Calvary, the Mass, Communion. Seminary days prepare for ordination and the subsequent fulfillment of the obligations of the priesthood. The early years in the ministry add to, certainly should not subtract from the great preparation for life and eternity. Pastor and coadjutor should pray and think and labor together for the greater glory of the eternal sacrifice; and in this, surely, the pastor should take the initiative. The development of a priest's love for the Holy Eucharist is part of the expression of his spiritual private life. This has been discussed previously. In practical consideration the priest should be directed in the saying of his Mass to be prompt, to say Mass at the time most convenient to the people, to celebrate the Sacrifice with strict regularity and in a way that is devout, without introducing individual devotional mannerisms.

The priest, who comes under the direction of a pastor, was a good young man, most likely a daily communicant, a conscientious seminarian—surely a daily Communicant while at the seminary. After ordination, for some odd reason, still a good priest and devoted to his work, he may be forgetful of his duty in bringing souls to share in the divine life of Christ every day. Possibly he may be willing, even anxious to promote daily Communion, yet be unacquainted with the methods of producing fruitful spiritual results. Whatever the case may be, the pastor has the obligation for the good of souls and the congregation for which he is responsible to instill in the young priest a zeal for the spread of daily Communion. To do this the priest must be taught to think in terms of daily Communion. The term "frequent", is often too indefinite. There should be instruction to preach daily Communion, and, to anticipate objections, with adequate preparation and thanksgiving. Preachment should be made—in the pulpit, in the school, in the confessional, on the census, on the street, in prudent manner when contact allows the conversation, wherever priestly instinct suggests the introduction of the subject. Illustrations

without number could be given to substantiate the practicability of these suggestions. By way of a solitary example it was once suggested to a doubting Father Thomas that every sermon on any subject in the course of a year might be brought around to conclude with the Eucharist and plea for daily Communion. At the close of a twelve month the "experiment" was complete and daily Communion had noticeably increased.

After preaching, talking, quietly urging, the next important consideration is to give frequent opportunities to the faithful to communicate. They cannot be all corralled at one or two periods in the morning. Distribution times should be frequent, corresponding to the character of the parish. Should it be mentioned that the frequent times appointed must be scrupulously observed and adhered to with the utmost cheerfulness? Many a church, from five o'clock to nine is a Eucharistic haven, the faithful streaming in constantly. Some of this means sacrifice, self-denial, self-discipline, but it is hard to define the character of a priest without these terms. Besides, there is scarcely a priest who is not willing to do the work, once he knows the "how", and particularly once he experiences the practical results of daily Holy Communion.

Before dismissing the subject of the priest and his life with the Sacraments it might be in order to state that the pastor, by example and direction, should cultivate in the young priest, what was engendered in the seminary, a wholesome love and devotion for the liturgy of the Church. Liturgical slovenliness is a communicable disease. Whatever may be found in the young priest was not contracted in the seminary. Choir, sacristy and sanctuary must be safeguarded by the pastor so that the young priest may find vindicated the teaching of the seminary.

Some day the young priest must serve in an administrative capacity, either as pastor or in some other work appointed by the Bishop. Here, too, the pastor has a responsibility. The spiritual, social and financial administration of the parish should be unfolded to the young priest. Cases may be rare, but instances are on record of newly appointed pastors entirely at sea in reference to organization, whether spiritual or social, and completely floun-

dered in regard to financial details even to a practical method of bookkeeping. The pastor must be a leader. He is the captain of souls. He must organize, systematize, govern with priestly prudence, human skill, with balanced judgment, using different means to perfect his work, constantly watchful, always learning, ever seeking improvement. The measure of his success is largely spiritual, but he is the steward of the Bishop, guarding material interests. Whatever he has in the mental or spiritual order, whatever of method he has acquired, whatever of experience he has attained, whatever gifts he may possess he owes to God, and for the sake of God's Church, the pastor in all in reference to the young priest "*paterne instruat ac dirigat in cura animarum et invigilet*".

DISCUSSION

Rev. Ulrich F. Mueller, C PP. S To treat such a momentous theme *ex tempore* would seem a rather hazardous undertaking. Yet I am forced to attempt it, since not fully twenty-four hours have passed since the Reverend Moderator appointed me to do so Hence, please, pardon the lack of system, if such should appear.

The subject belongs only indirectly to the Seminary Section, except in so far as it is treated in pastoral theology.

Rev. Father Tobin apparently has no patience with those who continually ask: What is wrong with our seminaries? He almost completely exonerates these institutions and would charge rather the pastors with the duty of completing the education of the young levites when they have left the seminary. However it seems to me, that not all responsibility needs be shifted. The seminary too must assume some responsibility for the *After Training of the Seminarian.* The reason for this is both simple and evident. After all the neopresbyter must be his own trainer as much, if not more than being trained by the pastor. But to be efficiently his own trainer he must have been fitted for the task by the seminary.

Much of our modern secular education is acquired by correspondence courses. These are not so bad, as it is sometimes asserted. On the contrary, in many cases they are very efficient But they are so only, if one has already firmly grasped the required fundamentals The latter can be but rarely mastered without personal contact of teacher and pupil. The self-training of the young priest after he has left the seminary resembles to some extent a correspondence course, i. e., it depends to a great extent upon the printed word. Therefore the seminary must have fitted him by pointing out the very best literature available to fill out the details of his general knowledge acquired in the school.

If I understand Father Tobin correctly he would have the young priest specialize more or less on one or the other subject, of which fundamentals only could be taught in the years of preparation. Probably he means what I call the development of a hobby. One f. i. might specialize in science, another in literature, another in art or some other subject, according to his fitness and predilection. This is surely a sound idea. For nobody can be equally proficient on all topics. Whatever is necessary to know on all topics is taught in the seminary, now he ought to pursue some special study. In the selection of this special study the seminary professors should be guides. Suppose one shows alertness and interest in textual criticism? I would not fail to tell him to select this as his life work, i. e. secondary to his other duties, but to be pursued with constancy. Another one might show interest in the social question. Tell him to continue through the rest of his life to acquaint himself with both cases and solutions of this vexing problem No one can be master in everything But if every priest mastered but one of the many problems that confront us in these days, how marvelous would be our progress. The seminary must instill not only love for study but also point out to the student the problem, or study for which he seems best fitted

The distinction between personal and parochial sanctity, though perhaps somewhat artificial, yet appeals to me It *ought* not to exist, since the one ought to include the other, yet *it does de facto exist,* owing no doubt to our limitations The great Bishop of Geneva, St Francis de Sales, seems to furnish an excellent example He habitually after Mass gave audience to his subjects. The Bishop of Belley noticing this, expressed his surprise that the saintly Bishop neglected his thanksgiving. The Saint however answered. "But these poor people have no other time to see me, they must be off for their work" Here the Bishop of Belley may represent personal sanctity, whilst the Bishop of Geneva represents parochial sanctity. A conflict between the two is evidently possible. As we must solve the conflict between duties arising from two laws by reflex principle, so the conflict between the two sanctities needs a reflex principle for solution. I think the seminarians should be so trained as to apply this reflex principle almost intuitively. The principle itself is very simple: *"Salus animarum suprema lex"* Somewhat in the manner of St. Ignatius of Loyola When this great Saint one day was asked what he would choose to die with the assurance of salvation or to live and save souls but with uncertainty whether he would obtain salvation, he immediately answered "Save souls and leave the rest to God"

As to the social life in general the main principle that the seminary ought to deeply impress upon all candidates would seem to be: "Duty before pleasure". And by duty we should mean not only strict obligations, but also propriety. It seems to me that this principle, once it has been embraced, is capable of solving all possible conflicts that might arise. I

have always seen a glorious illustration of this in the story of Urias the Hittite. "How should I go down into my house, whilst my general and the army of Jehovah is in tents?" This sense of propriety was very well illustrated by a pastor, whom I happened to know. He was himself wealthy from home, so he could have afforded an expensive car. Yet he would not, but was satisfied to ride in a tin-lizzie, for he said: "My people are poor. It is hard for them to raise the required funds for our church. What would they think if their pastor came around in a Lincoln." Sense of propriety! Yea, but also sense of duty, which implies in the shepherd to avoid the *"scandalum pussilorum"* and even the *"scandalum pharisaicum"* at the cost of some personal inconvenience.

After all, beyond the sacramental activity, and after preaching, the personal example of the priest is the most potent factor for good not only among the flock, but even among the non-Catholics. Much has been said in these three days about effective preaching. Despite all efforts of the seminary, despite all personal efforts of the candidates some are bound to remain comparatively poor preachers The Curé d' Ars was a poor preacher all his life But nobody needs worry on that account, if he preaches by example. And this he does if he keeps always before his mind. Duty before pleasure Hence this must be deeply implanted in the seminary.

As to the emotional life it would seem that the best training can be reduced likewise to one principle One day the sons of Zebedee approached Christ asking that in the kingdom to come they might be prime ministers. The Lord answered that this was not in His power to give Then continuing He said "The Son of Man is not come to be served, but to serve". Let the young man grasp fully this principle together with it the stoic adage *"sustine et abstine"* and he has the key to solve all problems that may arise from the conflict of emotional life Much of the conflict that exists between pastor and assistant, much of the dissatisfaction of a young priest who has been given charge of poor missions arise from the thought that others enjoy better conditions. If he has learned that conditions must not only be borne with resignation but with joy, the source of trouble is eliminated Where the Bishop has placed him he is placed not to be served but to serve He shares this privilege with the Son of Man Can he wish anything better? And as to his poverty, if self-willed as it ought to be, was not Diogenes richer than the great Alexander?

The Rev. Father gave us a splendid paper on what the pastor can do to help the young priest in *After Training.* I have nothing to add, but that the candidate must do some of the training himself and that the seminary can fit him for self-training by inculcating deeply these fundamental principles: 1) *Salus animarum suprema lex.* 2) Duty before pleasure. 3) The Son of Man is not come to be served, but to serve. 4) *Sustine et abstine.*

MINOR SEMINARY SECTION

PROCEEDINGS

FIRST SESSION

TOLEDO, OHIO, June 25, 1929, 2:30 P. M.

The opening meeting of the Minor Seminary Section was held on Tuesday, June 25, at 2 30 P. M., in the Central Catholic High School, Room 208 Following prayer by the Rt. Rev. Lambert Burton, O. S. B , A M , LL. D., D D , Chairman, it was moved and seconded that the minutes of the preceding meeting be accepted as printed in the official bulletin of the Association Thereupon the Chairman appointed the Rev. Hamilton P Shea, S T. L., temporary chairman, and proceeded to read his paper, "Religious Practices in our Preparatory Seminaries A Survey". The object of the survey was to ascertain the nature and number of spiritual exercises obtaining in the preparatory seminaries of America Of the 105 institutions to which a carefully prepared questionnaire had been addressed, fifty-four returned complete reports, a noteworthy circumstance, since the returns indicated that more than fifty per cent of those approached had given the matter serious consideration In the discussion that followed the reading of the paper it was brought out that, in the main, our preparatory seminaries have a surprisingly great uniformity in the matter of spiritual exercises, the requirements laid down by the Church forming the basis of their organization. Particularly valuable was the contribution made by the Rev. Mathew Britt, O. S. B , who compiled a bibliography of spiritual literature for the direction and assistance of spiritual directors and students in minor seminaries. The Chairman called attention to the fact that the list was drawn up merely as a beginning of a more comprehensive bibliography, in the compiling of which all delegates were expected to take a personal and active interest.

The second paper, "The Place of the Social Sciences in the Curriculum of the Preparatory Seminary", was read by the Very Rev. Joseph B. Kenkel, C. PP. S., Ph. D., of St. Joseph's College, Collegeville, Ind. Emphasizing the high disciplinary, cultural, and ethical values inherent in the study of economics, the writer outlined the need and manner of intelligent correlation of the social sciences with history and the practice of debate. The Chairman commended the author for his scholarly paper, referring to it as a forceful and logical presentation of a difficult subject. Among the helpful text-books recommended were *Elementary Economics,* by Dr. O'Hara, Williamson's *Introduction to Economics,* Parkenson's *Primer of Social Science,* and Burke's *Political Economy.* The attention of the delegates was likewise called to the celebrated professor of economics at Princeton University, Dr. David McCabe, as an authority to whom queries concerning suitable and up-to-date text-books might be profitably referred.

The Chairman announced the appointment of the following committees:

On Nominations: Very Rev. Boniface Fielding, C. P , Chairman; Rev. Hamilton P. Shea, S. T. L., Very Rev. Joseph B Kenkel, C. PP. S., Ph. D.

On Resolutions: Rev. Thomas W. McFadden, C. M., Chairman; Rev. Patrick Cummins, O. S. B., D D , Rev Joseph A. Shendill, S. V. D.

The following minor seminaries were represented: Sacred Heart Seminary, Detroit, Mich.; Cathedral College, New York City; St. Mary's Mission House, Techny, Ill.; St. Joseph's College, Collegeville, Ind.; Conception Abbey, Conception, Mo.; St. Joseph's College, Princeton, N. J.; Passionist Preparatory Seminary, Normandy, Mo.; Sacred Heart Mission House, Girard, Pa.; Maryknoll Preparatory Seminary, Clark's Summit, Pa.; St. Joseph's Preparatory College, Kirkwood, Mo.; St. Martin's Abbey, Lacey, Wash.; St. Francis Minor Seminary, Cincinnati, Ohio.

Upon motion the meeting adjourned at 5:00 P. M.

SECOND SESSION

WEDNESDAY, JUNE 26, 1929, 9·30 A. M.

The meeting was opened with prayer by the Chairman, who appointed the Very Rev. Joseph B. Kenkel, C. PP. S, Ph. D., secretary *pro tem.*, while the Rev. Reginald Lutomski, O. F. M., A. M., St. Francis Minor Seminary, Cincinnati, Ohio, read his paper, "The Organization of Our Seminaries on the Four-Four-Four Plan". The Chairman pointed out that the plan, as outlined in the paper, represented a distinct step forward in the matter of organizing minor seminary curricula with a view to obtaining for seminary graduates full scholastic recognition which would lead to the A. B. Degree. Keen interest was manifested in the subject by all the delegates, each of whom explained the State requirements in their respective districts. The prevailing opinion was that our seminaries would do well to arrange their courses in conformity with requirements that would insure the granting of a degree to all seminarians upon due completion of their college course, provided that this could be done without prejudice to the traditions and the ecclesiastical legislation governing the conduct of minor seminaries.

At this point the Rt. Rev. Samuel A. Stritch, D. D., accompanied by the Rt. Rev John B. Peterson, D. D. and Rt. Rev. James A. Griffin, D. D., entered the room. Bishop Stritch, in a brief address, praised the work of the minor seminary and encouraged the delegates to continue their noble work with unflagging energy and devotion. Bishop Griffin likewise spoke a few words of commendation and encouragement, explaining at the same time that from personal interviews he had had with the Apostolic Delegate he could gather that His Excellency was vitally interested in the welfare of the minor and major seminaries of America. The Chairman thanked the distinguished visitors for their inspiring remarks, assuring them that their visit and addresses were highly appreciated.

The next paper, "Speaking Latin", was read by the Rev. Joseph A. Shendill, S. V. D., Sacred Heart Mission House, Girard, Pa. The author gave a thorough and comprehensive historical survey

of Latin-speaking as practiced in secular and ecclesiastical institutions, his leading theme being the advantage of such a course for all students, and the necessity of the course for students preparing for the priesthood. The paper gave rise to an interesting discussion regarding the direct method in teaching Latin, particularly in the first year. At the close of the discussion the Chairman, acting upon a suggestion from the floor, appointed a committee to look into the matter of Latin text-books suitable for use in the minor seminary.

The third paper of the morning, entitled "The Advisability of Using the Early Fathers of the Church as Text Instead of the Pagan Classics", by the Rev. Gerard A. Donovan, A. F. M., S. T B., J. C. L., Maryknoll Preparatory Seminary, Clark's Summit, Pa., was a plea for a judicious combination of classical and ecclesiastical Latin in the curriculum of the preparatory seminary The advisability of interesting teachers of Latin in the preparation of text-books designed specifically for preparatory seminary students was discussed at some length. *Excerpts from the Fathers,* by Malone, and various translations of Latin hymns were recommended as useful aids in promoting proficiency in the use of the Latin tongue, as well as acquaintance with the wealth of material to be found in the liturgy of the Church and in the writings of the Fathers. The meeting adjourned at 12:10 P M.

THIRD SESSION

WEDNESDAY, JUNE 26, 2:30 P. M.

This was a joint session of the Seminary Department and the Preparatory Seminary Section. A report of the proceedings appears in the records of the Major Seminary Department.

FOURTH SESSION

THURSDAY, JUNE 27, 9.30 A. M.

A clear and pointed paper on "What the Preparatory Seminary is Doing and What Should be Done for Public Speaking and Reading", by the Rev. Martin Lorenz, C. SS. R., St. Joseph's

Preparatory College, Kirkwood, Mo., was the first business on the morning's program. The writer, after explaining in a detailed way the method in vogue at St. Joseph's Preparatory Seminary, recounted the difficulties to be encountered wherever there is wanting full cooperation between all the members of the faculty and the instructor in public speaking. The benefits of public reading during meals were generally emphasized, though there was a wide divergence of opinion as to the most practical method of procedure, especially when the audience is composed of high school and college students. Full scholastic credit for work done in the public speaking department was strongly urged on all sides. The discussion concluded, the Chairman called for a report from the Committee on Nominations. The Committee proposed the following members as officers for the ensuing year. Chairman, the Rt Rev. Lambert Burton, O. S. B.; Vice Chairman, the Rev. Patrick Cummins, O. S. B., D. D.; Secretary, the Rev. Hamilton P. Shea, S. T. L. Upon motion the recommendation of the Committee was adopted and the above-mentioned nominees were declared elected.

The Committee on Resolutions submitted the following resolutions, which were adopted:

RESOLUTIONS

Resolved, that in the curriculum of the minor seminary, besides courses in history, a place be provided for at least one of the other social sciences, preferably economics

Resolved, that a personal invitation be extended by the Chairman of this Section to the heads of Preparatory Seminaries throughout the country to attend the next Convention, personally or through authorized representatives

Resolved, that, in accordance with the wish of Rome, this Section of the National Catholic Educational Association hereafter be officially designated as "The Minor Seminary Section".

Upon motion the meeting adjourned at 12:00 M.

REGINALD LUTOMSKI, O. F. M.,
Secretary.

RELIGIOUS PRACTICES IN OUR PREPARATORY SEMINARIES—A SURVEY

RIGHT REVEREND LAMBERT BURTON, O. S. B., A. M., LL. D., D. D.,
ST. MARTIN'S COLLEGE, LACEY, WASHINGTON

At previous sessions of this Section, and especially during the last Convention, inquiries were made as to the nature and the number of spiritual exercises prevalent in our preparatory seminaries. Expression was given also to the wish for a bibliography of books used for spiritual reading and meditation. To throw a little light on the problem, the writer of this paper was commissioned to make a survey of the situation To carry out these instructions, a questionnaire was sent to 105 schools.[1] Fifty-four replies were received. Three of these came from schools which disclaimed being preparatory seminaries, thus bringing our number down to 51. We are sorry not to have the replies from fifty more schools, but we are very grateful for those we did receive. The large percentage of replies shows the interest in the subject. The returns are fairly well distributed as to territory. They come from 23 states, and 34 dioceses and archdioceses are represented.

An element that may, to a degree, color this survey is the fact that eleven of the replies come from schools in charge of the Diocesan clergy, while the rest emanate from schools conducted by Religious Orders. It is probably a conservative estimate to state that of the latter class, from twelve to fifteen, and perhaps even more, come from schools exclusively for candidates for Religious Orders. There is no criticism of the presence of this element, and it is mentioned merely as a warning that the results of this survey may reflect, to a degree, practices in Religious Orders. Keeping this fact in mind will place us in a better position to evaluate the results of the survey.

[1] If any Preparatory Seminary failed to receive a copy, the omission was entirely unintentional

Of the 51 schools, 38 are exclusively preparatory seminaries, while 13 admit students not intending to become priests. Of this latter class, 5 separate ecclesiastical and general students, while 8 do not. Of the 38 which are exclusively preparatory seminaries, 14 have no division of students, 5 separate high school and college students, while 11 make the division according to age. Only 5 give a reason for a division based on age, that reason being moral guidance.

The mortality among beginners in our minor seminaries has distressed many who are interested in the promotion of vocations. With the hope of finding some solution of the problem, our questionnaire asked how others handled the situation. Of the total number of our respondents, 15 made no answer, 14 denied giving any special attention to beginners, 10 limit this attention to class matters, while 15 do give extra attention to the moral and ascetical training of beginners in seminary life. This help is given by conferences, or by individual attention, and, in a few cases, by both. Special conferences are given to the group of beginners, either very frequently for several weeks, or less frequently for a longer period, but in either case they are continued until the newcomers have become orientated. Individual or private guidance, or coaching, is done by the spiritual director, or by several Fathers appointed for that purpose. In one school the whole faculty contributes to this work, and in another, every boy chooses his own priestly monitor. To quote some of the statements which were jotted down in answer to this question:

"Vocation talks."

"Private conferences."

"Careful supervision and attention by two Fathers. Private interview with the Father Director."

"Special conferences with small groups, on what is expected of them as young seminarians, rule of life, etc."

"Special attention given to their needs in sermons and conferences. Special conferences to introduce the beginners into the seminary life."

"In their spiritual training they have special guidance by priest monitor who directs them in meditations, particular examen and spiritual reading in common."

"A week or two they are given special introductory conferences nearly every night on our life and studies. First year religion considers particularly new life of the students."

"Insist primarily on spirit of self-denial. Special personal conferences given by spiritual director. Each boy's case handled in an individual way. Individual remedies applied. Individual directions given each boy. Fundamentals taught in common."

"Conference period for about three months, until they have assimilated the spirit of the House"

DAILY PRAYERS

The summary of morning and evening prayers, and prayers for their vocations, is as follows:

	Yes	No	In Chapel	In Study Hall	No Answer
Morning prayers in common..	47	2	39	9	2
Evening prayers in common..	50	2	41	8	.
Prayers for their vocations	28	14	. ....	.	9
Having their own manual of devotions	6	. .	.. ...	..	. ...

HOLY MASS

Daily attendance at Mass is the rule in all our preparatory seminaries. The use of the missal during Mass is very common. We are probably nearly correct in saying that fifty per cent of the students use it at all the Masses they attend, or that all the students use it half the time. In some schools the use is almost universal. It is usually optional, but encouraged, or at least, explained. In this matter a few schools distinguish be-

tween the younger and the older students, while several others prescribe special prayers during Mass on certain days. About two schools insist on special preparation for Holy Communion during Mass. Concerning the use of the missal the replies of 8 were negative.

HOLY COMMUNION

In 48 of our preparatory seminaries it is generally expected that the students receive Holy Communion daily. The response to this expectation is very gratifying. Only one school reports less than 80% attendance at daily Communion, 5 report between 80 and 90%; in 21 schools between 90 and 95 per cent of the students receive daily, and in 21 schools the percentage of those receiving daily is 98 or more To encourage daily Communion the following means are used: (I mention them in the order of importance based on the frequency of their being mentioned in the answers by the respondents) Sermons (including conferences, instructions, and exhortations); spiritual readings; work of confessors, societies; established custom, meditation; individual coaching, holy hour; spiritual director, opportunity for confession; exposition Mass on First Friday, Forty Hours; visits, Society of St Paschal Baylon; Knights of the Blessed Sacrament; bulletin board; Loyalty Record; and the pamphlet, "Frequent Communion", by Father O'Hara

MEDITATION[2]

Sifting the reports on meditation, we find six facts standing out rather prominently, namely, that our preparatory seminaries quite generally have daily meditation, performed in common, in chapel, before Mass, of about ten to fifteen minutes' duration. This statement is general, and permits modifications on all six points. Thirty-two schools have meditation while nineteen do not. In several schools, meditation is never omitted, while in many schools it is dispensed with on days when the students attend a sermon. In some schools it is omitted also on days when church services are longer than usual. Two schools have two meditations per day. In most cases the meditation is in

[2] Books recommended for Meditation are included in the bibliography on pages 782 to 797.

common. In two or three schools, special consideration is shown the younger students. In 24 schools the meditation is made in the chapel, most of the others using the study hall for that purpose. In 23 cases the meditation is performed before Mass; several have it during Mass; a few after Mass. One school has it at 11:45 while another has it at 4:30 P. M. In three or four cases, the exercise is begun before Mass and continued during at least the first part of Mass. The length of time for this exercise varies from 5 to 45 minutes, the average being a trifle over 17 minutes. The most common is 15 minutes, this being the practice in 16 schools. A few quotations from the replies may be permitted. They follow:

"For more than a year we are giving the students a specially prepared meditation each morning This is based on the standard meditation books and adapted to the mentality (or at least that is the intention) of the American boy. It is still a bit early to say whether or not we have had results adequate to the efforts made."

"They are all together. We are fortunate enough to have one of the Fathers zealous enough to compose daily a meditation suited to needs and capacity of the boys."

"Students in the final year are taught to meditate daily. Students in the earlier years read the *Imitation of Christ* during meditation time, especially Book IV on the Blessed Sacrament."

"There are four classes; each presided over by a priest monitor. Each class has its own morning prayers and meditation and spiritual reading separate, 4th class in chapel."

SPIRITUAL READING[3]

Comparing the practice of spiritual reading in our schools with that of meditation, we find a very close parallel. Of all our respondents, 42 report as having spiritual reading, 41 as having it in common, 24 as having it daily, and with 26 schools this exercise is of 15 minutes' duration. This statement expresses the general practice. Of those who report as not having it every day, most have it four, five, and six times a week. The occasions on

[3] A comprehensive list of books suggested for spiritual reading will be found on pages 782 to 797

which spiritual reading is dispensed with are days on which there are sermons, conferences, Benediction, Stations, weekly confession, October Rosary, May Devotions, and free days. Naturally, no one school uses all these pretexts. Two schools have spiritual reading during the time of meals, while two others have it twice a day, and three have both public and private reading. In two schools spiritual reading is made privately under the direction of the confessor, or spiritual director. In 7 schools the period for spiritual reading is ten minutes or less, while three schools devote 20 minutes, and an equal number 30 minutes, to the same exercise. The most common is 15 minutes, as stated above. Spiritual reading is usually in common, but four schools divide the students into two groups, apparently striving to make this distinction between the mature and the immature. One respondent says:

"In the high school they have a conference instead of spiritual reading, three times a week."

Another says:

"We have made the division (at sixteen years of age) this year and are consequently experimenting to a great extent. Naturally we are trying to adapt both content and expression to their respective mentality."

A third suggests:

"For junior years, the lives of Christ, the Blessed Virgin, and the Saints. For the final years, books a little more advanced, treating of the spiritual life, are recommended."

VISITS TO THE BLESSED SACRAMENT

Examining the results of our questionnaire concerning Visits to the Blessed Sacrament, we find that our information is not so reliable and definite as we might wish. I am afraid the questionnaire failed to make itself understood. This much, however, is clear that all our preparatory seminaries zealously encourage such visits. The time of performing this act of devotion is left to the choice of the students, naturally being limited to such times as their other duties will allow. In 32 schools, visits are made in common after meals. Most of these make such a visit only once, others twice a day, while two make such a visit after every meal.

The prayers during these visits are those commonly said on such occasions. Just how many schools have more prolonged visits at other times during the day, is almost impossible to determine from the information in hand. There must be some fifteen in this class. The most common time for making these visits is between three and six in the afternoon. In most cases, prayers are publicly said. The Visits by St. Alphonsus are used by four schools. Other prayers mentioned are the Rosary, Litany of the Blessed Virgin, Litany of St. Joseph, Sodality Prayers, Little Office, and Vespers of the Immaculate Conception.

VESPERS AND BENEDICTION

Attendance at Sunday Vespers is the practice in 34 of our schools. Three attend more frequently, four once or twice a month, while the rest make no mention of it All attend Benediction at least once a week. Twenty-three schools have it more frequently. Most schools have many extra days, such as feast days, novenas, the time of retreat, the months of October, May and June. Congregational singing at Benediction is the practice in 42 schools, and in a few also at Vespers. While participation on the part of the students in the Liturgy of the Church is quite limited in some cases, others have made more extensive provision. As an illustration of the latter I may be permitted to quote the following:

"The students recite Prime and Tierce with the Community before Mass, Sext and None before dinner, Vespers about 2:15 and Compline before supper. They do not exactly chant the Office but recite it in almost *tono currente*. On Sundays, however, Compline is solemnly chanted. Solemn Mass and *Missae Cantatae* frequently occur. Every Sunday, Doubles of the second class, more important feasts of the rule, there is a *Missa Cantata,* which the students sing using plain chant. They all wear cassock and surplice on these occasions and also at solemn compline."

CONFESSION

One day in the week is set aside for confession in 29 schools. In 10 schools this opportunity is offered twice, or more frequently during the week, while in 12 schools a confessor may be

found in the confessional once every day. In addition to these opportunities, 18 schools permit students to call for their confessors at any time. Private conferences with the confessor, or spiritual director, are encouraged, and are at the option of the students in 38 schools. Eight schools have the rule calling for such a conference once a month. A few quotations may be permitted:

"One priest in accordance with the Decree of the Congregation of Seminaries and Universities,—Jan. 25, 1928, is appointed to hold a private conference with each boy once a month and more often if the boy so wishes. He is also the ordinary confessor but is assisted by two others."

"Six priests are spiritual directors. Students may choose any one. Four priests are monitors. Each boy sees his director and monitor once a month."

SERMONS

In 33 of our preparatory seminaries, there is a Sunday sermon, and in 31 schools this is in connection with the Sunday high Mass Twelve schools do not have a sermon on Sunday but have a conference, or some other instruction, instead In 31 schools the subject of vocations is opportunely touched upon during these sermons; in 13 this is done frequently while in 17 schools this occurs occasionally

CONFERENCES[4]

Apparently much of the vocational guidance and training, so far as instructions are concerned, is given by means of public conferences. Forty-nine of our preparatory seminaries report having these conferences. In 36 schools they are given at least once a week, 8 schools having them more than once a week. Ten schools have them twice a month; the rest have them less frequently. While an effort is made in most schools to follow a set series, there appears to be sufficient elasticity in this rule to permit the treatment of any special subject when the occasion pre-

[4] The following have been suggested as good sources of material for the preparation of conferences Bourne, Cardinal — *Ecclesiastical Training* — Benziger, Feeney, Rev B — *The Ideal Seminary* — B O W, Hooley, Rev T — *A Seminary in the Making*. Introductory Letter by Cardinal Bourne especially recommended—Longmans O'Neill, C. S C — *Clerical Colloquies* — Notre Dame, O'Neill, C S C — *Priestly Practice* — Notre Dame; O'Neill, C S C — *Sacerdotal Safeguards* — Notre Dame Rickaby, Rev J. — *Ye Are Christ's* Being eighty four Considerations for Boys Benziger.

sents itself. These conferences are given to the whole student body, distinction being made in only four schools. Where grouping does occur, it is based on age and class attainment. In about 14 schools additional distinction is made in favor of those just entering the preparatory seminary. In many cases beginners are given individual attention, while in some others they are given group instruction until they have become orientated.

The subject-matter treated in conferences to all the students constitutes a long and varied list. On this list we find the following: Our Lord, His Life, His Example, His Passion; the Blessed Virgin, and devotion to her; the Sacraments, Communion, Mass, Confession; the Priesthood, dignity of, ideals of, apostolate, learning and virtues required; the virtues, obedience, love of God, self-denial, purity, charity, hatred of sin, personal sanctity, presence of God, humility, love for souls; vocation; religious life; daily prayers, particular examen, meditation, faith, spiritual life, Rosary, visits, spiritual reading; duties as students, discipline, home duties, order, character, good example, ideals for boys, profit by association with others, studies, reading, personality; natural virtues, courtesy, cleanliness, industry, neatness; feasts and seasons, liturgy; Saints; dangers of youth; spiritual life; Christian politeness, and punctuality.

In 31 schools provision is made for private conferences with the spiritual director, or any other member of the faculty. In a few cases minor restrictions are made in this matter, while in others such conferences are the rule at stated times. In this the practice is about the same as mentioned above concerning private interviews with the confessor.

RETREAT

All our preparatory seminaries have an annual retreat, and five have two. Most retreats are conducted during the first semester, but at various times during that period. The following occasions are mentioned: opening of school (4)[5] September (12) (some of which probably refer to the beginning of school),

[5] These figures refer to the number of times each suggestion appears in the replies

October (9), first quarter (1), November (7), December (3), January (7), February (2), before Lent (1), during Lent (4), during Holy Week (5), May (1), July (1). One school has a one-day retreat at the beginning of school and a three-day retreat at its close. Another school has one retreat at the opening of school, and a second during Holy Week. The retreats in 40 schools last three full days. Three schools have less, and 7 have more, two having an eight-day retreat No studies, or purely mundane occupations, are allowed during these retreats. One school having a six-day retreat requires one hour of manual work per day. Another school having a three-day retreat allows some occupation as an aid to discipline.

Nineteen respondents were kind enough to inclose a copy of their "Order of the Day" for these retreats. Many of the exercises are common to all the schools. Nevertheless, a tabulation of the same would occupy more space in this report than the value of such a tabulation would warrant. Therefore, four have been selected[6] as *standard* "Orders of the Day", and are here submitted.

ORDER OF EXERCISES FOR RETREATS

DIOCESAN	
6 00	Rise.
6 20	Morning Prayers Mass
7 30	Breakfast
8 30	Meditation
9 45	Way of the Cross
10 30	Spiritual Reading
11.00	Meditation
12 00	Dinner
1 30	Rosary Litany.
2 00	Conference
3 30	Spiritual Reading
4 30	Meditation.
6 00	Supper
7 15	Assembly in Study Hall
8 00	Benediction Night Prayers
Holy	Hour with Te Deum on last evening.

FRANCISCAN	
5 45	Rising
6 15	Morning Prayers Holy Mass (Rosary during Mass)
7 00	Breakfast
8 00	Holy Mass Spiritual Reading Thomas à Kempis after Mass 5-10 minutes
9 00	Meditation, Lecture or Sermon.
10 30	Spiritual Reading
11 30	Dinner
12 00	Recreation Colloquy
1 30	Lives of the Saints
2 15	Stations of the Cross Preparation for Confession (10-15 minutes).
4 00	Meditation, Conference or Lecture.
5 00	Cleaning of shoes and clothes
5 30	Supper
6 00	Recreation Colloquy.
7 30	Meditation, Lecture or Sermon Benediction. Night Prayers Retiring

[6] This selection was made by the Rev. Matthew Britt, O S B, who made an analysis of this part of the survey

SULPICIAN

5:25	Rising.
6:00	Morning Prayers Mass Study Hall.[1]
7.15	Breakfast. Silent Recreation
8:00	Study Hall
8.30	Visit to the Blessed Sacrament
8 45	Conference. Free Devotion [2]
9.30	Spiritual Reading
10 00	Study Hall.
11 00	Conference. Silent Recreation
11:50	Scripture Reading Dinner Recreation
2·00	Stations of the Cross
2.30	Study Hall
3 30	Conference. Free Devotion or Silent Recreation
4·15	Rosary
4 30	Study Hall
5·00	Conference Silent Recreation
6:00	Supper Recreation
7·15	Benediction Night Prayers
8·15	Lights Out

REDEMPTORIST

6 30	Rising.
7 00	Two Holy Masses. During first Mass Morning Prayers, Preparation for Holy Communion in public.
8 00	Breakfast and Remission
9 00	Reading of the Rules
9 15	Conference (in Chapel)
10 00	Private Devotion
10 30	Singing Class (in Auditorium)
11 00	Private Devotion
11 30	Conference (in Chapel)
12 15	Remission.
12 20	Particular Examen (in Study Hall).
12 30	Dinner and Remission
2 00	Spiritual Reading in Study Hall.
2 30	Rosary and Visit. Hymn before and after
3 15	Conference (in Chapel)
4 00	Remission
5 00	Way of the Cross Hymn *Stabat Mater*
5 30	Private Devotion
5 45	Conference (in Chapel).
6 30	Supper.
7·00	Private Devotion and Remission
8 00	Benediction and Night Prayers
8 50	Last Sign

No talking or games permitted during the Retreat Manual labor of some kind during remissions is not forbidden

[1] *Study Hall*—not for study but for spiritual reading in private, or a time to speak to confessor or director

[2] *Free Devotion*—time spent in reflecting on matter of the conference Time spent in chapel where the conference was given, or on the grounds walking about or sitting

EXAMINATION OF CONSCIENCE

With two exceptions, all our schools have daily examination of conscience, and in nearly every case this takes place in connection with night prayers One school has this examen before the evening meal, and a day school has it at the close of class periods.

Particular examen is practiced in 26 of our schools and it is required in 23 schools The most common time for this exercise is immediately before noon The time devoted ranges all the way from 3 to 15 minutes. The average time devoted to it is a little over 6 minutes. Two schools require it only of the Seniors, and one school makes it optional.

SOCIETIES

The League of the Sacred Heart is established in 32 of our schools, and we find the Holy Name Society in 12. A Sodality of the Blessed Virgin has been organized in 25 schools. The

Mission Crusade claims 33. Other societies existing in some schools are as follows: Third Order of St. Francis (9), St. John Berchmans' Society (4), Altar Society (3), Archconfraternity of St. Benedict (3), St. Paschal's Acolyte Guild (2), The People's Eucharistic League (2), Society for the Propagation of the Faith (2), Knights of the Blessed Sacrament (2), Archconfraternity of the Blessed Sacrament, Gemma Galgani League for Chinese Missions, Acolytes' Guild, St. Placidus Altar Boys' Society, Confraternity of the Holy Rosary, Communion Guild, Oblates of St. Benedict, and Catholic Students' Medal Society.

In reply to the question concerning other religious practices in the training of our students, we find mention of the following: Forty Hours, Holy Hour, Devotions of Reparation on Thursday, Two Communions of Reparation every day, Stations, Rosary, May Devotions, Novenas, November Devotions, Spiritual Recollection at the end of every month, Day's Retreat after the Christmas holidays.

Were we, in conclusion, to draw up for our schools a program of spiritual exercises based upon the data presented by the replies to this questionnaire, we would probably have something like this. For *daily* exercises we would have. Morning prayers in common, a short meditation, Mass and Holy Communion, a visit to the Blessed Sacrament, spiritual reading, and night prayers in common followed by an examination of conscience. As *weekly* exercises we might have, the weekly Confession, a conference, a sermon, Sunday high Mass, Vespers and Benediction. As *annual* exercises we might suggest, a retreat, October devotions, November devotions, Lenten devotions, and May devotions. We might submit this program as a minimum. It is possible that some would be compelled to modify even this to suit their circumstances, while others would feel that they could and should add considerably more.

A BIBLIOGRAPHY[7] OF BOOKS FOR MEDITATION AND SPIRITUAL READING IN PREPARATORY SEMINARIES

(1) The titles listed in the bibliography were obtained through a questionnaire sent to more than one hundred preparatory seminaries in the United States.

(2) To indicate the number of times any given work has been recommended the following method was adopted: (a) The title of a book, unaccompanied by a number, indicates that the book was listed in one questionnaire. (b) If a title is found in more than one questionnaire, the number of times it appeared is indicated by small figures (like those used to indicate footnotes) placed immediately after the title.

(3) A few books recommended are now out of print. They are listed at the end of the bibliography.

(4) Practically all foreign publications are kept in stock by the principal Catholic publishers in America and are actually listed in the complete catalogues of Catholic books prepared by Herder and Benziger. Other firms while not publishing such general catalogues also keep most of the books in stock. No book listed, except one published in France, need be ordered from abroad.

(5) Attention might be called to a rich but inexpensive source of devotional, biographical and doctrinal material published in the form of pamphlets by the American and English Catholic Truth Societies and by the Paulist Press. Only a few of these excellent pamphlets are listed in the bibliography.

(6) A directory of publishers with their proper addresses will be found at the end of the bibliography.

à Kempis, Thomas, *The Imitation of Christ*[9].....All publishers
à Kempis, Thomas, *The Following of Christ.* The Imitation is usually known by this title when published "with practical reflections after each chapter".
Albert the Great, Bl. (O. P.), *On Union with God*[2]..B. O. & W
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Anon., *The Life of the Ven. Father Colin, S. M*.....Herder
Anon., *Meditations for Passion and Eastertide*.....Sulpician
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Anon., *The Mysteries of the Holy Rosary*.....Herder.

[7] This Bibliography was compiled by the Rev Matthew Britt, O. S B., St. Martin's College, Lacey, Washington

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THE PLACE OF THE SOCIAL SCIENCES IN THE CURRICULUM OF THE PREPARATORY SEMINARY

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The social sciences are usually defined as those studies which relate directly to the development of human society, and to man as a member of social groups. This definition is a very broad one and includes the historical, the industrial, economic, political, and social relations of man It includes the various forms of history as well as the subjects of economics, sociology, and political science While history to-day is viewed as one of the social studies, and while the necessity of *ex professo* courses in economics, sociology, and political science is to some extent contingent upon the stress laid on history in the preparatory seminary, I shall, nevertheless, refer to history only very incidentally as otherwise the scope of this paper will be unduly extended.

Whether or not one or several of the social sciences deserve a place in the course of studies leading to the priesthood, depends upon the ultimate aims of the course, and these aims must necessarily be formulated in the light of the position that the future priest will occupy. The position of leadership which the priest inevitably holds in whatever community his work will be, makes the knowledge of a very large number of the subjects taught in the social sciences, imperative. This has been stressed time and again by leading writers on the subject; it has been given special emphasis by ecclesiastical authority. Pope Leo XIII in his Encyclical Letter on the *Condition of the Working Classes*, referring to the conflict between capital and labor said:

"No practical solution of this question will ever be found without the assistance of religion and of the Church. We affirm without hesitation that all the striving of men will be vain if they leave out the Church. It is the Church that proclaims

from the Gospel those teachings by which the conflict can be put an end to, or at least made far less bitter, the Church uses its efforts not only to enlighten the mind, but to direct by its precepts the life and conduct of men; the Church improves and ameliorates the condition of the working men by numerous useful organizations: does its best to enlist the services of all ranks in discussing and endeavoring to meet, in the most practical way, the claims of the working classes."

Now we may ask. How can the priest as the representative of the Church fulfill his mission properly in reference to this problem or to other social problems as well, unless he have at least a fairly good understanding of the question at issue? It would seem, only by definite instruction in his course of studies leading to the priesthood. This was the conviction of Pope Leo. Writing to the Bishops of Italy in 1902, he stated: "We desire that in the seminaries the aspirants to the priesthood should be instructed, as is fitting, in the Pontifical documents that deal with the social question and with Christian Democracy". This demand has been repeated by Pope Benedict XV and Pope Pius XI. In his first Encyclical Letter, after branding the many current false social views as a species of moral, juridical, and social modernism equally as pernicious as the better known dogmatic modernism, Pope Pius XI inculcates the necessity of studying the doctrines and precepts contained in the Pontifical documents of his immediate predecessors. He then adds these significant words: "It is necessary to recall those doctrines and those precepts; all this is more than ever to be made clear to the young people in our schools, particularly to those preparing for the sanctuary".

The question has on several occasions been discussed in the Seminary Department of the Association whether or not *ex professo* courses in the social sciences should be introduced into the curriculum of the major seminary. The papers presented have been favorable to the introduction of such courses but there has been hesitancy in definitely advocating it by a resolution. It has been felt by many that the treatment of the social questions entering into the study of ethics, moral and dogmatic theology, and Church history would be sufficient to equip the student with the necessary knowledge to take his place of leadership after

ordination. When a person reads the papers that have from time to time been presented before the Seminary Department, which deal with the difficulties of teaching the content of the customary subjects of the curriculum, one must hesitate in advocating the introduction of these courses, regardless how enthusiastic one may personally be for them and of the value one may set on them. Besides that, there are other subjects that clamor for recognition in the major seminary and that possibly have a prior or at least an equal right to exist with the social sciences. Thus, it is probably just as important that one or the other course in education be introduced to serve as professional preparation for a principalship or instructorship in the Catholic school.

We come then to the question: How much instruction in the social sciences can be given during the first six years of the course, the period covered by the preparatory seminary?

Before taking up that question we may enquire in how far the social sciences—economics, sociology, and political science—have found a place in the curriculum of our preparatory seminaries. My information on this matter is quite incomplete. The time available for this paper did not permit me to make an extensive enquiry, but my perusal of a number of catalogs of preparatory seminaries and the *Official Catholic Directory,* where the names of professors and the courses taught by them are listed in many instances, leads me to believe that in the great majority of the preparatory seminaries there are no courses offered in the social sciences.

Are these courses of such intrinsic importance that they should invariably find a place in the curriculum? It is my conviction that apart from the courses in history the preparatory seminary should provide at least one social science for all its students who will not have an opportunity to pursue such a course in the major seminary, even at the expense of curtailing or eliminating one or the other course now having a place in the curriculum, and that, in case only one of the social sciences be taught, this should be economics.

The utility of a course in economics appears from a consideration of its subject-matter. It is the science that deals with the ac-

tivities of man in making a living. As such it teaches the student the forces, principles, and laws that underlie the process by which man seeks to supply his fundamental wants. Economics supplies the foundation for the proper understanding and evaluation of the social reform movements of the past and supplies likewise the prerequisites for an intelligent interest in present programs for social betterment. Economics teaches the force that economic factors exert upon government education, law, and even upon religion. It is a well-known fact that economic factors exert a strong influence upon all other departments of life, and it is only by a systematic study of the subject that one is qualified to properly measure and appreciate the actions and habits of man in his social relations.

The study of economics has a high disciplinary value. In this it stands second to none. It requires of the student to gather and observe facts, to classify and correlate them, to make deductions and generalizations. In this process the student necessarily exercises and develops his powers of judgment, for the facts of economic life tell a story only by interpretation. Thus the student is forced to the practice of thinking independently. The inductive nature of the whole process trains the student to make his inferences in the light of objective evidence and reasoning as distinguished from conclusions based upon emotional impulses.

As a liberal study the value of economics is not to be lightly dismissed Much of the satisfaction of life comes from an understanding and appreciation of man in his economic relations with his fellow men. To understand the principles that underlie the organization of industrial or economic society is as much a part of true culture as the understanding and appreciation of the ancient classics of Greece and Rome. "Such knowledge puts one in touch and harmony with large and influential elements of modern life. To be ignorant of them compels one to just that extent to live as a stranger in a strange land." Archbishop Ketteler, the pioneer of modern Catholic Social Reform, has said: "If we wish to know our age we must endeavor to fathom the social question. The man who understands that knows his age.

The man who does not understand it finds the present and the future an enigma."

The study of economics has ethical values that are of no small consequence. It inculcates the lesson of thrift, of self-help. By approaching questions from the social point of view, it teaches the student to place the general welfare above selfish interests, and in this the study promotes a high order of citizenship and patriotism. It is indeed true that the opposite notion has prevailed in the past and persists to-day. Because economic science deals largely with material wealth, it has been inferred that economics has no other concern than to stimulate the selfish desire for wealth by teaching the student the stealthy ways in which he may surpass his competitor in worldly gain There is no justification for such a view. On the contrary, economics is emphatically a science which impresses upon the student social interdependence; it inculcates without ceasing the necessity of cooperation with fellow men, it stresses that individual as well as collective welfare is the result of harmonious social endeavor —and it is the securing of man's welfare that forms the chief aim of the study and gives to it the chief and abiding interest for its pursuit.

If these values to be obtained from a study of economics justify its introduction into the course of the preparatory seminary, we are ready to discuss in what year of studies the course should be given. Because of the greater maturity of the student, economics can be most advantageously presented in the sixth, the final year of the course. There is no marked uniformity in the four year colleges as regards the specific year in which the course should be given. An investigation conducted some years ago showed that the general economics course was taken in the freshman year in fourteen per cent of the cases, in the sophomore year in thirty-one per cent of the cases, in the junior year in forty-two per cent of the cases and in the senior year in thirteen per cent of the cases. To-day economics and other social sciences are taught extensively in the high schools A comparative study in 1925 of the public and non-public high schools accredited to the North Central Association disclosed the following: "Thirty-two and five-tenths per

cent of the schools are offering courses in community and vocational civics, 39.3 per cent are providing courses in advanced civics, 42.7 per cent are teaching economics, 17.9 per cent give instruction in sociology, and 9.5 per cent have a course styled 'Problems of Democracy' ". In view of the fact that economics and also other social sciences, such as sociology and the course in problems of democracy, are so extensively taught in the high schools, there is every reason to believe that the subject can be successfully taught in the fifth year of the course.

How much time should be devoted to the course in economics? Again the divergence of view is quite large. Many of the high schools that offer a course in economics limit it to one semester of five classes a week. But it should be stated that in these schools the other semester is sometimes devoted to sociology, advanced civics, or a course in problems in democracy. In the colleges the general practice is to devote three hours a week for two semesters, the first semester being confined largely to a study of the principles and the second semester to current economic problems There are those who think that this time is too short for a proper grounding in the subject. Thus one teacher writes: "Teachers of economics to-day are doubtless attempting the impossible in compressing the present 'general course' into three hours for two semesters. No other department of a university attempts to treat in such a brief time so broad a subject, including both principles and applications. As a part of a general college curriculum 'general economics' cannot be satisfactorily treated in less than three hours a week for two years." He would have the additional time spent in getting a better understanding of the subject through economic history and geography, through observation and description of actual conditions, through greater use of problems and examples and through more detailed, less superficial study of the fundamental principles. There is no doubt that with such additional work the student's grasp of the subject would be much more adequate, and the only reason for not extending the course to that length is the time needed for other subjects. These results can be partially realized by correlating the work of economics with history and the practice of debating. My own experience con-

firms me that a fairly good foundation in the principles and also in their application to current problems can be obtained by a course of four hours a week for two semesters.

This leads to a consideration of the content of the economics course. To a large extent it will be determined by the text-book—and there is such a variety of good texts available that the use of a text should be the prevailing device of instruction. But the content in a preparatory seminary should include a study of the Encyclical Letter of Pope Leo XIII on *"The Condition of the Working Classes"*, a study of the American Bishops' "Program of Social Reconstruction", sections of the Pastoral Letter issued in 1919 by the American Hierarchy, and also a brief study of such agencies as the National Catholic Welfare Conference, the National Conference of Catholic Charities, the Catholic Conference of Industrial Problems, the Central Verein, and the St. Vincent de Paul Society. The relation of these documents and these agencies to the life of the future priest indicates to you the reason for including them in the content of the course.

The sociological character of the agencies just referred to may prompt you to ask: Why not introduce a course of sociology instead of economics? Because I believe that the proper entry upon the social studies is through economics. In so far as the domain of sociology has been widened to include every phase of social life and group activity, its approach to the study of society is broader and presupposes more maturity on the part of the student. Hence sociology should follow a course in economics, or at least a course in economics should accompany the course in sociology.

Another course that may conceivably be substituted for economics or sociology, is political science It should not usurp the place of economics for the reasons already mentioned, but it might be substituted for sociology in case no course in civics had preceded in the high school department. But civics and also American history are almost universally taught in the high school course and are made obligatory for schools seeking State accreditment. In order to graduate from a commissioned high school in the State of Indiana, the pupil must have completed

one unit of civics and one unit in American history, a unit amounting to five classes a week for the entire school year. Where such requirements are found, the need for a course in political science is correspondingly lessened. Certainly it would be more advantageous to have a course in sociology instead of a course in political science if there were question of adding another social science course to that of economics.

If you have borne sympathetically with me until now you will be inclined to introduce a course of economics into the curriculum of the preparatory seminary, but you will ask: How can it be done, with our curriculum already overcrowded? This, I realize, is the real crux of the situation We know that from time to time there are papers read in the Seminary Department which call attention to the inadequate preparation of the students coming to the major seminary. At the Convention in Detroit, in 1927, a paper was read on the subject, "What Hampers the Seminarian Most in His Course?" The opening words were as follows: "If this question had been addressed to all the seminary professors of the country it is just possible that the replies would not have been unanimously identical; yet it is more than merely probable that the answers would have swelled into a mighty lamentation chorus over the ignorance of Latin and its deplorable consequences". The probabilities are strong that if a question in reference to the other studies such as English and Greek and the sciences would be directed to the seminary professors, the chorus would be only less mighty in proportion as these studies might be less essential to carry on work successfully in the major seminary. Instead therefore of adding courses, it seems necessary to concentrate on the ones we have, and perhaps even eliminate one or the other of these. This thought brings us into contact with the problem of the entire curriculum of the preparatory seminary. What are the aims by which we are to be governed in constructing this curriculum? Certainly there must be a great divergence of opinion in reference to these aims, or at least in reference to the studies by which these aims may be best realized. Otherwise there could not be the great variations in the course of studies that one discovers even upon

very limited investigation. Certainly one of the aims of the preparatory seminary must be to prepare the student for the successful pursuit of his studies that are to follow in the major seminary. But the curriculum should be based upon even broader foundations. It should be constructed in the light of ultimate aims—the training that the student should have at the time of his ordination to the priesthood. Viewed in this way, the curriculum of the major seminary will be taken into consideration in constructing that of the preparatory seminary. If the major seminary cannot offer a certain course evidently desirable in the training of the seminarian, it then becomes the obligation of the preparatory seminary to consider the introduction of that course into its curriculum. This seems to be largely the condition in reference to the social sciences. I believe that the preparatory seminary should provide at least one social science course for all its students who will attend a major seminary where no social science courses are offered. The question then occurs: Which of the courses now offered in the preparatory seminary should give way to a course in economics, the social science subject advocated in this paper?

As far as Latin is concerned, the practice seems to be to devote six hours a week for six years to the subject. While it is not intended that this course should be curtailed, it would seem that if students within such length of training are not adequately grounded in the subject, some other cause must be found than lack of sufficient time given to the subject. But in order to give place for a course in economics, it may be possible in some preparatory seminaries to devote less time to mathematics; in others less to the natural sciences. Perhaps the courses in ancient and modern history might be changed into a one-year course in world history on the order as it is offered in many high schools. The question would have to be settled by each institution in the light of its present curriculum as related to the ultimate aims that should obtain in the course leading to the priesthood. These aims, may I repeat in summary of what I have tried to lay before you, justify a place in the curriculum for at least one of the social sciences, preferably economics, and

this by virtue of the positive fund of information it supplies for the proper understanding of a large part of man's activities in his social relations, by virtue of the larger grasp it gives to the student in his other courses, particularly history, and the foundation it supplies for the effective study of extensive sections in ethics, moral theology and Church history, the understanding it will give to the future priest in his daily activities as administrator and leader, and finally by virtue of its disciplinary, ethical, and cultural values.

THE ORGANIZATION OF OUR SEMINARIES ON THE FOUR-FOUR-FOUR PLAN

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Even the most casual acquaintance with the history of the foundation and development of the Seminary Department will suffice to show that persistent and heroic efforts have been put forth by ecclesiastical educators to organize our preparatory and major seminaries along standards that would meet the best educational requirements of both Church and State. It is significant that at the very first meeting of this Department, which was held at St. Joseph's Seminary, Dunwoodie, N. Y., May 25, 1898, one of the leading topics under discussion was the matter of seminary curricula and organization. Equally significant is the fact that, in 1904, when the Seminary Conference, as it was then called, was revived after having been suspended for a period of five years, the entire program was devoted to a consideration of entrance requirements into our seminaries. In virtually every session from that day to this, and very particularly within the last few years, the matter of organization and standards has engaged the attention of the delegates—unmistakable evidence that those connected with seminary work are keenly alive to the new situation that changed and changing conditions have created, and that there have arisen problems with which our minor and major seminaries, if they would do the just and honorable thing with regard to all their students, are certainly compelled to reckon. The lively and sincere interest that has been invariably manifested in this subject by so large a number of our members amply testifies to the vitality of the Seminary Department, and reflects at the same time an earnest desire to discharge its obligations in the most conscientious and efficient manner.

It will be recalled that the question of the major seminary curriculum, which is obviously the basic question of seminary

work and seminary life, just as it is inseparably bound up with the matter of organization, received rather comprehensive consideration at the Pittsburgh Convention, held in 1925. Two of the resolutions passed at this Convention have a distinct bearing upon the subject to be treated in this paper, and will therefore merit repetition here. The resolutions referred to are the following:

"Be it resolved, that the Seminary Department strive to bring about unanimity in curriculum and uniformity of practice.

"Be it resolved, that in order to create some like-mindedness in regard to curricula, the president of this Department appoint a standing committee whose purpose and function shall be to construct such curricula as are designated by this Department and given such liberty to build such other curricula as it may deem advisable, with the understanding that whatever curricula are constructed and submitted to this Department shall be interpreted in the light of standards and purely voluntary with no binding force on those concerned."

The whole tenor of these resolutions, as well as the nature of the discussions that inspired them, indicates the general attitude of those identified with seminary education towards unification and standardization in reference to our major seminaries, and by necessary implication, in reference to our preparatory seminaries.

Though the title of this paper would seem, at first blush, to suggest a running counter to the prescriptions laid down by canon law for the administration of seminaries, it will presently be clear that no such purpose is intended. It may be well to insert here a brief summary of the Church's legislation.

Beginning with the enactments for the institution of ecclesiastical seminaries passed by the Council of Trent (Sess. 23, Ch. 18, De Ref.), the Church has ever continued to manifest a very particular solicitude in the curriculum and conduct of her seminaries. Notably anxious has been the interest of the Supreme Pontiffs during the past quarter of a century, their formal and authoritative pronouncements regarding seminaries leaving no doubt as to the standard required by the Holy See. The code

of canon law (Canon 1365) is quite explicit as regards the question of seminary organization. It prescribes that the major seminary course extend over a period of six scholastic years; that two full years be devoted to the study of rational philosophy and its related branches; that the theological course cover a period of at least four full years and that this course embrace the study of dogmatic and moral theology, Sacred Scripture, Church history, canon law, liturgy, ecclesiastical chant, and pastoral theology; that the departments of Scripture, dogmatic theology, moral theology, and Church history have their distinct professors; and, finally, that the method, teaching, and principles of the Angelic Doctor be observed in the teaching of rational philosophy and theology More detailed interpretations, representing the official teachings of the Church on seminaries, may be found in the admirable volume by the Rev. A. M. Micheletti, *Constitutiones Seminariorum Clericalium,* published in 1919, as also in the *Ordinamento* of the Congregation of Seminaries and Universities of April 26, 1920, which is an official commentary on the chief canons of the new code respecting the laws and regulations to be observed in the administration of seminaries. Attention might also be called to the celebrated circular letter addressed to the Bishops of Italy in July, 1923, by the Consistorial Congregation, through its secretary, Cardinal DeLai, a document which now serves as the official guide in arranging the seminary *horarium.* While this letter, like the *Ordinamento,* is addressed directly to the Bishops of Italy, it must be regarded as a distinctive norm for Catholic seminaries the world over, since it is based on the Church's authoritative documents concerning ecclesiastical education in general In consequence of this solicitude and stimulation there is now, far more so than there has been in the past, essential agreement among our American seminaries in regard to the curriculum of studies to be pursued, the number of years prescribed for the respective courses, and the place of importance assigned to each branch of study. In view of this substantial harmony obtaining in our seminaries and the specific regulations of the Church it would seem that a discussion of seminary organization were wholly superfluous; but owing, in large measure,

to the peculiar trend of secular education in this country and the rapidly changing conditions growing out of our highly complex modern way of living, both minor and major seminaries are confronted with difficulties which neither can afford to ignore.

In a paper entitled "The Young Levite and His Degree", read before the Philadelphia Convention, in 1922, by our Rt. Rev. Chairman, the writer made an urgent plea for an organization of our seminary courses upon a basis that would lead up to the granting of degrees. What he said then is as true and significant at this time as it was seven years ago. "It is possible", he said, "the first mention of the subject of degrees for our clergy gives rise to a suspicion that the author is advocating an innovation and that of an undesirable type For many years, yes, even for centuries, we have been going on the assumption that a degree was a perfectly useless appendage to a priest's name, yea, was even thought to smack of vanity. Old as this prejudice may be, it will be well to examine into the facts of the case if it can be shown that there are sufficient reasons for giving the matter so much attention." About the advisability of securing this boon for our future priests there can be no question; the difficulty lies in hitting upon a plan which would make the obtaining of degrees possible without prejudice to the prescribed educational requirements that distinguish our seminaries from other schools. My belief is that the so-called four-four-four plan, which will be fully introduced by the Cincinnati Franciscans next year, represents an arrangement that goes a long way towards solving the problem. The fact that the plan has received the enthusiastic approval of our Minister General at Rome is satisfactory evidence that the interests of the Church and the Order have been altogether safeguarded. The underlying reason for this readjustment was not inspired by any motive that might suggest mere recalcitrance against the established order, which is certainly as much unrelated to progress as mere novelty is unrelated to value. The departure was made for the sole purpose of arranging our seminary courses in accordance with standards that would lead up to the A B. Degree, and assure State recognition for that degree.

It need not be emphasized that the problem here is entirely an intellectual one. The first intellectual problem that confronts the faculty of the preparatory seminary being that of standardization, the initial step was, naturally enough, to seek State recognition for our preparatory seminary as a fully accredited high school. To accomplish this, it was necessary to arrange our curriculum in conformity with the State requirements regulating standard high schools. In the paper quoted before the writer remarked: "Many will probably argue that we would be lowering our standards in doing so, but the very contrary will be the result. The requirements of standard schools are in many respects more exacting than many of our seminaries, both preparatory and major. Nor will we have to sacrifice anything. Nearly all States will admit four years of Latin in the high school and in the college as much Latin and philosophy as we now have and even more. English is another leading subject, and in this nearly all, if not all, States admit four units in satisfaction of college entrance requirements, and this subject can also be offered as a major in college." Our two years of experience with the revised plan bears out this statement fully. The term standardization, it need scarcely be pointed out, means the arranging of many activities and of various elements according to a recognized ideal, form, type, or model. It implies, consequently, an ideal and the bringing of elements and activities into harmony with that model. If the standard gains the approval of sound reason, it will be a safe standard, a unit of reference, a rule by which we may guide ourselves. The standards obtaining for Ohio high schools, to which we have conformed, are not only safe standards for our preparatory seminary, but tend to improve and elevate the educational status of the school. We need fear no contradiction in stating that the same applies to the standards required by other States for fully accredited high schools.

The only radical change necessitated by this move for recognition was the separation of the high school from the college. In this connection it might be well to remind ourselves of the attitude of the Commission on Standardization, functioning in the National Catholic Educational Association, towards the local

separation of high school and college. The report of the Commission reads: "Voted, that educational institutions of higher learning that have been admitted or shall apply for admittance to the list of standard colleges, which maintain a high school in connection with their college, shall effect a complete separation in buildings, faculty, and discipline within the first triennial period from 1925. The measure was passed with one dissenting vote." But the fact that the country has definitely decreed this separation, and that there is a growing tendency on the part of the larger universities to refuse to acknowledge the degrees of those colleges to which high schools are locally attached, a point which is of material importance for our graduate students, fully compensates, we believe, for the temporary inconvenience and added financial outlay. Beginning with 1930, our traditional fifth year of preparatory work will be taken in the college department as freshman year, where it always belonged. With regard to requirements for admission, it is generally agreed that a college should demand the satisfactory completion of a four-year course in a secondary school approved by a recognized accrediting agency, or the equivalent of such a course, and that the major portion of the secondary school course accepted for admission should be definitely correlated with the curriculum to which the student is admitted. By virtue of our State recognition, the graduates of our seminary, whether they continue their studies as Franciscan students, or decide to enter some other college, go forth with the required number of units in accordance with the demands outlined above.

There are two cogent reasons why the little seminary should offer in its curriculum the same courses that are given in the standardized high schools and colleges. The first is that the future priest should be at least as well equipped, mentally and culturally, as the future professional man. Father W. J. Ahern very aptly remarked some few years ago: "It would seem that in striving to standardize the seminary, we cannot fulfill certain important regulations without breaking others. But since the great aim of the seminary is to turn out well-educated men;—if conformity to the requirements for standardization is going to

aid us in accomplishing that aim, let us have standardization;—even though the student will be required to carry more subjects than the ordinary college allows, and even though his hours in the classroom will be longer each week. However, the norm of standardization is not to be the Catholic college, but the Council of Baltimore."* The second and more practical reason that argues strongly in favor of standardization respects the status of those who discontinue their studies for the priesthood. If the seminary curriculum parallels that of the high school and college, one of the greatest handicaps confronting these students will be removed, for they will be in position to enter any secular school and continue their studies with full credit for the work done in the seminary.

Concerning the college curriculum, the American Council on Education contents itself with suggesting that it should represent four full years of work in subjects that may be adapted by each institution to its own conditions. Our Duns Scotus College, which will have university trained professors for each department, has prepared a curriculum which will conform in every way to the educational requirements of Church and State, and which will lead up to the A. B. Degree Like the high school, Duns Scotus College will function as a fully accredited college, accepting the standards set up by the authorized standardizing agencies. As regards the theological courses, no change will be made, none being required by the four-four-four plan. Briefly, then, our educational system will comprise three distinct units—namely—four years of high school, four years of college, and four years of theology, each unit to have separate buildings, faculty, and discipline. The newer needs of the day call, not for new principles, but for a prudent readjustment of old principles and methods which modern conditions and the logic of events have rendered imperative. All signs point toward increased public supervision over our schools throughout the country. Any educational institution that is uneasy about the visits of competent inquirers can scarcely overcome the consequent impression that it would be compromised by clear-sighted scrutiny. Our

*Catholic Ed. Report, Vol. XVI, No. 2, p. 545.

seminaries, preparatory and major, should be organized and conducted in such a way that even the most critical will be compelled to regard their educational systems with genuine admiration. While we do not presume to regard our comparatively new educational venture as some high hill from which all light and healing is to flow into the revised educational system, we do feel that the four-four-four plan offers a partial solution for the problems created by vastly changed conditions.

SPEAKING LATIN

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The subject I am going to speak about is, I believe, worth our consideration both from a purely educational and from an ecclesiastical point of view. Before I attempt to set forth the reasons and the method of Latin speaking in our preparatory seminaries I think it advisable to give a brief historical survey of it.

I. HISTORICAL SURVEY OF LATIN SPEAKING

In the countries where Latin was the mother tongue, that is, where we now find the Romance languages, the difference between Latin and its daughter languages came in only gradually, and so the Latin tongue was considered for centuries as a literary language, while the language of the common people was a kind of dialect. When the gap became considerable, so that there were two distinct languages, Latin still continued to be the vehicle of practically all learned writing and discussion. Even in those regions where Latin was never the language of the masses, it was taught by the direct method, if I may use this term here. From the beginning of the *trivium* the boys got only Latin books in their hands and were taught in Latin. It was simply the language of the school, of the Church, of law, of international relations, of all important documents. It was, roughly speaking, after 1600 that the national speech came gradually to the surface in scientific writings in a larger measure. In the plan of studies drawn up by Luther and Melanchthon for the electorate of Saxony and adopted elsewhere, German had no place and was even forbidden. In Port Royal, French was substituted for Latin in recitations in the seventeenth century; in Germany, Thomasius, in 1687, was the first to lecture in German at Leipsic. The vernacular was little taught up to that time. It has

no place in the celebrated *Ratio Studiorum* of the Jesuits of 1599. There was no translation into the vernacular, but only a paraphrasing in Latin. The grammar too was written in Latin. They had to speak Latin very extensively. "If even at present the writing and speaking of Latin is one of the exercises in the Jesuit schools, it is not for the same practical purpose as formerly, but these exercises are directed toward the logical training of the mind." (Robert Schwickerath, *Jesuit Education*, St. Louis, Herder, 1903, p. 363). Latin continued to be the language of schools much longer. In the last century the mathematician Gauss wrote in Latin. It was only in 1825 that the Hungarian Diet substituted Magyar for Latin in its deliberations. But Latin is disappearing fast. If we except some philological, philosophical and theological works, we may say that Latin is no longer used as the vehicle of communication.

II LATIN SPEAKING AT PRESENT

1. *Secular Institutions*

Now let us see whether and how far Latin speaking is practiced at present. I have been able to gather some definite information only about Germany, England and America.

In Germany Since recently Latin in Germany has as its object, not ability to speak or write Latin, or even the formal training of the mind, but the thought-content, the cultural objective, as it is called. Cramer in *Der Lateinische Unterricht*, Berlin, Weidmann, 1919, *passim*, nevertheless says that Latin speaking should be practiced from the lowest class on. It should never be omitted. Gradually the pupil should be induced to give answers independent of the author. Grammatical questions ought to be discussed in Latin. In many institutions Latin speaking is practiced with good results, according to Cramer.

Gaede, in *Neues Leben im Altsprachlichen Unterrichte*, pages 99-100, demands that conversation should be conducted both in Greek and Latin. He also advocates free composition in these languages. The official regulations do not contain Latin speaking, however. Neither do the French regulations, to mention it

here incidentally. In his seminar Prof. Kroll speaks only Latin, and those students who cannot follow him are told to stay out.

In England. In England the so-called direct method was started by some teachers about 20 years ago. The direct method is the conducting of the Latin classes in Latin exclusively. But its practice is rather limited as to schools. The language is to be learned by showing a thing or performing an action and giving the Latin word for it. I rise and say *surgo*. I tell a boy to rise and say to him *surgis*. I tell another boy to do it and say to the class *surgit*, and so on until I get a whole tense of a conjugation, and by a similar procedure, a whole declension. Pictures and drawings are extensively utilized. The beginners' grammar and lexicon is only in Latin. Translation is very scanty in order not to disturb the direct association of the thing or idea and the Latin word. The supporters of this method claim excellent results. They were demonstrated before some 200 teachers in Cambridge a few years ago. Yet, the English Classical Investigation did not recommend it for general use. Perhaps, its practicability has to be further demonstrated, and not all teachers are sufficiently trained for it.

Passing over to this country we notice that Latin speaking is not entirely neglected in public schools. You find beginners' books or readers with questions in Latin. That shows that they are expected to talk a little. Moreover, they give some playlets or compose some dialogues. But to train them in independent speaking even along unpretentious lines seems to be regarded nearly as impossible. The short time and the great amount of reading precludes much Latin speaking. Game, *Teaching High School Latin*, Chicago, U. of Chicago Press, 1916, p. 118, says: "The movement is worthy of careful investigation". We have all heard of the publications of Arcadius Avellanus in which he urges the direct method from the start. His works are numerous and have gone through several editions. The *Fabulae Tusculanae* are favorably reviewed by Grace Beede of the University of South Dakota in the June 1929 number of the *Classical Journal*. She writes that the *Fabulae Tusculanae* have produced gratifying reaction from the students.

2. *Ecclesiastical Institutions*

After this short survey of the practice of Latin speaking in secular schools I come to Latin speaking in Catholic ecclesiastical institutions.

As to the actual facts I cannot say much. I suppose that quite a bit of it is being done in all preparatory seminaries. I suspect, however, that by far too little is being done. Boys are sent to philosophy which is taught in Latin, having hardly ever before heard a man speak Latin. I hope the discussion will bring out many interesting points as to the conditions in our schools.

III. REASONS FOR LATIN SPEAKING IN PREPARATORY SEMINARIES

Now let me try to give some reasons why Latin should be spoken in our schools. I will first discuss the subject on its own merits.

By speaking Latin the knowledge of unknown or forgotten words will in some cases be acquired as either the context or the tone of the voice or a gesture will make it known. Chiefly, however, the vocabulary and the parts of the grammar that have been systematically treated will be constantly hammered in. When I say *agricola industrius animalia sua in agro habet,* the boy learns that *agricola* is masculine, that "his" in this case is *suus* and not *eius,* that *"in"* is used with the ablative, that the verb usually stands at the end. Take the little sentence, *"pisces multi et in mari et in flumine sunt".* What do I teach the boy? *Pisces* is masculine, ablative of *mare* is *mari,* of *flumen, flumine.* It is easy to see, I trust, that both the words and the grammar are constantly inculcated. A boy may know all the rules about the gender with all its innumerable exceptions, but he does not remember them always when he is to apply them. He cannot first go through them all and find out whether the word in question is among them. And who can remember the multitudinous rules for a long time? Unless the rules have been tried out and established in the memory by practice, they will not be the learners' lasting property. This is one great advantage.

Another advantage is that Latin becomes more familiar. We all know that we experience some difficulty in pronouncing

a word we have never pronounced before. We hesitate, we doubt, we do not feel sure at all. Only after we have pronounced it once or twice it ceases to be difficult. So also with Latin. To pronounce a word is a gain in itself. That is also the reason why loud reading is emphasized. The ear, too, adapts itself to the sound. We can perhaps understand some foreign tongue, if we see it printed, but not if it is spoken. Why? Because we are not used to it. Talk it and you will grasp it.

Talking is also the best way to acquire a direct association between the word and the thing or idea it represents. How is it otherwise? The boy says *liber*. He does not immediately think of the idea denoted by *liber*, but through his mind flashes first the English word book, and through the English word he gains the meaning of *liber*. It is a translation. As long as a person does not have the power to understand the meaning of a word immediately when it is pronounced without the intermediate stage of translating, he cannot claim to know it thoroughly. If you do not have some kind of conversation about things seen or vividly felt, you will never associate the Latin word with the thing. That this must be our aim is evident from what the student is expected to achieve in his years of philosophy and theology and in his priestly functions. Only thus Latin becomes a living language, a real property of our mind, and will not be a sort of hieroglyph.

Ability to read Latin. If we can train the student to speak Latin to some extent, then he will not have so much difficulty in reading Latin as Latin. I do not say the Latin authors will cease to be hard, but he will be able to clothe each word with its meaning, with the power every case ending and every mood conveys, and by some practice read it in the same order and with approximate understanding as a Roman did.

The most convincing and most potent reason I have reserved to the end. It is the wish of Rome, of our Holy Father and the Roman Congregation. In a certain sense here too one may say *"Roma locuta causa finita"*. We have two recent documents bearing on this subject: the *"Officiorum omnium"* of Pope Pius XI in 1922 to Cardinal Bisleti, Prefect of the Sacred Congre-

gation for Seminaries and Universities, and the letter addressed to all the Ordinaries of the U. S. of the same Congregation. In his letter the Holy Father speaks of the education of the clergy. Concerning Latin he says: *"Primum est de linguae latinae studio in litterariis clericorum ludis omni cura favendo atque provehendo, quam linguam scientia*—grammar and theory—*et usa*—facility—*habere perceptam . . . religionis* interest". He goes on to say that Latin is the divinely provided general language of the Church to make the communication between her members possible and to preserve them in close unity with her. For both reasons the clergy must be *"perstudiosum"* in mastering Latin. *"Ignoratio quendam amoris erga Ecclesiam languorem indicat. Quare — accuratissime sermone latino volumus alumnos institui."* An additional reason is that the students will not be able to understand the sacred disciplines *"quae latine utique et tradendae et percipiendae sunt."* Moreover, lack of thorough knowledge of Latin will prevent the priest from drawing from the deep and pure fountains of the writings of the Fathers and Doctors of the Church and will force them to content themselves with the less solid and clear modern writings.

The letter of the Congregation repeats the same thoughts and issues two orders: first, namely, that in the literary courses of the seminary the Latin language be regarded as the most important element and that it have precedence over every other subject. Moreover, the course in Latin must not be purely theoretical. By oral and written exercises, by competitions and like practical means, the aim of such course should be, as the Holy Father points out in the letter just quoted, *"ut scientia et usa percepta habeatur"; s*econdly, that students must not be admitted to the study of philosophy and theology who do not possess a sufficient mastery of the Latin language. The lectures on philosophy, theology and canon law as well as the recitations in the same subjects must be held in the Latin language. All examinations and specially those which the students are required to take before being admitted to the Sacred Orders, must be held in Latin

These are the words of Rome. Are they not plain? Are they not exact and decisive in demanding a good knowledge of Latin

not only a theoretical but also a practical knowledge? If the recitations and examinations are to be held in Latin, then surely the student must know how to talk it. Let him learn it in the major seminary, you may say. It is easy to say that. But first of all he is supposed to know it before he enters there, and secondly his loss of knowledge in these subjects taught there will be enormous. He will be discouraged, he may fail altogether for this one reason. Finally, the longer you wait before talking a language, the harder it becomes. A child learns it easily. A boy of eleven astounded everybody by his ability in speaking Latin. He was no prodigy. His uncle, a priest, talked to him Latin since the boy was a child.

From what has been said follows that in our seminaries we must insist that students talk Latin, no matter what view the secular schools take. The conditions and aims differ widely. The secular schools do not have the time at their disposal, they do not need it so much. But if even they try it, then we certainly cannot afford to neglect it.

IV. METHOD OF SPEAKING LATIN

Little time remains for the last point, although it cannot be regarded as a trifle. I mean the method of teaching the students how to speak Latin.

A word should be said about the teacher. An indispensable requirement is that he himself can talk at least simple Latin. If he is not well-grounded, if he can only stutter out a word after a long deliberation and makes glaring mistakes, he is not likely to teach much to the boys or impress them with the ease or even the possibility of speaking Latin. That ought to be clear. If the teacher does not possess this command, let him practice first with some colleague. Another requisite in a teacher is that he should have enthusiasm. He must be heart and soul in it and impart his enthusiasm to the boys. Arcadius Avellanus and the British supporters of the direct method lay great stress on this quality of the teacher.

Now I wish to give some details concerning the way of speaking Latin. The direct method accomplishes everything orally by induction, with the exclusion of English. I am not in

favor of this extreme of teaching Latin speaking. I think the inflection, the genders and syntax should be studied from the grammar in the old-fashioned, thorough way. You cannot do without a thorough mastering of declensions and conjugations. But I like to ask the question, must we spend three or even four years in going through the grammar once? And we have Latin from 8 to 10 periods a week. I think that is going considerably beyond the mark and is apt to kill the interest in Latin by translating the dry and unconnected sentences. Rt. Reverend Bishop Francis Kelley says: "To start the pupil out with grammar is often, very often, to insure his never learning anything more of the language than enough to read it badly. Language study ought to be the one study that nearest approaches pleasure." (Quoted in *The Classics, A Symposium,* pages 210, 211.) I think two years of grammar with this number of periods per week is plenty. Nobody learns a language by learning the rules and exceptions alone. What shall the conversation be about? In the lower classes little connected stories should be read and then discussed. It is interesting, and interest is the greatest driving force in any enterprise. Questions and answers should be simple. In the beginning the student has just to repeat the teacher's question with a word added or changed. Later on the authors should furnish material for conversation. The review of the preceding lesson should be done in Latin. It would be a paraphrase, as it was in the medieval schools. Also grammar review, explanation of the text, comments on various topics of ancient life could aptly be given in Latin. Besides the text read in class, pictures could be made use of to a great advantage. You might take large wall pictures which can be seen by the whole class or pictures in the books of the pupils. Most modern books contain excellent material, and boys like to tell you what they see and what it means. Models of houses, of ships, of utensils, etc., are also useful. Perhaps the boys could be asked to make such models themselves. That gives reality to the study and a sense of life. Otherwise the spectre of dead and therefore useless languages always haunts them. Some suggest games by which declensions and conjugations can be learned, and which are said to be very

interesting and helpful. As a last means I suggest plays written in Latin. It is well known that the Jesuits in past centuries made extensive use of them in their schools. There are many of them at our disposal, and the suitable play should not be difficult to find. Dramatization of prose or poetry, or a dialogue would also do good service. That's the kind of work boys are enthusiastic about. They do it with pleasure, and our end is magnificently served. More life in our Latin class is needed, and more work that shows its fruit.

The subject of Latin speaking is a vast one and much more could be said. But I must not try your patience any longer. I only wished to lay before you the advantage of Latin speaking for everybody and the necessity of it for candidates for the priesthood. I would be very glad if I succeeded to awaken some interest in this subject.

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THE ADVISABILITY OF USING THE EARLY FATHERS OF THE CHURCH AS TEXT INSTEAD OF THE PAGAN CLASSICS

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The question I wish to put before you, concerning the advisability of using the early Fathers of the Church as text-books instead of the pagan classics has been discussed these many years, and the decision seems to have been reached to continue the use of the classics alone. With this decision I cannot entirely agree. The general argument has been as follows: The Latin language reached its highest development in the time of the classical authors. The aim of our preparatory seminaries is to make Latin scholars of our students for the priesthood. Therefore we should use only the classics. In the language of the school men, *"concedo majorem, distinguo minorem, et contradistinguo conclusionem"*. No one can deny that the Latin of Caesar, Cicero and Vergil is the highest type, but I beg leave to say that the aim of the preparatory seminary is not so much to make classical scholars of our students for the priesthood, as to give them a thorough, practical, reading, writing and speaking knowledge of Latin, in order that they may gain the utmost from their seminary studies and from the rich treasury of the Church's teaching, most of which is couched, not in classical, but in ecclesiastical Latin. That is why I cannot entirely agree with the decision that we should use the classics alone in our preparatory seminaries. That we should use Caesar, Cicero and Vergil in the first four years I readily admit, for the best induction to the Latin language is by way of this triumvirate, but in the fifth and sixth years it would seem fitting that our students be given a course in ecclesiastical Latin, the kind of Latin they are to use in the seminary, and throughout their lives.

There are those who say that the preparatory seminary should

give a general education and that the introduction of the Fathers would have a narrowing influence, in that it would rob the students of the cultural benefits to be derived from the study of the classics. Now I do not wish to minimize this cultural value, but I simply ask, how many of our students ever attain to any appreciation of it? Our professors, after years of teaching, learn to love the classics for their nicety of expression, and perhaps they can infuse that love into some few of their pupils, but consult your own experience, and count the number of those who have continued to read the classics after the completion of their college course. That number, I think, will be very small. The fault is not in the classics themselves, nor yet entirely in the students, for they have much to occupy their minds in the seminary; but the fact remains that our preparatory seminaries are turning out but few enthusiasts for classical studies. Could they turn out many enthusiasts for the study of the Fathers? If they were willing to try, I think they could. The Fathers themselves are worthwhile studying; our professors all appreciate their practical value, and should not find it hard to infuse that appreciation into the majority of their students; the seminary course would teach them more of their value, even as it did their professors; and then, as priests, they would turn quite naturally to the Fathers for their sermon material, a consummation devoutly to be hoped for. *"Quod gratis asseritur gratis negari potest."* That I know, but it is worthy of trial, especially since we have everything to gain by it and nothing to lose. Our students are not continuing their classical studies; they might continue the study of the Fathers. At least, they have every incentive to do so, and the same cannot be said of the classics.

Now the question arises, would our students learn Latin as well from the Fathers as from the classics? With a firm foundation of four years of Caesar, Cicero and Vergil there is no reason to suppose that they would not. Modern scholars are not so ready to admit the inferiority of the ecclesiastical to the classical Latin. They admit certain changes, but change is not necessarily decline. Let us see the difference between the best of the classics and the best of the Fathers. I do not pretend to be an authority on this

subject, for I have never made a comparative analysis of the two, but consulting with one who made a study of this matter I learned that some of the main differences are these: First, by force of necessity the Fathers extended the meaning of certain Latin words in order to express ideas hitherto unthought of and, at times, coined new words for that same purpose. This change of meaning and coining of new words is common to every language, and, if done by one who breathes the spirit of the living language, it is in no sense a decline, but progress. It is only when it is done contrary to all rules of the language, by one who is out of harmony with the genius of the language that it becomes a reproach. Remember then that in the time of the Fathers, Latin was still a living language, that many of them received an excellent training in rhetoric, and then we need never to apologize for their Latin.

Another difference, one that every seminarian has noticed, is that the accusative and infinitive construction of indirect discourse has given way in part to *quod quia* or *quoniam* with the subjunctive or even the indicative. Then too, the Fathers often use the indicative after certain conjunctions which in the earlier writers were always followed by the subjunctive. Finally, the strict meaning of some prepositions whether used alone or compounded with verbs has been extended somewhat beyond classical usage. There are other changes too in syntax, but none of them are peculiar to the Fathers They did not invent their own syntax, but followed that of the best contemporary writers.

Of course, we cannot claim that all the Fathers were paragons of rhetorical perfection, but we do claim that many of them, trained in the art of rhetoric, used the Latin of their own day very well. They therefore used a living Latin in the expression of far higher and nobler thoughts than the pagan authors ever dreamed, and are by no means lacking in that beauty diction for which the classics have long been prized. Certainly no one, not even the most critical, would complain if all, or even some of our students, attained such proficiency as to write or speak the Latin of Lactantius, Arnobius or Augustine.

But perhaps the Latin of the Fathers is too easy, and so would not afford that priceless training of the mind to be derived from

the classics. If training in mental gymnastics be considered the chief purpose of studying Latin, then it will not be difficult to find plenty of passages which will tax the brain of our best professors, not to speak of our students. But I consider the purpose of our Latin course rather to give our students a practical working knowledge of Latin, and that means a speaking knowledge, for if they can speak it, then surely they can read and write it. The ease, then, with which they can translate the Fathers will prove a help rather than a hindrance. It will teach them that they can express their thoughts in good Latin without going through all the complexities and convolutions of the classical word order. At present some of our brighter students can follow the classical order in their written work, but few, if any can do so in the spoken language So they despair of ever being able to speak Latin. Anything we can do to promote the speaking of Latin by our seminarians is eminently worthwhile.

The main objection I have heard against the use of the Fathers, is that it has been tried and found wanting, or at least, tried for a time and abandoned as impractical. If this be so, then all my theorizing amounts to nothing, for *"contra factum non valet argumentum"*. Before discarding my opinion, however, I would like first to establish the fact that, after a fair trial the Fathers have been abandoned, then I would like to know why. At the Marykoll Preparatory College we have had a course is ecclesiastical Latin for the past five years, and to date, we have never regretted its introduction. Our fifth year men take it two hours a week, along with three hours of Arnold's *Latin Prose,* and three hours of the classics, Horace the first term, and Livy the second. I have never taught this course myself, but the professor who does teach it tells me that he finds it very practical for the reasons I have given, and for the further reason that it affords him an excellent opportunity to instill into his pupils a love for the Latin and for the liturgy of the Church. As a text he uses the *Catechism of the Council of Trent,* but he considers that selected passages from the Fathers, the Encyclicals of the Popes, the Liturgy or the Scriptures would serve his purpose just as well, and even better.

And yet, we at the college would be glad to benefit by the experience of all who have had a hand in the training of priests. If you have used ecclesiastical Latin in your preparatory seminaries and found it helpful, then we should be encouraged to continue, and perhaps, to enlarge our couse; if you have used it and found it wanting, then we shall weigh the advantages we find in it with the disadvantages you have experienced, and so save ourselves much useless and harmful experimenting. This aim of our Latin course is not to defend an empty theory, but to turn out proficient Latin scholars who will be able to read, write and speak the language of the Church. If the classics alone are the best means to attain that end, then we shall use the classics alone; and if a judicious combination of classical and ecclesiastical authors serves our purpose better, then we shall use both in the measure that experience has proved most practical. The questions as to what text-books are available for the study of ecclesiastical Latin, and then as to having this ecclesiastical Latin accepted by the different boards of standards for degrees, I hope to hear discussed in other papers to be read in this Department of the Convention.

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